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CONVERTED





1

2

THE APOCALYPSE,

OR,

Book of Revelation;

THE

ORIGINAL GREEK TEXT,

WITH MSS. COLLATIONS;

AN ENGLISH TRANSLATION AND HARMONY,

WITH NOTES;

AND

AN APPENDIX

TO THE HULSEAN LECTURES FOR 1848 ON THE APOCALYPSE.

BY

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P R E F A C E

DESCRIBING THE PLAN AND CONTENTS OF THE
PRESENT VOLUME.

THE History of the Original Greek Text of the APOCALYPSE is very remarkable.

At the revival of Letters in Europe, the Art of Printing was employed in the publication of Classical Authors many years before it was applied to the impression of the GREEK TESTAMENT. Virgil was printed in the year 1469, Homer in 1488; but no edition of the Greek Testament appeared before the year 1516. The first was published by ERASMUS, at Basle, from the press of Froben.

Erasmus had only *one* MS., and that an imperfect one, of the APOCALYPSE. He supplied the last six verses, which were wanting in that MS., from the Latin Vulgate, translated by himself into Greek; and it is observable, that some words of Erasmus, not authorized by any MS., still remain in some editions of the Apocalypse printed at this day.

PREFACE.

The second edition of the New Testament was that of the COMPLUTENSIAN POLYGLOTT, so called from Complutum, or Alcalà, in Spain, the place at which it was printed. This was in the year 1520. The Complutensian Editors, says Wetstein*, had only *one* MS. of the APOCALYPSE.

They were followed in the Apocalypse by Erasmus in his fourth and fifth editions in 1527 and 1535, and by ROBERT STEPHENS in the year 1546, and again in 1549, 1550, and 1551. Wetstein† affirms that Robert Stephens had only *two* MSS. of the APOCALYPSE, and that these were not accurately collated.

The *third* edition of Stephens formed the basis of those of THEODORE BEZA, which appeared at Geneva in 1565, 1576, 1589, 1598, and also of the ELZEVIR ‡

* Proleg. in Apocalyps. N. T. ii. p. 741.

† Ibid.

‡ The following summary is from BISHOP MARSH's Lectures on the Criticism of the Bible. Ed. Camb. 1828. Lect. iv. p. 111 :

"We now come to the Elzevir edition of 1624, in which was established the text (of the Greek Testament) that is now in daily use. The person who conducted this edition (for Elzevir was only the printer) is at present unknown ; but whoever he was, his critical exertions were confined within a narrow compass. The text of this edition was copied from Beza's text, except in about fifty places ; and in these places the readings were borrowed partly from the various readings in Stephens's margin, partly from other editions, but certainly not from Greek manuscripts.

"The *textus receptus*, therefore, or the text in common use, was copied, with a few exceptions, from the text of Beza. Beza himself closely followed Stephens ; and Stephens (namely, in his

PREFACE.

edition, or *received text*, as it is commonly called, published at Leyden in 1624.

Beza's edition of 1598 was the groundwork of the English AUTHORIZED VERSION of the New Testament, published in 1611, and "appointed to be read in Churches."

Here two remarks may be made.

The ENGLISH AUTHORIZED TRANSLATION of the APOCALYPSE does not rest upon the same sound foundation of MS. authority as the Authorized Translation of the *other books* of the New Testament. It stands in a place by itself, and ought to be regarded accordingly*.

Let me not, however, be supposed to impute any serious errors to that Version. If the Apocalypse now existed only in the single MS. of Erasmus, no one article of Christian Doctrine would be in the

third and chief edition) copied solely from the fifth edition of Erasmus, except in the Revelation, where he followed sometimes Erasmus, sometimes the Complutensian edition. The text, therefore, in daily use resolves itself at last into the Complutensian and the Erasmian editions. But neither Erasmus nor the Complutensian editors printed from ancient Greek manuscripts; and the remainder of their critical apparatus included little more than the latest of the Greek Fathers and the Latin Vulgate."

* *Lectio recepta Apocalypseos* (says Wetstein, A. D. 1752, l. c. p. 741) quæ ab Erasmianis profluxit admodum infirmo nititur tibicine. Et tamen per integrum quod ab editione Stephanicâ elapsus est sæculum, viri docti etiam in corruptâ lectione quidlibet potius invenire, quàm lectionem receptam vel confirmare vel emendare maluerunt.

PREFACE.

least degree different from what it is. The numerous MSS. of the Apocalypse which have been collated since it was first printed have not affected any Doctrine of Christianity; but they have placed the *received* Articles of the Faith on a more solid basis.

In the interval of time which has elapsed between the publication of the AUTHORIZED VERSION and the present day, much has been effected for the confirmation and establishment of the Original Text of the APOCALYPSE by the labours of BISHOP FELL, DR. JOHN MILL, BENTLEY, WETSTEIN, BENDEL, MATTHÆI, ALTER, BIRCH, WOIDE, GRIESBACH, SCHOLZ, TISCHENDORF, and TREGELLES; and little now remains but to use diligently and faithfully the materials collected by them.

Their attention has been devoted mainly to the critical examination of Manuscripts; and it is due to them that at this time nearly a HUNDRED MSS. of the APOCALYPSE have been collated, some of which are of great antiquity and value.

Of these the three *most* ancient are *,—

1. The ALEXANDRINE, in the British Museum; probably of the fourth century. A fac-simile of it was published by Woide in 1786; a magnificent work, reflecting great honour upon the Editor and on those who generously assisted him.

2. The BASILIAN, in the Vatican at Rome; of

* Fac-similes of these three MSS. are prefixed to the present Volume.

PREFACE.

the sixth or seventh century. A transcript of it was published by Tischendorf in 1846.

3. The PALIMPSEST MS. of St. Ephraim the Syrian; so called from its having certain works of St. Ephraim *written over* the Greek Testament; probably of the fourth century*. A transcript was published by Tischendorf in 1843.

It has pleased Divine Providence that these three invaluable MSS. containing the Book of Revelation have been preserved to our own age, and have been made generally accessible at this day by means of transcripts. In this respect we of the present generation enjoy a privilege which was not granted to our forefathers—the ENGLISH TRANSLATORS,—nor indeed to any of our predecessors.

This circumstance will appear the more striking when we recollect that one of these three Ancient Manuscripts—the EPHRAIM PALIMPSEST,—which about a century ago was almost illegible †, has now, within the last eight years, been restored, as it were, to life by a chemical process, so that the reading of every letter of it can be clearly ascertained ‡.

* See, below, “Monitum Editoris,” prefixed to part ii., and Mr. Hartwell Horne’s Introduction, vol. ii. part i. ch. iii. sect. ii. Let me take this opportunity of acknowledging my own obligations to the learned author of the Introduction for personal kindness and assistance in the present work.

† It is described as such by Montfaucon, in the year 1708. *Palæogr. Gr.* p. 213.

‡ In 1842. See, below, “Monitum Editoris,” pars ii. p. xvii.

PREFACE.

Let me now state the design of the present Volume.

In preparing his Hulsean Lectures on the Apocalypse the Author was forcibly impressed with the absolute necessity of a scrupulous and unremitting attention to the words of the Original, as determined by the best MSS.

It is his deliberate conviction that the more carefully the Apocalypse is studied, the more clearly it will be perceived that every word and every syllable of this divine Book ought to be accurately weighed. Such is the precision with which it is written.

If the original words of St. John had been more minutely examined, the Interpreters of the Apocalypse would not have differed so widely among themselves as they now do: and the Editor is persuaded that all will readily acknowledge, that the best way to secure uniformity of Interpretation is to consult the genuine text of the Book itself.

This caution is the more necessary, on account of the imperfections by which many popular Editions and Versions of the Apocalypse are blemished, which have often misled the Expositor.

His own experience convinced the present writer that the student of the Book of Revelation ought to be provided with a critical Edition, embodying the results of the labours of all the collators of MSS., together with a revised English Version.

This has been in part effected already by Mr. S. P. Tregelles; and had it not been for his valuable

PREFACE.

assistance, the Editor of the present publication would have experienced much more difficulty in accomplishing what is performed in this Volume.

The plan of my own work is, however, somewhat different from that of Mr. Tregelles, both in the Greek portion and the English.

The present publication commences with the Preface of SCHOLZ. It contains the GREEK TEXT of the Apocalypse as exhibited by him, and the entire critical apparatus of his edition.

To this the Editor of the present Volume has added a Supplement, called "SUPPLEMENTUM EDITIONIS SCHOLZIANÆ," containing the principal various readings* supplied by WETSTEIN, MATTHÆI, ALTER, BIRCH, and others, but *omitted* by Scholz; and thus he has endeavoured, in *that part* of the work, to render the edition of Scholz complete, as far as the Manuscripts in *cursive* or minor characters are concerned.

Such are the contents of PART the FIRST of this Volume.

Another important task now remained to be performed.

The text of Scholz is here reprinted, as before stated. His notes would not have been intelligible without his text. Besides this, an Interpreter of the Apocalypse ought to guard himself against temp-

* See, below, the "Monitum Editoris" prefixed to that "Supplementum."

PREFACE.

tation to produce a text adapted to his own expositions; and it was, therefore, my desire that the readers of the Hulsean Lectures should be able to test the correctness of the interpretations there propounded by reference to an edition prepared by another person of competent learning and critical skill.

But the text and notes of Scholz, with the supplementary collations mentioned above, by no means afford *all* that is requisite for a critical edition of the Apocalypse.

The attention of Scholz appears to have been mainly engaged by the *more modern* MSS. in *cursive* characters; and we are bound to acknowledge the services rendered by the materials which he has contributed from them, rather than to feel surprise that, being thus laboriously employed, he should not have had sufficient leisure to make fresh and accurate collations of the *more ancient* MSS. in CAPITAL letters.

Indeed, two of these—the CODEX EPHRAEM and the BASILIAN MS.—were comparatively little known when Scholz published his edition.

Both these MSS. have since been rendered accessible to the student by the labours of Tischendorf*, who has printed transcripts of them; but no accurate collation has as yet been published of the latter of the two†.

* See, below, part ii. "Monitum Editoris." *De Tribus Codicibus Antiquissimis*.

† Muralto, who says in his "Novum Testamentum, Hamburg.

PREFACE.

This leads the Editor to describe the **SECOND PORTION** of the present Volume.

The important fact, that these three MSS. have been preserved to our own times, naturally suggested to him the inquiry,—What would be the success of an attempt to form a Text *on the basis of these three ancient MSS. carefully collated?*

The result of this experiment filled him with the most gratifying surprise, and produced a deliberate conviction that the Apocalypse cannot be studied any where with so much benefit as in a text grounded on these three ancient authorities.

In forming this text, he has not neglected the evidence of the more modern MSS. in cases of doubt; but its readers may rest assured that in perusing the Apocalypse in *this* text they will not meet, he had almost said, with *a single syllable* which was not read in the Church thirteen or fourteen hundred years ago. And there is a strong probability that this text is nearly word for word the same with the Apostolic Original.

This text, together with a collation of these **THREE ANCIENT MSS.**, on which it rests, forms the **SECOND PART** of the present Volume.

The Editor now proceeds to describe the **THIRD PART** of his Work.

1848," Præf. p. xxvi. "Apocalypsin e codice olim Basiliensi (*leg.* Basiliano) exhibuimus," appears only to have used the very imperfect collation sent by Cardinal Quirini to Wetstein.

PREFACE.

Having examined all the collations of the MSS. of the Apocalypse, he felt that he might now endeavour to revise the English AUTHORIZED VERSION of that book, without being liable to the charge of presumption.

In performing this task his aim has been to preserve the style and spirit of that Version, and not make any alteration even in its language, except when he was compelled to do so by the words of the Original.

His design was to produce an accurate Translation. It was also *something more*.

The attentive reader of the Apocalypse cannot have failed to observe the *recurrence* of certain *words* and *phrases* in this divine book, which serve to connect one portion with another, and afford important data for determining the chronological relation of the various parts.

These *words* and *phrases*, which the Editor in his Lectures* has called *catchwords*, show that one part of the Apocalypse is intimately blended with another, and that it is interwoven with the prophecies of the Old Testament, especially as read in the Greek Septuagint Version†, and forms a compact whole with them.

* P. 187. 190. 193. 195. 277.

† The Editor does not regard the language of the Septuagint Version as inspired; but he believes that the *use* made of the language of the Septuagint in the New Testament was guided by Inspiration.

PREFACE.

They thus supply an evidence of *Unity of Design* in the composition of Holy Scripture, and particularly of *that part* of Scripture which has been supposed by some to be least subject to the laws of Design—*Scripture Prophecy*.

Besides this, they reflect light on the mysterious question concerning the *verbal* Inspiration of Scripture. They appear to show clearly that the Writers of Holy Scripture were under the controul and guidance of the Holy Spirit, not only in their treatment of the *matter* before them, but also in their *choice of words*.

Hence the Editor was resolved that his revised Translation should assume the form of a HARMONY.

In this Harmony the parallelisms meet the eye of the reader at the same time, and are made more striking by a peculiar type.

Besides, in this Harmony the Apocalypse may be read chronologically; that is to say, in that order of *time* in which the events portrayed in its Visions appear to follow.

Another advantage of this arrangement is, that it reminds the reader of the elaborate art and exquisite symmetry with which this wonderful book is composed.

Some persons have regarded the Apocalypse as an irregular rhapsody. Sublime, no doubt, it is in its conceptions, and magnificent in its diction, and far transcending the dignity and glory of any effort

PREFACE.

of uninspired Imagination ; but it is written with the most logical consistency and scientific exactness. It has as much method as magnificence, and is no less sober than sublime.

In proof of this, let me refer to the Seven Epistles at the commencement of the Book, as viewed at one glance in the Harmony.

This TRANSLATION or HARMONY is followed by NOTES.

Such are the contents of PART the THIRD.

The FOURTH PART consists of an Appendix to the Hulsean Lectures on the Apocalypse, and comprises the following materials :—

- A. *Notice of some Ancient Commentators on the Apocalypse.*
- B. *Anselm, Bishop of Havilburg, on the Seven Seals.*
- C. *The Abböt Joachim on the Apocalypse.*
- D. *Peter Olivi, the Franciscan, on the Apocalypse.*
- E. *Ubertinus de Casali on the Apocalypse.*
- F. *J. B. Bossuet, Bishop of Meaux, on Babylon in the Apocalypse.*
- G. *On the Name and Number of the Beast.*
- H. *The "Ceremoniale Romanum," describing the Adoration of the Pope.*
- I. *Bishop Andrewes on Babylon in the Apocalypse.*
- K. *On reading the Apocalypse in the Church.*

PREFACE.

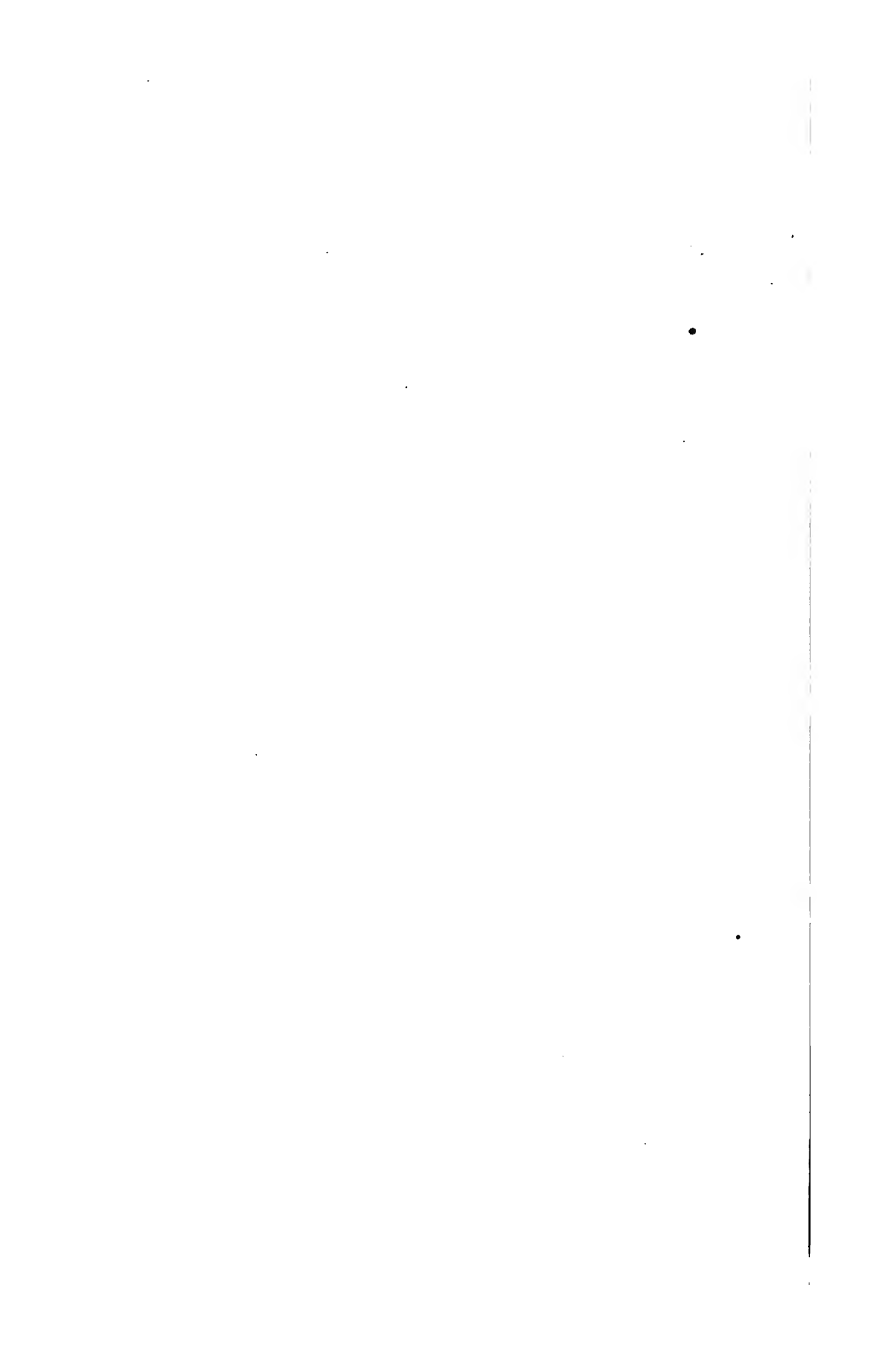
The reader is requested to observe that the **FIRST PART** of the present Volume is distinguished by a separate paging from the remaining **THREE**, and that the pages are marked throughout on the *lower* margin of the book.

C. W.

CLOISTERS, WESTMINSTER ABBEY,
April 20, 1849.

ERRATUM.—PART II.

Chap. xvi. v. 5, note, *for* quam lectionem *read* quæ lectio



CONTENTS.

PART I.

	PAGE
Præfatio Scholzii	1
APOCALYPSIS, ex recensione Scholzianâ	11
Supplementum Editionis Scholzianæ, in quo Præcipuæ Lectiones Codicum literis cursivis scriptorum a Scholzio prætermisæ memorantur	155

PART II.

Monitum Editoris	iii]
APOCALYPSIS, ex Codicibus Antiquissimis	1]

PART III.

Preliminary Notice	70]
TRANSLATION and HARMONY of the APOCALYPSE	71]
Notes to the Harmony of the Apocalypse	97]

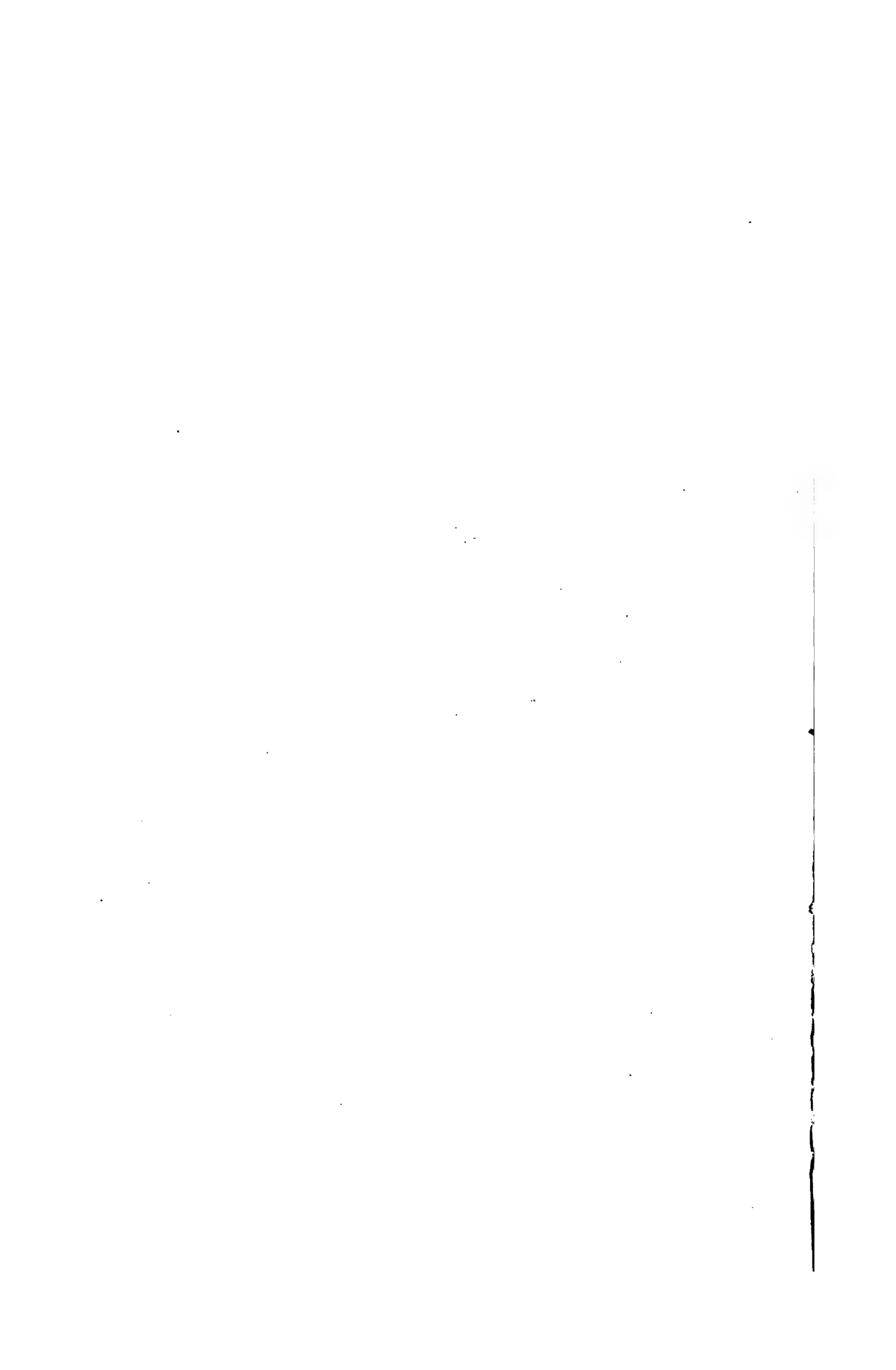
PART IV.

APPENDIX	118]
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PARS I.

APOCALYPSIS,

EX RECENSIONE SCHOLZIANA.



PRÆFATIO SCHOLZII.

[A. D. MDCCCXXXV.]

Recensio codicum, qui Apocalypsin continent.

Codices qui ab aliis præter Scholziū editoribus jam laudantur.

Codices uncialibus literis scripti.

* *A.* (Ev. A.) Alexandrinus. Textus fam. codd. alex. adhæret.

* *B.* Vat. ol. Basil. 105. membr. sec. VII, cont. Apoc. cum hom. S. Basilii magn. et S. Gregor. Jussu Cardinalis Quirinii collatus cum ed. Morini. Paris. 1628.

* *C.* (C.) Reg. 9. Deficit † 3, 20—5, 14. 7, 14—9, 16. 16, 14—19, 2. 19, 10—fin. Denuo coll. a Sch.

Codices minusculis literis scripti.

1. Reuchlini s. Capnionis cod. Apocal. cum Andreæ Cæsar. commentario, admodum vetustus, quem Erasmus in prima ed. N. T. expressit. De eo hæc dicit Erasmus: "In Apocalypsi non suppetebat nobis nisi unicum exemplar, sed vetustissimum, quod nobis exhibuit eximius ille literarum heros J. Reuchlinus. Ne quis autem contemnat nostrum exemplar: tantæ vetustatis erat, ut apostolorum ætate scriptum videri posset." Dolendum est, codicem hunc Capnioneum etsi non adeo antiquum neque in auditorio Phorcensi, neque in tabulario Durlacensi reperiri, ubi olim fuisse non sine ratione omni præsumitur.

* De TRIBUS his CODICIBUS ANTIQUISSIMIS A, B, C: vide plura in præfatione nostrâ.—C. W.

† Imò deficit cap. i. 1; cap. iii. 19 νόσον ad v. 14; cap. vii. 14 οἱ . . . ad ix. 17; cap. x. 10 ἔφαγον ad xi. 3; cap. xvi. 13 ad xviii. 2; cap. xix. 5 usque ad finem libri.—C. W.

PRÆFATIO

2. (Act. * 10. Paul. 12.) Reg. 237. cum schol. Codicis textus plerumque facit. Cum A et B, sæpe etiam cum 9. 36. coll. a W. et Sch.

3. Steph. ϵ' ignotus.

4. (Act. 12. Paul. 16.) Reg. 219. Textui additi sunt comm. Arethæ. c. l. sel. a Sch.

5. Codices a Laur. Valla adhibiti.

6. (Act. 23. Paul. 28.) Barocc. 3. Desunt 17, 10—18, 7 et tria postrema capita.

7. (Act. 25. Paul. 31.) Harlei. 5537.

8. (Act. 28. Paul. 34.) Harlei. 5778.

9. (Act. 30. Paul. 36.) Bodlei. 131 ol. Huntingdoni.

10. (Ev. † 60.) Cantabrig. Dd. 9. 69.

11. (Act. 39. Paul. 45.) Petavii 2.

12. (Act. 40. Paul. 46.) Alexandr. Vatic. 179. Petavii 3, mut. 17, 9—14. Cum codd. alex. plerumque facit. Coll. a B. et Sch.

13. (Act. 42. Paul. 48.) Biblioth. Francofurtensis ad Viadrum ol. Seidelii. Cum codice 2 semper fere facit.

14. (Ev. 69. Act. 31. Paul. 37.) Leicestrensis. Deficit 21, 1—fin.

15. (Ev. E.) Basil. B. VI, 21. fragmentum capitum 3 et 4.

16. (Act. 45. P. 52.) Uffenbachianus.

17. (Ev. 35. Act. 14. Paul. 18.) Coislinian. 199. Fam. const. adh. l. sel. coll. a Sch.

18. (Act. 18. P. 22.) Coisl. 202 c. comm. Andreæ. Fam. const. adh. l. sel. coll. a Sch.

19. (Act. 17. P. 21.) Coisl. 205. Deficit, sed recentiore manu suppletur 1, I—2, 5. Fam. const. adh. coll. sel. a Sch.

* i. e. fusiùs a Scholzio descriptus, in Catalogo MSS. *Actus Apostolorum et Epistolas Paulinas* continentium.—C. W.

† Ueberior hujus Codicis notitia ex Scholzii Catalogo MSS. *Evangelia* continentium haurienda est.—C. W.

SCHOLZII.

20. (Ev. 175. Act. 41. P. 194.) Vat. 2080. ol. Basil. 119. Ultimi Apocalypseos capitis commata duo postrema e codice hoc monachorum S. Basilii sunt exscripta a Blanchinio.

21. Vallicellian. D. 20. chartac. in fol. sec. XIV. Apoc. cont. cum comm. Andreæ. Fam. const. adh. c. coll. a Sch.

22. (Act. 165. Paul. 203.) Vallicell. B. 86. Fam. const. adh. c. coll. a Sch. Hos duos codices Vallicellianos posui in locum duorum codicum Gallicanorum, citatorum a Benteleio in specimine capitis ultimi Apocalypseos, qui in numeris sequentibus certo latent.

23. (Ev. 38. Act. 19.) Coisl. 200. c. coll. a Sch. Hoc numero antea signatæ erant lectiones trium priorum capitum excerptæ e codice aut codicibus Medicæis, illatæ margini edit. Raphelengianæ, quæ tam. in num. seq. latent.

24. (Act. 160. P. 193.) Vat. 2062. Basil. 101. Postrema capita jam citantur a Blanchinio. Textus plerumque cum codd. 6. 7. 8. facit. coll. a Sch.

25. (Ev. 149. Act. 77. Paul. 88.) Palat. Vat. 171, e quo Wetstenius lectiones nonnullas protulit ex notis Amelottii ad versionem Apoc. francogall. qui tamen sæpe ea in re peccasse videtur. Coll. a B. et Sch.

26. (Ev. 181. Lect. 57.) Collegii ædis Christi Oxon., Wakianus 1, sec. XI, præter alia habet integram Apocal.

27. (Act. 190. Pasel. 244.) Collegii ædis Chr. Oxon., Wakianus 2, continuit Ep. cath. (exceptis Ep. Jac. et 1 Petr.) Apocalypsin, omnes Pauli Epp. et Ev. usque ad Luc. 6, 42. Coll. a Casp. Wetsten. Apoc.

28. Biblioth. Bodlei. Barocc. 48, chart. mut. 17, 6—fin.

29. (Act. 60. P. 63.) Harlei. 5613. Desinit 22, 2.

30. (Act. 69. P. 74.) Guelpherbyt. XVI, 7.

31. Harlei. 5678, antea Collegii Agenn. Soc. Jesu. chart. sec. XV, cont. Apoc. cum Dionys. Areop. opp.

32. Dresdensis, antea Læscheri, membr. in 8, sec. XV.

PRÆFATIO

Est notæ optimæ, scriptus a docto et diligente græco. Cont. Apoc. aliaque nonnulla. Coll. et descr. a Matthæio. Quatuor hi codices 29. 30. 31. 32. semper fere inter se et cum 9. 14 aliisque consonant.

33. (Ev. 218. Act. 65. P. 57.) Lambecc. 1, mut. Apoc. 20, 7—fin.

34. (Act. 66. Paul. 67.) Lamb. 34. Hiat 15, 6—17, 3. 18, 10—19, 9. 20, 8—fin.

35. Cæsar. Vindob. 307. Lambecc. 248. membr. in 4. sec. XIV, a Busbeckio Constantinopoli comparatus. Cont. præter alia opuscula theologica Apocalypsin cum comm. Andreæ Cretensis in fol. 142—173.

36. Forlosiæ 29 Kollarii 26 membr. in 8, sec. XIV, Apocal. c. comm. Andreæ. Deficit 19, 20.

37. (Act. 72. P. 79.) Vatic. 366. coll. a B.

38. Vat. 579. Bomb. in 8, sec. XIII, cont. Apoc. cum nonnullis ss. PP. scriptis. Textus cum fam. alex. plerumque facit. coll. a B. et Sch.

39. (Paul. 85.) Vat. 1136. membr. sec. XIII. Deficit 1, 1—4, 7. 6, 18—13, 11. coll. a B. et Sch.

40. (Ev. 141. Act. 75. P. 86.) Vat. 1160. coll. a B. et Sch.

41. Alexandrino Vat. 68. chart. sec. XIV. Habet Apoc. præmissis excerptis ex Œcumenio et Andrea in Apoc. coll. a B. et Sch.

42. (Act. 80. Paul. 91.) Pio Vat. 50. membr. sec. XII. Coll. a B. et Sch.

43. Barberin. 23. membr. in 4, sec. XIV, cont. Apoc. 14, 17—18, 20 cum comm. et Pent. Jos. Jud. cum cat.; Fam. const. adhæret. coll. a B. et Sch.

44. (Act. 82. P. 92.) Borgiæ 4 membr. sec. XIII. coll. loc. sel. a B. et Sch.

45. (Act. 89. P. 99.) Laurent. IV, 32. coll. a B.

46. (Ev. 209. Act. 95. P. 108.) Venet. 10. sec. XV. Apographon codd. 88. esse videtur.

SCHOLZII.

47. (Mt. * k.) Ev. 241. Act. 104. P. 120.) Dresdensis.
 48. (Mt. l.) Ev. 242. Act. 105. P. 121.) Synod. 380.
 Fam. const. adh.
 49. (Mt. o.) Synod. 67. chartac. in fol. sec. XV, Apoc.
 cont. c. comm. Andreæ et Gregor. Naz. hom. scriptus a
 Symone monacho. Fam. const. adh.
 50. (Mt. p.) Synod. 206. ol. monast. Iberorum montis
 Athonis, partim chart. partim membr. in fol. sec. XII, cont.
 vitas Sanctorum et Apoc.
 50^a. (Mt. r.) Biblioth. Synod. ol. monasterii Iberorum.
 Membr. sec. X, cont. Apoc. Cdd. 47. 48. 49. 50. 50^a coll.
 a Matthæio.

Codices a Scholzio primo adhibiti.

51. (Ev. 18. Act. 113. Paul. 132.) Reg. 47. Textus Apoc.
 sæpissime a recepto differt. integr. coll.
 52. (Act. 51. P. 133.) Reg. 56. mut. Ap. 22, 17—21.
 c. coll. f. const. adh.
 53. (Act. 116. P. 137.) Reg. 59. c. coll. f. const. adh.
 54. (Ev. 263. Act. 117. P. 137.) Reg. 61. c. coll. f. const.
 adh.
 55. (Act. 118. P. 138.) Reg. 101. c. coll. f. const. adh.
 56. (Act. 119. P. 139.) Reg. 102 A. c. coll. f. const. adh.
 57. (Act. 124. P. 149.) Reg. 124. c. coll. f. const. adh.
 58. Reg. 19. ol. Colb. chart. in fol. sec. XVI, cont. Apoc.
 Hiob et Justini Cohort. ad Græc. Fam. const. adh. cursim
 coll.
 59. Reg. 99^a ol. Ægidii de Noailles chart. in sec. XVI,
 cont. Apoc. cum comm. c. coll. f. const. adh.
 60. (P. 152.) Reg. 136^a. c. coll. f. const. adh.
 61. Reg. 491. ol. Colb. Bombyc. in 4, sec. XIII, cont.
 præter varia Basilii, Theodoreti et Maximi opp. Apoc. mut.
 c. coll. f. const. adh.

* i. e. Codex a *Matthæio*, literâ K. designatus.—C. W.

PRÆFATIO

62. Reg. 239 et 240. chart. in 4, sec. XVI, cont. comm. Andreæ in Apoc. c. coll. f. const. adh.

63. Reg. 241. ol. Thuanæus, postea Colbert. chart. in 4, sec. XVI, cont. comm. Andreæ in Apoc. f. const. adh.

64. (Paul. 159.) Reg. 224. Textus a recepto raro differt.

65. Universitatis Mosquensis 25. ol. Coislin. 229. membr. cont. præter alia insigne fragm. Apocalypsa. 16, 20—fin. In fine non est mutilus, uti Montfauconius per errorem scripsit. c. coll. f. const. adh.

66. (Ev. 131. P. 77. Act. 70.) Vat. 860. c. coll. f. const. adh.

67. Vat. 1743. Membr. anno 1302, die 5 mensis decembris exaratus, cont. Apoc. cum comm. Andreæ episcopi Cæsareensis. Textus cum codd. const. facit. c. coll.

68. Vat. 1904. membr. in 4, sec. XI, cont. Apoc. 7, 17—8, 12, 20, 1—fin. et reliqua, quæ a bibliopega male disposita sunt, cum comm. Arethæ et varia fragmenta ex Christianis et ethnicis scriptoribus. Textus cum A facit; integre fere coll.

69. (Act. 161. Paul. 198.) Vat. Ottob. 258, finis deficit. Plerumque cum A facit; coll. integer fere cod.

70. (Ev. 386. Act. 151. Paul. 199.) Vat. Ottob. 66.

71. (Ev. 390. Act. 164. P. 203.) Vat. Ottob. 381.

72. Ghigian. R. IV, 8. chart. in 8, sec. XVI, Apoc. cont. cum comm. Andreæ. Textus cum A facit plerumque, cursim coll.

73. Corsin. Biblioth. 838, chart. in 8, sec. XVI, cont. Apoc. cum comm. Andreæ. Textus cum codd. recent. plurimum consentit.

74. (Act. 140. P. 215.) Venet. 546.

75. (Act. 86. P. 96.) Laur. IV, 20.

76. (Act. 147. P. 183.) Laur. IV, 30.

77. Laur. VII, 9. chart. in 4, sec. XV, cum comm. Arethæ. Fam. const. adh. cursim coll.

SCHOLZII.

78. (Paul. 197.) Vatic. Ottob. 176. const. fam. adh. c. coll.

79. Monacensis 248. ol. Syrleti protonotarii Apostolici, chartac. in 4, sec. XVI, Apoc. cum comm. Andreæ cont. Coll. a Frider. Sylburgio in edit. Apoc. cum comm. Andreæ et versione Th. Peltani apud Hieron. Commelinum 1596, descr. a Matthæio. Textum habet ab eo Andreæ non diversum.

80. Monacensis 544. Augustan. 7. ol. Manuelis imp. bombyc. in 4, correcte sec. XIV, non sec. XII, ut Sylburg. putavit. Apoc. cont. cum comm. Andreæ Cæsar. Capad. Textus ab eo Andreæ raro differt. cf. de eo Hoeschel p. 42. N. 72. Reiser p. 28. N. 26 et Matthæii im Allgemeinen litt. Anzeiger 1800 N. 180. Loca selecta ipse contuli.

81. Monacensis 23. chart. in fol. sec. XVI, cont. præter S. Gregorii Nyss. opp. Apocalypsin cum comm. Andreæ Cæsar. Capad. Hoc codice Theodor. Peltanum in ed. Ingolst. 1547. 4 usum esse et ipse testatur et variantes, quas margini nostri codicis addidit, declarant. Textum codicis raro immutavit, sæpius vero commentarium, in quo a scriptore negligente multa omissa esse perspexi. Quorsum autem sit exemplar, cum quo collatio facta est, efficere non potui.

82. (Act. 179. Paul. 128.) Monacensis 211. Textus Apoc. semper fere cum 2 facit. coll. integer fere cod.

83. (Ev. 339. Act. 135. Paul. 170.) Taurinensis 302. c. II, 5. Textus ab eo codd. AC. rarissime recedit.

84. (Ev. 368. Act. 150. Paul. 232.) Richard. 84. c. coll.

85. (Act. 184. Paul. 231.) Bibliothecæ monasterii Græcorum magni Hierosol. 9. membr. in 4, sec. XIII, cont. Act. Ep. et Apoc. Fam. const. adh. c. coll.

86. Biblioth. monast. græc. s. Sabæ 10 membr. in 4, sec. XIV, cont. N. T.

PRÆFATIO

- 86 *. Ejusd. Bibl. 20 membr. in 8, sec. XIII, cont. N. T.
c. coll.
87. (Act. 178. Paul. 242.) Meermannian. 118.
88. (Ev. 205. Act. 93. Paul. 106.) Venet. 5.
-

Signorum et scribendi compendiorum explicatio.

I. In textu.

Literæ latinæ a, b, c, d sq. ablegant ad notas in margine interiore et infima paginæ ora.

" indicat, quousque extendatur vis literæ latinæ.

() parenthesin indicat.

[lectionis ecclesiasticæ initium et

] ejusdem finem denotat *.

II. In margine interiore.

Literæ latinæ a, b, c, d sq. aa, bb sq. respondent iisdem literis in textu.

alex. alexandrinam testium criticorum familiam denotat.

const. constantinopolitanam.

rec. receptam.

= indicat, verba laudata omissa esse.

+ significat, verba, quæ hoc signum sequuntur, addita esse.

III. In margine inferiore.

Literæ latinæ a, b, c, d sq. aa, bb sq. respondent iisdem literis in textu.

alex., const., rec., =, + idem quod in margine interiore significant.

* Notandum vero est, nonnullarum pericoparum terminos diverso modo fuisse definitos, non solum in lectionariis diversis, quæ constituendis lectionum initiis et finibus sæpe inter se discrepant, verum etiam pro temporum festorum, quibus eadem pericopæ prælegebantur, discrimine. Nonnullæ enim pericopæ, quæ ter quaterve quotannis recitabantur, alio tempore angustioribus, alio latius prorogatis limitibus solebant circumscribi.

SCHOLZII.

A B C D etc. denotant codices græcos manuscriptos, quorum catalogus § 39. datur.

1. 2. 3. 4. 5 *ad* 469 denotant codices græcos manuscriptos, quorum catalogus § 40. 41 datur.

Ev. 1. 2. 3 *ad* 178 denotant codices græcos evangelistariorum manuscriptos, quorum catalogus § 42 datur.

verss. significat versiones.

Syr., Ar., etc. significant versiones, quarum recensionem cum scribendi compendiis § 47 reperies.

Or. Tert. Aug. Hier. etc. significant ss. Patres græcos et latinos actaque conciliorum, quorum recensionem § 49. 50 reperies.

* significat, in codice, cujus siglæ hoc signum superscriptum est, sic legi *a prima manu*, postea vero hanc lectionem in hoc codice mutatam esse in aliam.

** denotat, sic legi in codice illo ex emendatione.

in m. significat in margine.

et. significat etiam.

c. significat cum.

c. ast. significat cum asterisco.

c. ob. significat cum obelo.

ex. exx. significat exemplar, exemplaria etc.

Evv. significat Evangelistaria.

Lectt. significat Lectionaria.

Correct. significat Correctoria etc.

Schol. Scholl. significat scholion s. scholiastes s. scholiastæ.

comm. significat commentarius etc.

cat. significat catena etc.

Anon. significat Anonymus.

al. s. alii, etc., significat eandem lectionem repertam esse in compluribus codicibus. cf. § 60.

cod. codd. significat codex, codices etc.

hab. significat habet etc.

add. significat addit etc.

om. significat omittit etc.

fragm. significat fragmentum etc.

ed. edd. significat editio, editiones etc.

ms. mss. significat manuscriptus, manuscripti etc.

exc. significat excepto s. exceptis.

PP. significat Patres.

PRÆFATIO SCHOLZII.

gr. significat græci s. græce.

lat. significat latine s. latini.

dis. significat diserte.

alic. s. *alicubi* significat testem non constanter, sed alicubi tamen sic legere.

aliq. significat aliquoties.

int. significat interpres v. c. Irenæi, Origenis.

ap. Mill. significat apud Millium.

ap. Wetst. significat apud Wetstenium.

ap. Mt. significat apud Matthæium.

vs. vs. significat versus.

ΑΠΟΚΑΛΥΨΙΣ.

- ¹ **Ι. 'ΑΠΟΚΑΛΥΨΙΣ 'Ιησοῦ Χριστοῦ, ἣν ἔδωκεν** *ex recens. Scholizianā.*
 αὐτῷ ^α "ὁ Θεὸς", δεῖξαι τοῖς δούλοις ^β αὐτοῦ " ^γ ἃ
 δεῖ γενέσθαι ἐν τάχει", καὶ ἐσήμανεν ἀποστεί-
 λας ^δ διὰ τοῦ" ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ
² 'Ιωάννῃ. "Ὁς ἐμαρτύρησε τὸν λόγον "τοῦ Θεοῦ",
 καὶ τὴν μαρτυρίαν ^ε 'Ιησοῦ Χριστοῦ", ὅσα ^ς
³ ^h εἶδε". Μακάριος ὁ ἀναγινώσκων, καὶ ^ι οἱ ἀκού-

^ς rec. + τε.

Inscriptiōnes: ἀποκάλυψις 'Ιω-
 ἄννου C. ἁ. 'Ι. τοῦ θεολόγου 17.
 'Α. 'Ι. τ. θ. καὶ εὐαγγελιστοῦ B.
 ἀποκάλ. 'Ιωάννου τοῦ ἀποστόλου
 καὶ εὐαγγελιστοῦ 41. 42 al. τ. ἁ.
 'Ι. τ. θ. ἀποκ. 13. 'Α. τ. ἁ. ἀπ. κ.
 εὐ. 'Ιω. τ. θ. 37. 'Α. τ. ἁ. 'Ιω. τ. θ.
 25. 38 al. 'Αποκάλ. τοῦ ἁγίου ἐν-
 δοξοτάτου ἀποστόλου καὶ εὐαγγε-
 λιστοῦ, παρθένου ἡγαπημένου ἐπι-
 στηθίου 'Ιωάννου θεολόγου 30. + ἦν
 ἐν Πάτμῳ τῇ νήσῳ ἐθεάσατο 16.
 'Ιησοῦ Χριστοῦ ἀποκάλυψις δοθείσα
 τῷ θεολόγῳ 'Ιωάννῃ 26.

^α = Vigil. taps. ἃ δεῖ γενέσθαι
 = Dionys. alex.

^β = Dionys.

^γ αὐτοῦ (ter) Dionys.

^δ δ' 80.

^ε = 28. Andr. 1. Primas. ap.

Beng.

^ι 'Ιησοῦ 12. αὐτοῦ Dionys.

^ς + τε rec. c. codd. mult. sed
 = ABC 2. 7. 8. 9. 12. 13. 14. 17.
 24. 25. 29. 30. 32. 33. 37. 38. 40.
 41. 42. 47. 48. 49. 50. 64. 82. 86
 al. pl. Compl. edd. Syr. Erp. Copt.
 Æth. Arm. Slav. Vulg. Dionys.
 Andr. Primas.

^h οἶδα 29. + καὶ ἅτινά εἰσιν 13. +
 καὶ ἅτινά εἰσι (ἐστι), καὶ ἃ (ἅτινα 38.
 46. 49.) χρῆ γενέσθαι μετὰ ταῦτα
 (ac. τ. 80.) 7. 12. 14. 37. 38. 45. 46.
 49. 50. 80. 86. 88 al. multi, Compl.
 Ar. pol. Arm. Andr. + καὶ ὅσα ἤ-
 κουσεν, καὶ ἅτινά εἰσι, καὶ etc. Alius
 cod. ap. Areth.

^ι ἀκούων Syr. Erp. Æth. Arm.
 Vulg. ed. (non Primas.)

APOCALYPSIS.

*ex recens.
Scholziand.*

οντες" ¹ τοὺς λόγους τῆς προφητείας", ² καὶ τη-
ροῦντες" τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς
ἐγγύς.

³ Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ ⁴
⁵ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ¹ ὃ ὢν καὶ ὁ
ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμά-
των ^m, ⁿ ἃ ἐστίν" ἐνώπιον τοῦ θρόνου αὐτοῦ.
° Καὶ ἀπὸ" Ἰησοῦ Χριστοῦ, ^p ὁ μάρτυς ὁ πισ- ⁵
τὸς", ὁ πρωτότοκος ^q τῶν νεκρῶν, καὶ ὁ ἄρχων
τῶν βασιλέων τῆς γῆς· τῷ ^r ἀγαπῶντι" ἡμᾶς,

¹ rec. + τοῦ.

^q rec. + ἐκ.

^r rec. ἀγαπήσαντι.

¹ post ἀναγνώσκων pon. Arm.
τοὺς λόγους | τοῦ λόγου 36. τὸν
λόγον B. λόγους + τούτους C. προ-
φητείας + ταύτης 7. 16 al. Syr.
Arr. Arm. Vulg. (non Tol.) Pri-
mas. + *hujus libri* Æth. + αὐτοῦ
Slav. ant.

² = Æth. καὶ τῶν Arr. Arm.
Vulg.

³ + τοῦ rec. c. codd. multis, sed
= AC 2. 5. 6. 7. 10. 11*. 12. 16.
17. 34. 37. 38. 49. 69 al. Compl.
ed. Andr. Areth. (in comm.) θεοῦ
B. 8. 11**, 13. 14. 17. 24. 25. 26.
29. 32. 33. 40. 41. 42. 46. 47. 50.
51. 55. 56. 82. 86 al. pl. Arm.
Victorin. Primas. κυρίου 31. Cas-
siod.

^m + τοῦ κράτους Arm.

ⁿ = 80. Andr. 1. τῶν A 47. ἃ
εἰσιν 36. ἐστίν = B 2. 6. 8. 9. 13.
14. 17. 24. 25. 29. 30. 31. 32. 34.
40. 41. 42. 48. 50. 51. 55. 56. 64.
82. 86 alii plur. (Syr. Erp.)

° = Æth.

^p ὁ μάρτυς ἐστίν ὁ πιστός (sic
interpretatur Arethas). ὁ μάρτυς
πιστός ἐστίν 34.

^q + ἐκ rec. c. codd. multis, sed
= AB. 2. 6. 7. 8. 9. 13. 14. 17.
24. 25. 29. 30. 31. 32. 33. 38. 40.
41. 42. 46. 49. 51. 55. 56. 64. 82
al. plur. edd. Syr. Arr. Copt. Vulg.
Ecclesia Lugdun. ap. Eus. Andr.
1. et in comm. Areth. Primas.

^r ἀγαπήσαντι rec. c. codd. mul-
tis, sed ἀγαπῶντι AC 2. 6. 7. 8.
13. 14. 17. 24. 25. 29. 30. 31. 32.
33. 35*. 38. 40. 41. 42. 45. 46. 49.
51. 55. 64. 69. 82 al. pl. edd. τοῦ
ἀγαπήσαντος . . . λούσαντος 12**,
ὃς ἠγάπησεν . . . ἔλουσεν 34. 35**
al. Sic. Andr.

^s λύσαντι AC 6. 7. 12*. 28. 36.
69 al. Syr. Slav. Primas. Cassiod.
λύσαντι τοὺς δεσμοὺς τῶν ἁμαρ-
Arm. Utrumque habent Andr. et
Areth. Hinc: λύσαντι καὶ ἀπὸ

CAPUT I.

καὶ ἡμεῖς ἀπὸ τῶν ἀμαρτιῶν *ex recens. Scholziañd.*
 ἡμῶν ἐν τῷ αἵματι αὐτοῦ, Καὶ ἐποίησεν
 ἡμεῖς βασιλείαν, ἱερεῖς τῷ Θεῷ καὶ πατρὶ
 αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς
 αἰῶνας τῶν αἰώνων. ἀμήν. Ἴδον, ἔρχε-
 ται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν
 πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν
 καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ
 τῆς γῆς ναὶ, ἀμήν. Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω,^h

• alex. λύσαντι. † alex. ἐκ. ° alex. ἡμῖν.

^x rec. βασιλεῖς καὶ. ^h rec. + ἀρχὴ καὶ τέλος.

τῶν τῆς ἁμαρτίας κηλίδων λούσαντι
τῇ ἐκχύσει τοῦ ζωοποιῦ αἵματος
καὶ ὕδατος, καὶ ποιήσαντι ἡμᾶς βα-
σιλείον ἱεράτευμα, καὶ λούσαντι
κ.τ.λ. 7. 16. 45. 69 al. Ar. pol.

¹ ἐκ AC 12. 28. 36. 38 al.

Erasm. ed. Andr.

^u = A 12. 16 al. Erasm. ed.
Andr. 2. Primas. ὑμῶν Æth.

᾿ ποιήσωντι B 7. 9. 13. 14. 16.
45.55 alii. Sic Andr. (in comm.)

• ἡμῶν AC 13. 23. 27. 31. 55
alii. *nostrum regnum* Tol. Harl.

* βασιλεις καὶ rec. c. codd. multis, sed βασιλειαν AC. 2. 6. 7. 8. 11. 24. 25. 29. 30** 31. 32. 33. 34. 35. 37. 38. 40. 41. 42. 45. 46. 49. 51. 64. 69. 82 alii plur. Compl. ed. Syr. Ar. pol. Æth. Copt. Slav. mss. Areth. Lactant. Victorin. Apring. Beda. βασιλειαν καὶ 80. edd. Vulg. Andr. I. Tert. (semel) Primas. βασιλεις ιερεις B 30* ut videtur. βασιλειον ιερτευμα 13. 14. 23. 27. 55 al. Andr. (in comm) βασιλειαν καὶ ιερτευμα 9.

⁷ πατρί ἡμῶν Arm. πατρί αὐτοῦ
Arr. Æth.

* = A 9. Copt. Slav. ms. Andr.

1.

* = 33. Tol. Codd. lat.

^b + ὁ κύριος Slav. ms.

^c ἐπὶ C. Æth. Ephr.

^d = 46. 88 al. αὐτῶ 37.

*et videbit illum omnis terra et
plangent se adveniente eo: ita;
Amen. Primas. (in textu et comm.)*

¹ = 47*, Erasm. ed.

τὸ ἀλφα καὶ τὸ ω 13. 25. 37.
42. 46. 88 alii pl. *Olaph et Tau*
Syr. *Eliph et Ie* Ar. pol.

^h + ^Δ. κ. τ. rec. c. codd. recent. plur. sed = ABC 2. 6. 7. 8. 9. 11. 13. 14. 17. 24. 25. 29. 30. 31. 32. 33. 38. 40. 42. 44. 45. 47. 48. 50. 51. 55. 64. 69 alii plur. Compl. ed. Syr. Æth. Arm. Slav. 10. (non alii) Areth. in textu. Diadochus. Ambros. Primas. Amb. ἡ ἀρχὴ καὶ τὸ τέλος 28. 36. 80 al. Copt. Andr. 1.

¹ ὁ κύριος rec. cum codd. per-

APOCALYPSIS.

ex recens. Scholziand. λέγει ¹ κύριος ὁ Θεός'', ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ¹ ὁ παντοκράτωρ.

Ἐγὼ Ἰωάννης, ὁ ^k ἀδελφὸς ὑμῶν, καὶ ¹ συγ-
κοινωνός'' ἐν τῇ θλίψει καὶ ^m βασιλείᾳ καὶ ὑπο-
μονῇ ⁿ Ἰησοῦ Χριστοῦ'', ἐγενόμην ἐν τῇ νήσῳ
τῇ ὀκαλουμένῃ'' Πάτμῳ, ^p διὰ'' τὸν λόγον τοῦ
Θεοῦ, καὶ ^q διὰ'' τὴν μαρτυρίαν Ἰησοῦ ^r Χρισ-

¹ rec. ὁ κύριος.

^k rec. + καὶ.

¹ const. κοινωνός.

^m rec. + ἐν τῇ.

ⁿ alex. s. ἐν Χριστῷ s. ἐν Ἰησοῦ.

^q alex. = διὰ.

^r alex. = Χριστοῦ.

multi, sed κύριος ὁ θεός ABC 2. 6.
7. 9. 11. 12. 13. 14. 17. 24. 25.
29. 31. 32. 33. 35. 36. 37. 38. 40.
41. 42. 45. 46. 47. 48. 50. 51. 55.
64. 69. 82 al. plur. Compl. ed.
Syr. Arr. Copt. Arm. Slav. 10.
Vulg. Hippol. Andr. Areth. Dia-
doch. Or. int. Primas. Ambr. =
Slav. ms. Or. int. (alic.) κύριος
σαβαὼθ Slav. ms. + καὶ 45.

¹ + καὶ 25.

^k + καὶ rec. c. codd. multis,
sed = AC 2. 6. 7. 9. 11. 12. 13. 14.
17. 24. 25. 29. 30. 31. 32. 33. 37.
38. 40. 41. 45. 46. 49. 55. 64. 69.
82 al. pl. Compl. ed. Syr. Arr.
Copt. Æth. Arm. Slav. ms. Vulg.
Orig. Dionys. alex. Andr. Areth.
Primas. Cassiod.

¹ κοινωνός 6. 7. 9. 11. 16. 17.
25. 29. 30. 31. 32. 33. 37. 40. 41.
42. 45. 47. 48. 50. 69. 82 alii plur.
Compl. Areth. (Rec. Or. Dionys.
Andr.)

^m + ἐν τῇ rec. c. codd. multis,
sed = ABC 2. 6. 9. 11. 13. 14. 17.

24. 25. 29. 30. 31. 32. 33. 37. 38.
41. 42. 47. 48. 55 al. pl. Compl.
ed. Copt. Erp. Vulg. Or. Dionys.
alex. Andr. l. Areth. Primas. καὶ
ἐν = 50. τῇ βασιλείᾳ καὶ = Syr.
(non Arr.) Æth. καὶ ὑπομονῇ non
attingunt Andr. Areth.

ⁿ ἐν Χριστῷ AB 25. ἐν Ἰησοῦ
C 38. Copt. Tol. Codd. lat. Or.
ἐν Χριστῷ Ἰησοῦ 2. 6. 7. 9. 11. 13.
14. 17. 25 (ἢ ἐν X. l. 29.) 30. 32.
33. 37. 40. 41. 42. 45. 49. 51. 55.
64. 69 al. pl. Compl. Syr. Arr.
Arm. Vulg. Areth. Primas. Ἰησοῦ
Dionys. alex. Apring. Rupert. item
Æth. et propter patientiam Domini
Iesu Æth.

^o λεγομένη 40.

^p = 37. 38 al.

^q = AC 4. 9. 31. 34. 35. 37.
38. 48 al. Erasm. ed. Copt. Arm.
Vulg. Dionys. alex. Andr. l. Areth.
Primas.

^r = AC 12. 28. 36 al. Vulg.
Dionys. Andr. l. (Habent Syr. Arr.
Arm. Primas. Ansbert. Haimo.)

CAPUT I.

10 τοῦ". Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ^{ex recens. Scholzianā.}
 ἡμέρᾳ καὶ ἤκουσα ὀπίσω μου φωνὴν" μεγάλην
 11 ὡς σάλπιγξ, "λεγοῦσης". ὧς "Ὁ" βλέπεις
 γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ"
 ἐκκλησίαις, εἰς Ἐφεσον, καὶ εἰς Σμύρναν",
 καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα", καὶ εἰς
 Σάρδεις", καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαο-
 12 δίκειαν. Καὶ ἐπέστρεψα βλέπειν τὴν φωνήν
 ὧς rec. + Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος
 καὶ ὁ ἔσχατος καὶ.

ἧς rec. = ἑπτὰ. ὧς rec. + ταῖς ἐν Ἀσίᾳ.

ἧς = 16. 51. 69 al. in die feria primae Æth.

ἧς φωνὴν ὀπίσω μου 2. 13. 17. 25. 26. 27. 29. 30. 31. 32. 33. 34. 35. 37. 40. 42. 47. 48. 50. 55. 69. 82 al. pl. Compl. Areth. Alii aliter. ὀπίσω μου = 28. Post μεγ. hab. 38. ὀπισθεν μου A.

ἧς λαλούσης 50³. ἡχοῦσης 12. φωνούσης 38.

ἧς + Ἐ. εἰμι τ. Α κ. τ. Ω ὁ π. κ. ὁ ἔ. κ. rec. c. codd. multis, sed = ABC 2. 8. 9. 11. 13. 14. 17. 29. 30. 31. 32. 33. 34. 35. 46. 47. 48. 50. 51. 82 al. Compl. ed. Syr. (non Arr.) Copt. Æth. Arm. Slav. ms. Vulg. Andr. 1. Areth. Primas. Attingit Andr. (in comment.) εἰμι et tertium καὶ = 7. 16. 69 al. ὁ = (bis) 69.

ἧς δ 34. 35. 38 al. Primas.

ἧς = ἑπτὰ rec. c. codd. multis, + ABC 2. 7. 8. 9. 11. 12. 13. 14. 17. 25. 29. 30. 31. 32. 33. 37. 38. 40. 41. 42. 46. 49. 51. 55. 69. 82 al. pl. Compl. edd. Syr. Arr. Copt.

Æth. Arm. Slav. ms. Vulg. Andr. Areth. Primas. ταῖς ε. ε. | εἰς ε. ἐκκλησίας 41.

ἧς + ταῖς ἐν Ἀσίᾳ rec. c. codd. pl. (etiam 51.) sed = ABC 2. 7. 8. 9. 11. 12. 13. 14. 25. 29. 30. 31. 32. 33. 37. 38. 40. 41. 42. 45. 49. 69. 82 alii plur. Compl. ed. Syr. Ar. pol. Æth. Codd. lat. Harl. Tol. Andr. Areth. Primas.

ἧς = 13.

ἧς Μύρναν 69.

ἧς εἰς Θυάτειραν A 8. 11. 14. 34. 35 al. Æth. Synops. εἰς Θυατίραν 6. ἐν Θυατείροις 88. εἰς Θυατείρας 12. Erasm. ed. ἐν Θυατείροις 36. 46 al.

ἧς Σάρδεις 13.

ἧς + ἐκεῖ B. 7. 8. 9. 12. 13. 25. 29. 30. 31. 32. 33. 37. 41. 42. 45. 49. 51. 69. 82 al plur. Compl. Ar. pol. Sed = Verss. Andr. Areth. Ir. Cypr. Hier. Primas.

ἧς ἐλάλησε rec. c. codd. multis, sed ἐλάλει BC 2. 8. 9. 11. 13. 14. 17. 25. 29. 30. 31. 32. 34. 37. 38.

ΑΠΟΚΑΛΥΨΙΣ.

ex recens. Scholziand. ἥτις ἐλάλει" μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον
ἐπτα λυχνίας χρυσᾶς. Καὶ ἐν μέσῳ" τῶν⁸ 13
ἐπτα" λυχνιῶν^h ὁμοιον" ^κ νιῶ" ἀνθρώπου,
^ι ἐνδεδυμένον" ποδήρη, καὶ περιεζωσμένον
^m πρὸς" τοῖς ⁿ μαστοῖς" ζώνην χρυσήν· Ἡ δὲ 14
κεφαλὴ αὐτοῦ καὶ αἱ τρίχες, ^ο λευκαὶ" ^p ὡς"
ἔριον ^ι λευκόν", ^σ ὡς" χιών· καὶ οἱ ὀφθαλμοὶ
αὐτοῦ ὡς φλόξ πυρός· Καὶ οἱ πόδες αὐτοῦ ὅμοιοι 15
^ι χαλκολιβάνῳ", ^u ὡς" ἐν καμίνῳ ^ν πεπυρωμέ-
νοι". καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολ-
λῶν· Καὶ ^ω ἔχων" ἐν τῇ δεξιᾷ αὐτοῦ ^κ χειρὶ" 16
ἀστέρας ἐπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομ-
^ο rec. ἐλάλησε. ^α rec. ὡσεὶ.

40. 41. 42. 46. 49. 51. 82 al. pl.
Compl. ed. Andr. Areth. λαλεῖ A.
^ι ἐμμέσῳ C.
^σ = AC 12. 28. 38. 46 al.
Erasm. ed. Syr. Erp. Æth. Arm.
Copt. Ir. Andr. Cypr. Firmicus.
Primas. Tychon. Hier.
^h + τῶν χρυσῶν 34. 35 al. Ar.
pol. Æth. Vulg. (non Tol.)
^ι ὁμοίωμα A Harl. Slav. ms.
ὅμοιος Slav.
^κ νιῶν 7. 8. 9. 11. 13. 14. 17. 31.
32. 33. 34. 35. 41. 42. 45. 48. 50.
69. 82 al.
^ι ἐνδεδυμένῳ 40.
^m ἐν 38.
ⁿ = 42*. μαζοῖς A 10. 17. 28.
37 49. 80* al. Compl. Andr. (sed
Andr. 1. in m. sr.) Utrumque
Areth. μασθοῖς 46. 88 al.
^ο = Arm. Æth. Harl. Ir. ed.
Tychon. (in textu.)
^p + καὶ 13. 19. 26. 27. 29. 30.

40. 41. 42. 50. 51 55 al.
^α ὡς Iidem et A 2. 7. 8. 9. 13.
14. 16. 17. 25. 38. 47. 48. 69 al.
Areth. ὡςπερ 46. 48 al. ὡσεὶ rec.
c. codd. pl.
^κ = 8 Cypr. Primas. + καὶ 8.
36 al. Æth. Arm. Vulg.
^u ὡσεὶ 38.
^ν χαλκῷ λιβάνῳ 7. 32 al. χαλ-
κοκλιβάνῳ Conject. aurichalco Li-
bani Tychon. Primas.
^ω = Arm.
^ν πεπυρωμένῳ 16. 46. 69. 88 al.
plur. Syr. Arr. Æth. Slav. Vulg.
Ir. Cypr. Primas. Non Victorin.
Tychon. πεπυρωμένης AC.
^ω = (et mox ἀστέρες) A 41.
(Æth.) εἶχεν 34. 36 al.
^κ = 10. 28 al. Arm. Vulg.
Andr. 2. Cypr. Primas. alii. Ante
αὐτοῦ pon. AC 12. 14. 17. 31.
32. 37. 46. 48. 49. 88 al. Compl.
Andr. 1. Areth.

CAPUT I.

φαίλα δίστομος ὁ ξεία" ἐκπορευομένη· καὶ ἡ ^{ex recens. Scholziañā.} ὄψις αὐτοῦ, ὡς ὁ" ἥλιος φαίνει ἐν τῇ δυνάμει
 17 αὐτοῦ. Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα" ὁ πρὸς"
 τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε" τὴν
 δεξιὰν αὐτοῦ ὁ ἐπ' ἐμέ, λέγων· Μὴ φοβοῦ·
 18 ἔγώ εἰμι ὁ πρῶτος" καὶ ὁ ἔσχατος, Καὶ ὁ
 ζῶν· καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι
 εἰς τοὺς αἰῶνας τῶν αἰώνων· ὁ καὶ ἔχω τὰς
 19 κλεῖς" τοῦ θανάτου καὶ τοῦ ἄδου." Γρά-
 ψον ὅν" ὁ εἶδες, καὶ ὁ εἰσι, καὶ ὁ μέλλει

^c rec. + ἐπέθηκε.

^d rec. + χεῖρα.

^e rec. + μοι.

^h rec. + ἀμήν.

^k rec. τοῦ ἄδου καὶ τοῦ θανάτου.

^r = 46. 48 al.

^s = 37. 46. 69. 88 al.

^t ἔπεσον 13. 25 al.

^b εἰς 13.

^c ἐπέθηκε rec. c. codd. pl. sed
 ἔθηκε AC 2. 6. 7. 8. 9. 13. 14. 25.
 29. 30. 31. 32. 33. 38. 40. 42. 45.
 47. 48. 50. 51. 55. 69. 82 al. pl.
 edd. Areth.

^d + χεῖρα rec. c. codd. plur.
 sed = AC 2. 6. 7. 8. 9. 11. 13.
 14. 25. 29. 30. 31. 32. 33. 34. 35.
 38. 40. 42. 45. 47. 48. 50. 51. 55.
 69. 82 al. plur. edd. Arm. Æth.
 Slav. ms. Vulg. Areth. Cypr. Fir-
 mic. Primas.

^e + μοι rec. c. codd. pl. sed =
 AC 2. 6. 7. 8. 9. 11. 12. 13. 14.
 17. 25. 28. 29. 30. 31. 32. 33. 37.
 38. 40. 42. 45. 46. 49. 51. 55. 69.
 82 al. pl. Compl. ed. Syr. Arr.
 Arm. Slav. ms. Vulg. Andr. Areth.

Cypr. Primas. Capreol. carth. Fir-
 mic.

^f + ὅτι 13. 55 al.

^g πρωτότοκος A Areth.

^h + ἀμήν rec. c. codd. longe
 plur. sed = AC 36. 38 al. Erasm.
 ed. Copt. Æth. Arm. (sed hab.
 et Venet.) Ar. pol. Vulg. Or.
 (bis) Andr. 2. Ir. Cypr. Firmic.
 Primas. Capreol.

ⁱ κλεῖδας 2. 6. 8. 14. 25. 29. 30.
 31. 32. 33. 40. 42. 48. 50. 51 al.
 Andr. 2. (in textu) Areth.

^k τ. ρ. κ. τ. θ. rec. c. codd. plur.
 sed τ. θ. τ. κ. ρ. A 2. 6. 7. 8. 9.
 11. 13. 14. 17. 25. 29. 30. 31. 32.
 33. 34. 35. 37. 38. 40. 41. 42. 45.
 46. 49. 51. 55. 69. 82 al. pl. Compl.
 ed. Verss. Andr. (habet utrumque)
 Areth. Ir. Cypr. Primas. al.

^l = rec. c. codd. pl. sed + AC
 2. 6. 7. 9. 12. 13. 14. 17. 25. 29.

APOCALYPSIS.

ex recens. Scholzianâ. γίνεσθαι μετὰ ταῦτα. Τὸ μυστήριον τῶν ἑπτὰ 20 ἀστέρων ^α ὧν" εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ ^β τὰς" ἑπτὰ λυχνίας τὰς χρυσᾶς°. οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ ^γ αἱ λυχνίαι αἱ ἑπτὰ", ^δ ἑπτὰ ἐκκλησίαι εἰσί.

II. Τῷ ἀγγέλῳ ^ε τῆς" ἐν Ἐφέσῳ" ἐκκλησίας 1 γράψον· τάδε λέγει ^ς ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ^ε ἑπτὰ" λυχνιῶν τῶν χρυσῶν· ^ς Οἶδα" τὰ 2 ἔργα σου, ^ς καὶ τὸν κόπον σου", ^ς καὶ τὴν ὑπομονήν σου", ^ς καὶ" ὅτι οὐ δύνῃ βαστάσαι ^ς κα-

^ρ rec. αἱ ἑπτὰ λυχνίαι.

^α rec. + ἄς εἶδες.

^β alex. τῷ.

^γ rec. Ἐφεσίῳ.

30. 31. 32. 33. 37. 40. 41. 42. 45. 46. 49. 51. 55. 82. 88 alii pl. Compl. ed. Syr. Ar. pol. Copt. Æth. Slav. Vulg. Andr. Primas. Cassiod.

^α οὗς AC 8. 12. 46. 80**. 88 alii. Erasm. ed. Andr. 1**.

^β = 29. 30*, 50². 51. 55 al.

^γ + ταῦτά εἰσιν 19. 25 al.

^δ αἱ ἐ. λ. rec. c. codd. plerisq. sed αἱ λ. αἱ ἐ. AB 2. 4. 6. 13. 25. 29. 31. 32. 40. 41. 42. 51. 55. 69. 82 al. perm. edd. Syr. Vulg. Andr. αἱ λυχνίαι ἑπτὰ C. 30. 33. 35 al. ἑπτὰ λυχνίαι 23. Erasm. ed. λ. ἄς εἶδες, ἐ. 46.

^ε + ἄς εἶδες rec. c. codd. plerisq. sed = ABC 2. 6. 7. 8. 9. 11. 13. 16. 25. 29. 30. 31. 32. 33. 38. 40. 42. 47. 48. 50. 51. 69. 82 al. plur. edd. Syr. Ar. pol. Æth. Arm. Slav. ms. Vulg. Areth. Cypr. Primas.

^ς + αἱ 34. 36. 47 al.

^ς τῷ AC 36.

^ς Ἐφεσίῳ rec. c. codd. pl. sed ἐν Ἐφέσῳ AC 2. 6. 7. 8. 9. 12. 13. 14. 17. 25. 29. 30. 31. 32. 33. 34. 35. 37. 40. 41. 42. 45. 46. 49. 51. 55. 69. 82 alii plur. edd. (Syr. Arr.) Vulg. Andr. Areth. Aug. Ἐφέσῳ (et pon. post ἐκκλ.) Compl. Ἐφέσου 16. Ἐφεσίῳ 38.

^ς + κύριος 34. 35. 50² al.

^ς = 38. 69 al. Arm. Tychon.

^ς εἶδον 82.

^ς = 29. 30 al. Ante τὰ ἔργα σου pon. Victorin. σου = AC 10. 12. 17. 36. 37. 46. 49 alii. Compl. Syr. (non Arr.) Arm. Vulg. Andr. 1. Primas. Hier. Aug. Victorin. Cassiod.

^ς = 42*. σου = Arm.

^ς = A Æth. Cassiod.

^ς κατὰ 31.

CAPUT II.

κοὺς"· καὶ ^b ἐπειράσας" τοὺς ^c λέγοντας ἐαυ- ^{ex recens.}
 τοὺς ἀποστόλους εἶναι", καὶ οὐκ εἰσί· καὶ εὗρες ^{Scholsianā.}
 3 αὐτοὺς ψευδεῖς· Καὶ ^d ὑπομονὴν ἔχεις· καὶ
 ἐβάστασας"· ^e διὰ" τὸ ὄνομά μου, ^f καὶ οὐκ
 4 ἐκοπίασας". ^g Ἀλλ'" ^h ἔχω κατὰ σοῦ", ὅτι
 5 τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. ⁱ Μνημό-
 νευε" ^k οὖν" πόθεν ^l πέπτωκας", καὶ ^m μετα-

^b rec. ἐπειράσω. ^c rec. φάσκοντας εἶναι
 ἀποστόλους. ^d rec. ἐβάστασας, καὶ ὑπο-
 μονὴν ἔχεις, καὶ. ^f rec. κεκοπίακας, καὶ οὐ
 κέκμηκας. ^l rec. ἐκπέπτωκας.

^b ἐπειράσω rec. c. codd. mult. sed
 ἐπειράσας ABC 2. 13. 17. 25. 37.
 38. 40. 41. 42. 45. 49. 51. 55. 69.
 82. 88 al. longe pl. Compl. ed.
 Slav. Andr. Areth. = Victorin.
^c φ. ε. δ. rec. c. codd. multis, sed
 λ. ε. δ. ε. ABC. 2. 13. 49. 51. 55.
 69. 82. 88 al. pl. Compl. edd. Syr.
 Arr. Æth. Arm. Slav. Vulg. Andr.
 Areth. Primas. Victorin. Sed ex
 his = εἶναι ABC 18. 25 al. Slav.
 Et = εαυτοὺς 12 Andr. 2.

^d ἐβάστασας, καὶ ὑπομονὴν ἔχεις,
 καὶ rec. c. codd. pl. sed ὡ. ζ. κ. ε.
 ABC 2. 6. 8. 9. 12. 13. 14. 29. 30.
 31. 32. 36. 40. 41. 42. 47. 48. 50.
 50². 51. 55. 82 al. perm. edd. Syr.
 Erp. (item Ar. pol.) Copt. Æth.
 Arm. Slav. ms. Vulg. Areth. Pri-
 mas. Aug. ὑπομονὴν ἔχεις καὶ =
 33. 34. 35 al. καὶ ἐβάστασας = 37.
 Victorin. καὶ ἐβ. με 16. 45. 46. 88
 al. κ. ἐβ. αὐτοὺς Arm. Harl.* καὶ
 ἐβάπτισας 1. Erasm. Andr. 1. καὶ
 ἐβάπτισάς με 7. καὶ ante διὰ præ-
 ter laudatos omittunt 17. 18. 25.

49. 88 al. Compl. Arm. Hier.

^e = 6. 14. 31 al.

^f κεκ. κ. οὐ κέκμ. rec. c. codd.
 perm. sed καὶ οὐκ ἐκοπίασας 40. 41.
 42. 45. 46. seu καὶ οὐ κεκοπίακας
 AC 2. 6. 7. 8. 9. 12. 13. 14. 25.
 29. 30. 31. 32. 33. 49. 51. 55. 88
 al. plur. Compl. Syr. Arr. Æth.
 Slav. ms. Vulg. Andr. 1. Primas.
 Aug. Hier. item, omissio καὶ, B.
 καὶ κεκοπίακας 16. 37. 38. 69 al.
 Arm. Slav. ms. Andr. 2.

^g καὶ 46. 88 al. Ἀλλὰ καὶ 46.

^h λέγω πρὸς σε Arm. (Sed rec.
 in m. Sic etiam vs. 14 et 20.)

ⁱ μνημόνευσον 38.

^k γοῦν 80.

^l ἐκπέπτωκας rec. cum codd.
 plur. sed πέπτωκας AC 2. 6. 8. 9.
 13. 14. 25. 29. 30. 31. 32. 33. 38.
 40. 41. 42. 47. 48. 50. 51. 55. 80.
 82 alii permulti, edd. Areth. Pri-
 mas. Cypr. alii. *excidetis* Vulg. Vic-
 torin. Auct. ad Novat. Aug.

^m μετανοῆς 46.

APOCALYPSIS.

*ex recens.
Scholziand.*

νόησον", καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί ^α σοι" ^ο ταχὺ", καὶ κινήσω ^β τὴν λυχνίαν σου" ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ ^γ μετανοήσης." Ἀλλὰ τοῦτο ἔχεις", ὅτι μισεῖς τὰ ^δ ἔργα τῶν ^ε Νικολαϊτῶν, ἃ" ^ς καὶ γὼ μισῶ. Ὁ ^ζ ἔχων οὖς, ἀκουσάτω, τί τὸ πνεῦμα λέγει ταῖς ^η ἐκκλησίαις· τῷ νικῶντι δώσω ^θ αὐτῷ" φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστίν ἐν ^ι τῷ παραδείσῳ" τοῦ θεοῦ ^κ μου".

Καὶ τῷ ἀγγέλῳ ^λ τῆς" ^μ ἐν Σμύρνῃ ἐκκλη- ⁸ σίας" γράψον· τάδε λέγει ὁ ^ν πρῶτος" καὶ

^α rec. μέσφ τοῦ παραδείσου. ^κ rec. = μου.

^ο rec. ἐκκλησίας Συμυρναίων.

^α = 12. Arm. Æth.

^ο = AC Copt. Æth. Vulg. (non Harl.*) Auctor. ad Novatian. Aug. Hier. Isid. hispal. Victor. tun. τάχει Erasmi. Steph. 3. ed. ἐν τάχει edd.

^β *turres tuas* Arm.

^γ μετανοῆς 88.

^ς *fac* Arm. sed rec. in m. *habes bonum* Vulg. ms. Primas.

^δ + αἰσχουργῶν 36.

^ε = A Copt. *sicut* Æth. Primas.

^ζ + ἐπὶ AC.

^η = 10. 17. 46. 49. 88 al. Compl. Vulg. ed. Areth. (in comment.)

^θ + αὐτοῦ 26. 41. 42 al.

^ι μέσφ τοῦ π. rec. c. codd. pl. sed τῷ παραδείσῳ ABC 2. 6. 7. 8. 9. 13. 14. 25 (omisso τῷ 29.) 30. 31. 32. 33. 38. 40. 41. 42. 45. 47. 48. 50. 51. 55. 69. 82 al. plur. edd. Syr. Æth. Slav. ms. Vulg. Areth.

Cyp. Or. int. Primas. Idac. Vigil. Tychon.

^κ = rec. c. codd. pl. + B 2. 6. 7. 8. 9. 13. 14. 16. 17. 25. 29. 30. 31. 32. 33. 34. 35. 37. 38. 40. 41. 42. 49. 51. 55. 69. 82 al. plur. Compl. ed. Syr. Erp. Copt. Æth. Slav. ms. Vulg. Areth. Cyp. Or. int. Primas. alii.

^λ τῷ A.

^μ ἐκκλησίας Σμ. rec. c. codd. pl. sed ἐν Σ. ἐκκλ. A (sed ἐν Σμύρνῃς A.) C 2. 6. 7. 8. 9. 12. 13. 14. 16. 17. 25. 29. 30. 31. 32. 33. 37. 38. 40. 41. 42. 45. 46. 49. 51. 69. 82 al. pl. Compl. ed. Syr. Arr. Æth. Arm. Slav. ms. Vulg. Andr. 2. Areth. Primas.

^ν πρωτότοκος A.

^ξ = 42*.

^ι = 2. 9. 13. 25. 29. 32. 42. 48. 50. 51. 82 alii plur.

^κ + ἡδὴ Slav.

CAPUT II.

^ο ὁ ἔσχατος", ὁ δὲ" ἐγένετο νεκρὸς, καὶ ^ε ἔζησεν^{ex recens. Scholasticā.}
 9 Οἶδά σου ^h τὰ ἔργα, καὶ" ⁱ τὴν" θλίψιν, καὶ
 τὴν πτωχείαν, (^k ἀλλὰ πλούσιος" εἶ,) καὶ τὴν
 βλασφημίαν ^l ἐκ" τῶν λεγόντων Ἰουδαίους εἶναι
^m ἑαυτοὺς", καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ
 10 Σατανᾶ. ⁿ Μηδὲν" φοβοῦ ^ο ᾧ" μέλλεις ^p πάσ-
 χειν". ἰδοὺ^q, μέλλει ^r βάλλειν" ^s ὁ διάβολος
 ἐξ ὑμῶν" εἰς φυλακὴν, ἵνα πειρασθῇτε". ^u καὶ
 ἔξετε θλίψιν" ^v ἡμερῶν" δέκα· γίνου πιστὸς ἄχρι
 θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

^k rec. πλούσιος δὲ. ^m alex. μὴ.

^r rec. βαλεῖν. ^s rec. ἐξ ὑμῶν ὁ διάβολος.

^v alex. ἡμέρας.

^h = AC 19. 47 al. edd. Copt. Æth. Vulg. Andr. (in comm.) Primas.

ⁱ = 41. 80 al.

^k πλούσιος δὲ rec. c. codd. pl. sed ἀλλὰ πλούσιος ABC 2. 6. 7. 8. 9. 12. 13. 14. 16. 17. 25. 29. 30. 31. 32. 33. 37. 38. 40. 41. 42. 45. 46. 49. 51. 69. 82. 88 al. plur. Compl. ed. Verss. etiam Slav. Andr. (in textu) Areth. Pseudo-Chrys. Latini.

^l = ἐκ rec. c. codd. pl. sed ABC 2. 6. 7. 8. 9. 13. 14. 16. 25. 29. 30. 31. 32. 35. 38. 40. 41. 42. 47. 48. 50. 51. 69. 82 al. edd. Syr. Copt. Arm. Slav. ms. Vulg. Areth. Primas.

^m = 16. 69 al. transp. αὐτοὺς 6. 31. 36 al.

ⁿ μὴ ABC 8. 49 al. Andr. 2.

^ο ᾧν 17.

^p παθεῖν B 2. 6. 8. 9. 13. 14. 25.

29. 30. 31. 32. 33. 38. 41. 47. 48. 50. 82 al. edd. Areth. Andr. 2.

^q + δὴ 6. 8. 9. 12. 13. 17. 25.

29. 30** 31. 37. 40. 41. 42. 47. 48. 49. 50. 82 al. Compl. ed. Slav. 10. Andr. 2. Areth. + καὶ 46. 88 al.

^r βαλεῖν rec. c. codd. pl. sed βάλλειν AC 12. 29. 30. 32. 34. 35. 36. 46. 50*. 88 al. plur. = 30*.

^s ἐξ ὑμῶν ὁ διάβολος rec. c. codd. perm. sed ὁ δ. ἐξ ὑ. AC 2. 6. 12. 13. 14. 17. 25. 29. 30. 31. 32. 33. 37. 40. 41. 42. 45. 46. 49. 51. 69. 82. 88 al. Compl. Vulg. Areth. Primas. Tert. Hier. item Syr. Arr. Arm.

^t = 50.

^u = Tert.

^v ἡμέρας B 2. 6. 8. 9. 13. 14. 25. 29. 30. 31. 32. 33. 35. 38. 40. 41. 42. 47. 48. 50. 51. 82 al. plur. edd. Syr. Arr. Vulg. ms. Tychon.

ΑΠΟΚΑΛΥΨΙΣ.

ex recens. Scholziañd. Ὁ ἔχων οὖς, ἀκουσάτω, τί τὸ πνεῦμα λέγει ταῖς 11 ἐκκλησίαις· ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου ὧ τοῦ δευτέρου."

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας 12 γράψον· τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον ὃ τὴν ὀξείαν· Οἶδα ὃ τὰ ἔργα σου, 13 καὶ ὁ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, ὃ καὶ ὁ ἐν ταῖς ἡμέραις, ἐν αἷς ὁ Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ". Ἄλλ' ἔχω κατὰ σοῦ ὀλίγα", 14 ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν

^k rec. κατοικεῖ ὁ σατανᾶς.

^r = Harl.

^s + ὁ κύριος 46. 88 al.

^t + καὶ 80.

^b = AC 38 al. ed. Copt. Æth. Slav. Vulg. Primas. Tychon. Hier. Non attingunt in comm. Andr. Areth.

^c ὅτι Arm.

^d = 6. 7. 8. 9. 12. 13. 14. 16. 17. 29. 30. 31. 32. 33. 37. 38. 40. 41. 42. 46. 49. 51. 64. 69 al. pl. Compl. ed. Syr. Arr. Æth. Arm. Vulg. ms. Andr. Primas. Auctor quæst. ex utr. Test.

^e = 88.

^f ἐν αἷς = AC Copt. Vulg. ms. Primas. Ansbert. Haymo. ἐμαῖς Erasm. Slav. ms. ἐν = 6. 9. 13. 25. 29. 30. 31. 32. 33. 35. 38. 40. 41. 42. 47. 48. 50. 51. 64. 82 al. pl. edd. Vulg. ms. Auctor quæst.

^g Ἀντίπας A 9. 13. 41. 42. 50**

al. ἀντ' εἶπας 2. 19. 23 al. quibus contendisti cum teste etc. Syr. Erp. quibus spectaculo expositus fuit etc. Syr. ms. prodidisti testem etc. Copt. ap. Wilkins. antiquis Harl.* Alii aliter.

^h = 12. 36 al. Erp. πιστὸς + μου A 14. Syr.

ⁱ = 6. 31 al. Æth. Demidov. Auctor quæst. ὁ 46. 88 al.

^k κ. ὁ σ. rec. c. cdd. perm. sed ὁ σ. κ. AC 2. 6. 12. 13. 14. 17. 25. 29. 30. 31. 32. 33. 37. 40. 41. 42. 45. 46. 49. 64 al. pl. Compl. ed. Copt. Arm. Vulg. Andr. Areth. Latini. ὅπου ὁ σ. κ. = 38.

^l Ἀλλὰ 13.

^m = Slav. ms. qui habitatis ubi satanas est Arm.

ⁿ = C Syr. Copt. Tol. Harl.* Codd. lat. Primas. Ansbert.

^o παρὰ σοὶ Arm. ἐκεῖ Tol.

CAPUT II.

^p Βαλαὰμ, ὃς ^q ἐδίδασκε" ^r τῷ" Βαλὰκ ^s βαλεῖν" ^{ca recens. Scholasticā.}
 σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, ^t φαγεῖν
 15 ^u εἰδωλόθυστα" καὶ πορνεῦσαι. Οὕτως ἔχεις
 καὶ σὺ ^v κρατοῦντας" τὴν διδαχὴν ^w Νικολαϊτῶν
 16 ^x ὁμοίως. Μετανόησον ^y οὖν". εἰ δὲ μὴ, ἔρχομαί
^z σοι" ^{aa} ταχὺ", καὶ ^{ab} πολεμήσω" ^{ac} μετ' αὐτῶν"
 17 ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου^d. Ὁ ἔχων
 οὖς, ἀκουσάτω, τί τὸ πνεῦμα λέγει ταῖς ἐκκλη-

^q const. ἐδίδαξε.

^r rec. τὸν.

^w rec. + τῶν.

^x rec. ὁ μισῶ.

^y rec. = οὖν.

^p + τοῦ 13. 38 al.

^q ἐδίδαξε 6. 7. 8. 13. 14. 16. 17.
 29. 30. 32. 33. 41. 46. 49. 64. 69.
 82. 88 al. pl. Compl. Areth.

^r τὸν rec. cum codd. longe plur.
 sed τῷ AC 11. ἐν τῷ 18. Erasm.
 Steph. 3. τὸν βασιλεῖα Areth. (in
 comment.) τὸν Βαλαὰκ C 32 al.
 Andr. 1. τὸν Βαλαὰμ 14. 16 al. ἐν
 τῷ Βαλαὰμ τὸν Βαλὰκ Andr. ed.
 ἐν τῷ Βαλαὰκ τὸν Βαλαὰμ Andr. 1.
 in comm.

^s βασιλεῖ A.

^t + καὶ 6. 7. 8. 25. 29. 30. 31.
 32. 33. 40 alii, Slav. ms. Andr. 2.
 Areth. + τοῦ 9. 13. 16. 69 alii.

^u = Vulg. (Sed non Primas.
 Ambros. Auctor quæst. Auct. de
 promiss.)

^v = Arm.

^w + τῶν rec. c. codd. pl. sed =
 AC 2. 6. 13. 14. 25. 29. 30. 32.
 33. 40. 42. 48. 50. 50² al. multi.

^x ὁ μισῶ rec. c. cdd. perm. sed
 ὁμοίως AC 2. 6. 7. 8. 9. 14. 16.

17. 25. 29. 30. 31. 32. 33. 37. 40.

41. 42. 45. 46. 49. 64. 69. 82 al.
 plur. Compl. ed. Syr. (non Arr.)
 Copt. Slav. ms. Vulg. Areth. Pri-
 mas. Auct. quæst. ἦν μισῶ Andr.
 1. ὁμοίως, ἦν μισῶ Slav. ms. Andr.
 2. ὁμοίως, ὁ μισῶ 12. 13. 17 al. ὁ
 μισῶ ὁμοίως Lips. 4 = 38. Æth.

^y = rec. c. codd. pl. sed + AC
 2. 6. 7. 8. 9. 12. 13. 16. 25. 29. 30.
 31. 32. 33. 34. 35. 38. 40. 41. 42.
 45. 46. 47. 48. 50. 64. 69. 82 al.
 plur. edd. Arr. Æth. Arm. Slav.
 ms. Andr. 2. Areth.

^z = 12. 38 al. Arm.

^{aa} = Ambr. (alic.) Ansbert.
 Beda. Haymo. Rupert. (Sed non
 Primas. Hier.)

^{ab} ἐκπολεμήσω 46. 88 al.

^{ac} μετὰ σου Primas. Hier.

^d + καὶ ἐν τῇ ἀπειλῇ ἡ φιλαν-
 θρωπία 7. 16. 45. 69 al. Ar. pol.
 Ex Andreæ comment.

^e + φαγεῖν ἀπὸ rec. c. cdd. pl.
 sed = ABC 2. 6. 8. 9. 13. 25. 29.

APOCALYPSIS.

ex recens.
Scholasticā.

σίαις· τῷ νικῶντι δώσω αὐτῷ ^e 'τοῦ' μάννα
τοῦ κεκρυμμένου, ^s καὶ δώσω αὐτῷ ^s ψῆφον ^b λευ-
κὴν'', καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμ-
μένον, δ οὐδεὶς ⁱ οἶδεν'' εἰ μὴ ὁ λαμβάνων.

Καὶ τῷ ἀγγέλῳ ^k τῆς'' ἐν ⁱ Θυατείροις'' ¹⁸
ἐκκλησίας γράψον· τάδε λέγει ^m ὁ υἱὸς τοῦ
θεοῦ'', ὁ ἔχων τοὺς ὀφθαλμοὺς ⁿ αὐτοῦ'' ὡς
φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλ-
κολιβάνῳ· Οἶδά σου ^o τὰ ἔργα, καὶ'' τὴν ἀγά- ¹⁹
πην, ^p καὶ τὴν πίστιν, καὶ τὴν διακονίαν'', ^q καὶ

^e rec. + φαγεῖν ἀπὸ.

ⁱ rec. ἔγνω.

^p rec. καὶ τὴν διακονίαν, καὶ τὴν πίστιν.

30. 31. 32. 33. 38. 40. 41. 42. 47.
48. 50. 64. 82 alii plur. edd. Copt.
Æth. Vulg. Victorin. φαγεῖν =
Areth. (in textu) Primas. ἀπὸ =
11. 13. 14. 19 al. Tol. Areth. (in
comm.) Ambros. Auct. quæst. ἐκ
36.

^f τὸ B Æth. Vulg. Ambros.
Auctor. quæst. Victorin. Ante
φαγεῖν pon. τοῦ 13. 14 al.

^s = 38.

^b = Hier. Gregor. 1. Auct. de
prom: *sanctum* Arm. + *pretiosum*
Slav. ms.

ⁱ ἔγνω rec. c. codd. perm. sed
οἶδεν ABC 2. 6. 7. 8. 9. 12. 13. 14.
16. 29. 30. 31. 32. 34. 35. 36.
37. 38. 40. 41. 42. 45. 46. 49. 69.
82. 88 al. pl. Compl. ed. Andr.
Areth. εἶδεν 46. 88 al.

^k = C τῷ Primas. item, omisso
mox ἐκκλησίας, A et, ut videtur,
Tert.

¹ Θυατείραις Erasm. Θυατίρη B

7. 9. 14. 19. 41. 42. 45. 50. 82 al.
Θυατίρης 34. 40 al. Θυατίρων 38.

^m = Epiph.

ⁿ = A 36. 38 al. Andr. 2.
Epiph.

^o = 12. edd. Copt. Epiph.

^p κ. τ. δ. κ. τ. π. rec. c. codd.
perm. sed κ. τ. π. κ. τ. δ. AC 2. 6.

12. 13. 16. 19. 25. 29. 30. 31. 32.
33. 37. 40. 45. 46. 47. 48. 49. 50.
64. 69. 82. 88 al. pl. Comp. ed.
Syr. Arr. Copt. Æth. Arm. Slav.
ms. Vulg. ms. Andr. Areth. Hier.
Primas. Apring. Ansb. Haymo.
καὶ τὴν πίστιν ante καὶ τὴν ἀγάπην
pon. 48. Vulg. ed. Epiph.

^q σου ἐν ὑπομονῇ Arm.

^r + καὶ rec. c. codd. pl. sed =
AC 2. 6. 7. 8. 9. 13. 14. 16. 19. 25.
29. 30. 31. 32. 35. 36. 37. 38. 40.
41. 42. 45. 46. 64. 69. 88 alii plur.
Compl. ed. Syr. Arr. Copt. Æth.
Slav. ms. Vulg. Andr. Areth.
Epiph. Orig. int. Primas. Auct.

CAPUT II.

τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου" ἰ τὰ ἔσ- *ex recens. Scholziand.*
 20 χατα "πλείονα" τῶν πρώτων. ἰ' Ἀλλ' "ἔχω
 κατὰ σοῦ", ὅτι ἰ' ἀφείς" τὴν γυναικά "σου"
 ἰ' Ἰεζάβελ", ἰ' ἡ λέγουσα" ἰ' αὐτήν" προφήτην,
 "καὶ διδάσκει καὶ πλανᾷ τοὺς" ἐμὸνς δούλους,

ἰ rec. + καὶ.

ἰ rec. + ὀλίγα.

ἰ rec. ἐᾶς.

ἰ rec. = σου.

ἰ rec. Ἰεζαβήλ.

ἰ rec. τὴν λέγουσαν.

ἰ rec. διδάσκειν καὶ πλανᾶσθαι.

quæst. ὅτι πλείονα τὰ ἔργα σου τὰ
 ἔσχατα τῶν πρώτων Arm.

ἰ κρείττονα 32**. Auctor quæst.
 χείρονα 4. 64 al.

ἰ Ἀλλὰ 13.

ἰ + ὀλίγα rec. c. codd. pl. sed
 = ABC 2. 6. 7. 8. 9. 13. 14. 16.
 19. 25. 29. 30. 31. 32. 34. 35. 37.
 38. 40. 42. 45. 46. 49. 64. 69. 82.
 88 al. pl. Compl. ed. Syr. Arr.
 Copt. Æth. Slav. ms. Harl. Tol.
 Lips. 5. Codd. lat. Andr. 2. Epiph.
 Tert. Tychon. Auct. quæst. πολὺ
 12. 17*. 36. 43 al. Arm. (sed rec.
 in m.) πολλὰ 28. Andr. 1. Cypr.
 Primas. Victor tun.

ἰ ἐᾶς rec. c. codd. pl. sed ἀφείς
 s. ἀφείς ABC 2. 6. 7. 8. 9. 12. 13.
 14. 16. 25. 29. 30. 31. 32. 37. 40.
 41. 42. 45. 46. 48. 49. 50. 64. 69.
 82. 88 alii plur. Compl. ed. Andr.
 1. Epiph. Victor tun. ἀφίης 34.
 35. 47 al. edd. Areth. ἀφήκας 26.
 36 al. Andr. 2. ποθεῖς 38. tenes
 Tert.

ἰ σου rec. c. codd. pl. sed + A
 2. 6. 7. 8. 9. 12. 13. 14. 19. 25. 29.
 30. 31. 37. 40. 42. 49. 64. 82 al.

plur. Compl. ed. Syr. Slav. 10.
 Andr. Areth. Cypr. Primas. Sed
 non Tert. Auct. quæst. Victor tun.

ἰ Ἰεζαβήλ rec. c. codd. pl. sed
 Ἰεζάβελ ABC 2. 13. 19. 46. 64.
 69. 82. 88 al. plur. Compl. Erasm.
 ed. Epiph. Andr. Areth.

ἰ τὴν λέγουσαν rec. c. codd. plur.
 sed ἡ λέγουσα AC edd. ἡ λέγει B
 2. 6. 7. 8. 9. 13. 14. 16. 19. 29. 30.
 31. 32. 33. 37. 40. 41. 49. 64. 69.
 82 al. plur. Compl. ed. Andr.
 Areth. καὶ λέγει 42.

ἰ αὐτήν AB 16. 40. 69 al.

ἰ διδάσκειν κ. π. rec. c. codd.
 pl. sed καὶ δ. κ. π. τ. ABC 2. 6.
 7. 8. 9. 12. 13. 14. 16. 19. 25. 29.
 30. 31. 32. 33. 37. 38. 40. 41. 42.
 45. 46. 49. 64. 82. 88 al. plur.
 Compl. ed. Syr. Arr. Copt. Æth.
 Codd. lat. item Slav. ant. Andr.
 Tert. Victor tun. Auct. quæst.
 Haymo. καὶ διδάσκει (πλάνην
 Arm.) πλανᾷν Arm. Slav. ms. et
 sinis eam docere etc. Primas.

ἰ εἰδ. φ. rec. c. codd. pl. sed φ.
 εἰδ. AC 2. 13. 19. 25. 33. 37. 40.
 42. 45. 46. 49. 64. 69. 82. 88 al. pl.

APOCALYPSIS.

ex recens. Scholesiana. πορνεῦσαι καὶ ^b φαγεῖν εἰδωλόθυτα". ° Καὶ 21
ἔδωκα ^a αὐτῇ" χρόνον ἵνα μετανοήσῃ, ° καὶ οὐ
θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς". Ἴδον, 22
ⁱ ° βάλλω" αὐτὴν εἰς ^b κλίνην", καὶ τοὺς μοι-
χέοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἅν
μὴ μετανοήσωσιν ἐκ τῶν ἔργων ⁱ αὐτῆς", Καὶ 23
τὰ τέκνα ^k αὐτῆς" ἀποκτενῶ ἐν ⁱ θανάτῳ". καὶ
^m γινώσκονται" πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγὼ εἰμι
ὁ ἐρευνῶν ⁿ νεφροὺς" καὶ καρδίας· καὶ δώσω
ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ° ὑμῶν". Ὑμῖν δὲ 24

^b rec. εἰδωλόθυτα φαγεῖν. ° rec. ἐκ τῆς
πορνείας αὐτῆς, καὶ οὐ μετενόησεν.

ⁱ rec. + ἐγὼ.

ⁱ rec. αὐτῶν.

Compl. ed. Verss. Andr. Areth.
Epiph. Latini.

° Vs. 21 = 46. 88 al.

^a αὐτὴν 2.

° ἐκ τ. π. ἁ. κ. οὐ θ. μ. rec. c. codd.
plur. sed καὶ οὐ θ. μ. ἐ. τ. π. ἁ. A
(οὐκ ἠθέλησεν A Primas. Victor
tun. Alii.) BC 2. 6. 7. 8. 9. 13.
14. 16. 19. 25. 29. 30. 31. 32. 33.
37. (καὶ εἰ μὲν θέλει etc. 38.) 40.
41. 42. 45. 47. 48. 50. 64. 69. 82
al. plurimi, Compl. ed. Syr. Arr.
Copt. Æth. Slav. ms. Vulg. Epiph.
Andr. Areth. Tert. Cypr. Primas.
Alii. ἐκ τῆς πορνείας αὐτῆς, cæteris
omissis, 12, 17 al. αὐτοῖς χρόνον
μετανοεῖν ἐκ τῆς πορν. αὐτῶν, καὶ οὐ
μετενόησαν Arm.

ⁱ + ἐγὼ rec. c. cdd. plur. sed
= AC 2. 13. 19. 25. 37. 38. 40.
41. 42. 45. 46. 49. 64. 69. 82. 88
alii plur. Compl. ed. Syr. Copt.
Æth. Slav. ms. Vulg. Andr. Areth.

Tert. Cypr. Alii.

° βαλῶ 69.

^k φυλακὴν A. *luctum* Quidam
ap. Primas.

ⁱ αὐτῶν rec. c. cdd. pl. sed αὐτῆς
BC 2. 6. 7. 9. 13. 14. 16. 19. 25.
29. 30. 31. 32. 33. 37. 38. 40. 41.
42. 45. 49** 64. 69. 82. 88 al. pl.
Compl. edd. Syr. ms. Erp. Æth.
Slav. ms. Harl.* Tol. Vulg. ms.
Areth. Tert. Ansbert. (Sed non
A 12. 36 alii, Arm. Andr. Primas.
Cypr. Alii.) Nonnulli etiam μετα-
νόησιν, loco pluralis.

^k αὐτῶν 46. 88 al. Arm. Slav.
ms. et ed. (exc. 10.)

ⁱ θυμῷ 36. *gladio*, Victor tun.

^m ἔγνωσαν 69.

ⁿ νεκροὺς 37.

° αὐτοῦ B 38. Vulg. ed. Tert.
Victor Auctor quæst. αὐτῶν Arm.
et (omisso etiam ὑμῖν) Slav. 3. 4 al.

^p καὶ λοιποῖς = Arm. λοιποῖ

CAPUT II.

λέγω, ^p τοῖς λοιποῖς" ^a τοῖς" ἐν Θυατείροις, ^{ex recens. Scholasticana.}
^r ὅσοι" οὐκ ἔχουσι τὴν διδαχὴν ταύτην, ^r ὅ-
 τινες" οὐκ ἔγνωσαν τὰ ^r βαθέα" τοῦ Σατανᾶ,
 (ὡς λέγουσιν) οὐ ^r βάλλω" ἐφ' ὑμᾶς ἄλλο
 25 βάρος· ^r Πλὴν ὁ ^r ἔχετε", κρατήσατε, ἄχρισ"
 26 ^r οὐ" ^r ἂν ἤξω". ^b Καὶ" ὁ νικῶν, ^c καὶ ὁ"
^d τηρῶν" ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ
 27 ἐξουσίαν ἐπὶ τῶν ἐθνῶν· Καὶ ποιμανεῖ αὐτοὺς
 ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ"

^p rec. καὶ λοιποῖς.

^r rec. + καὶ.

^r rec. βάθη.

^r rec. βαλῶ.

Primas. λοιποῖς 2. 3. 6. 17. 18. 19
 al. Slav. ms. τοῖς λοιποῖς AC 2. 7.
 8. 9. 12. 13. 14. 16. 19. 25. 29. 30.
 31. 32. 33. 37. 38. 40. 41. 42. 45.
 49. 64. 69. 82 al. plur. Compl.
 edd. Syr. Arr. Æth. Copt. Vulg.
 ms. Andr. καὶ τοῖς λοιποῖς edd.
 Areth. καὶ λοιποῖς rec. c. codd.
 plur.

^r = 46.

^r ὅτι 46. 88 al.

^r + καὶ rec. c. codd. pl. sed =
 AC 2. 13. 19. 25. 37. 38. 40. 42.
 45. 46. 49. 64. 82. 88 alii plur.
 Compl. edd. Syr. Copt. Æth. Arm.
 Slav. ms. Harl. Vulg. ms. Andr.
 Areth. Primas. Sedul. Ioachim.
 καὶ οἷτινες οὐκ ἔχ. = 41.

^r ὅσοι 80.

^r βάθη rec. c. codd. pl. sed
 βάθη s. βάθη AC 6. 7. 8. 9. 13.
 14. 16. 19. 25. 30. 31. 32. 33. 37.
 38. 40. 41. 42. 45. 49. 64. 69. 82
 al. plur. Compl. ed. Andr. 2. et
 ed. βαθύτερα 29.

^r βαλῶ rec. c. codd. pl. βάλλω
 AC 2. 6. 7. 8. 9. 12. 13. 16. 19.
 25. 29. 30. 31. 32. 38. 40. 45. 46.
 48. 64. 69. 88 al. plur. edd. Areth.
 Victorin. Tychon. λέγω 41. 42
 al.

^r πλὴν ὁ ἔχετε antecedentibus
 jung. 25 al.

^r ἔχω 26. 41. 42 al. ἔχητε 31.

^r ἄχρι 82.

^r = 38.

^r ἀνοίξω 2. 8. 9. 13. 14. 16. 19.
 25. 29. 32. 33. 40. 41. 42. 48. 50.
 50². 82 al. pl. = Lips.

^b = 7. 16. 38. 69 al. Tychon.
 Rupert.

^c = Arm.

^d κρατῶν 13. ὁ τ. ante ὁ ν. pon.
 42.

^r + ὁ 8. + καὶ Syr. Arr. Æth.
 Arm. Slav. ant. Vulg. Tychon. +
 καὶ συντρίψει αὐτοὺς et mox συν-
 τρίβεται* seu συντρίβονται** 36.

^r κεραμικὰ 13. 46. 88 al.

^r συντριβήσεται 2. 6. 8. 9. 13.

APOCALYPSIS.

ex recens. Scholziañá. "συντριβεται", 'Ὡς καὶ ἐλῆφα παρὰ τοῦ πα- 28
 τρός μου· καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊ-
 νόν. 'Ὁ ἔχων οὗς, ἀκουσάτω, τί τὸ πνεῦμα 29
 λέγει ταῖς ἐκκλησίαις.

III. Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλη- 1
 σίας γράψον· τάδε λέγει ὁ ἔχων τὰ ἡέπτα"
 πνεύματα 'τοῦ θεοῦ", καὶ τοὺς ἑπτὰ ἀστέρας·
 οἶδά σου τὰ ἔργα, ὅτι ἔνομα ἔχεις" ὅτι
 ζῆς", καὶ νεκρὸς εἶ. Γίνου γρηγορῶν, καὶ 2
 ὁ στήρισον" ὁ τὰ λοιπὰ, ἃ ἔμελλον ἀποθανεῖν".
 οὐ γὰρ εὗρηκά σου ἃ τὰ ἔργα ἡ πεπληρωμένα"

ἑ const. συντριβήσεται.

ἑ rec. + τὸ.

ἡ rec. στήριζον.

ἡ μέλλει ἀποθανεῖν.

14. 16. 19. 29. 30. 31. 32. 33. 37.
 41. 42. 46. 49. 69. 82. 88 alii plur.
 Compl. ed. Syr. Arr. Copt. Æth.
 Arm. Slav. ed. Vulg. Andr. 2.
 Areth. Primas. Tychon.

ἡ = 12. Erasm. Steph. 3.

ἡ = 25.

ἡ + τὸ rec. c. codd. pl. sed =
 AC 2. 12. 13. 14. 16. 19. 25. 29.
 31. 32. 37. 38. 40. 41. 42. 45. 46.
 49. 88. al. pl. Compl. ed. Andr.
 Areth.

ἡ Ante ὄνομ. pon. 41. 42 al.

ἡ καὶ ζῆς 9. 14. 19. 29. 40. 47.
 48. 50. 50¹ al. pl. Areth. (in textu)
 ζῶντος Arm.

ἡ στήριζον rec. c. codd. pl. sed
 στήρισον AC 2. 6. 8. 12. 13. 19.
 32. 48. 49*. 50 al. Syr. στήριζων
 7. Slav. ms. τήρησον 9. 13. 25. 29.
 30. 36. 40 al. Syr. servans Slav.
 ms.

ὁ σὲ τὸ λοιπόν, ὅτι μέλλεις ἀπο-
 θνήσκειν Arm.

ἡ μέλλει ἀποθ. rec. c. codd. plur.
 sed ἔμελλον (s. ἔμελλον 7. 16 al.
 Areth.) ἀποθανεῖν (s. ἀποθνήσκειν
 28. 36 al. Andr. 1. Areth.) AC
 7. 12. 16. 28. 34. 35. 38 al. Syr.
 Erp. Copt. Vulg. Andr. Areth.
 (in textu) Primas. ἔμελλες ἀπο-
 βάλλειν (s. ἀποβαλεῖν) B 2. 6. 8.
 9. 13. 14. 19. 25. 29. 30. 31. 32.
 37. 40. 41. 42. 46. 49. 88 al. pl.
 Compl. ed. Ar. pol. ἔμελλε 2.
 ἔμελλες 19. ἔμελλον 45.

ἡ = AC Erasm.

ἡ Ante τ. ἔργ. pon. 40.

ἡ + κυρίου 17. 46 al. Slav. ms.

ἡ μου rec. c. codd. plur. sed +
 AC 2. 9. 14. 19. 25. 29. 33. 37.
 38. 40. 42. 45. 46. 49 alii plurimi,
 Compl. ed. Syr. Erp. (coram me
 Ar. pol.) Æth. Vulg. Andr. 1.

CAPUT III.

3 ἐνώπιον * τοῦ θεοῦ ' μου". Μνημόνευε οὖν, πῶς ^{ex recens. Scholziand.}
 εἴληφας " καὶ ἤκουσας, καὶ τήρει", καὶ μετα-
 νόησον. ' ἐὰν οὖν μὴ γρηγορήσης, ἤξω " ἐπί
 σε" ὡς κλέπτῃς, καὶ οὐ μὴ * γνῶς", ποίαν
 4 ὥραν ἤξω ἐπὶ σε. ' Ἀλλ'" * ἔχεις ὀλίγα"
 ὀνόματα * ἐν Σάρδεσιν ^b ἃ" οὐκ ἐμόλυναν τὰ
 ἱμάτια αὐτῶν· καὶ περιπατήσουσι * μετ' ἐμοῦ"
 5 ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν ^d. 'Ο νικῶν, * οὗτος"
 περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ
 ' ἐξαλείψω" τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς

* rec. = μου.

' rec. = ' Ἀλλ'.

^a rec. + καὶ.

Areth. Primas. Victorin Tychon.
 + σου (sed in m. μου) Slav. ed.

* = B 2. 9. 14. 19. 25. 29. 33.
 40. 41. 42. 46. 49 al. καὶ τήρει
 Æth. εἴληφας καὶ = Arm.

^v *Si autem non egeris pœnitentiam, veniam et suscitabo adventum meum ad te, quasi fur veniam, et etc.* Primas.

^w = A 12. 28 al. edd. Arm.
 Copt. Slav. ms. Harl.* Tol. Vulg.
 ms. Andr. Primas. ἤξω ἐπὶ σέ =
 Æth. Posterius ἤξω ἐπὶ σέ =
 Vulg. ms. Posterius ἐπὶ σέ =
 Ansbert. Haymo.

^x γνώση 2. 7. 9. 13. 14. 19. 29.
 38. 40. 41. 47. 50. 50² al. pl.
 γνώσει 45.

^y = ' Ἀλλ' rec. c. codd. pl. sed
 + AC 2. 13. 19. 25. 37. 38. 40.
 41. 42. 49 rel. pleriq. Compl. ed.
 Syr. Arr. Copt. Æth. (+ δς Arm.)
 - Slav. ms. Vulg. Andr. Areth. Orig.
 int. Primas.

* ὀλίγα ἔχεις 2. 13. 25. 37. 40.
 41. 42 al.

* + καὶ rec. c. codd. pl. sed =
 AC 2. 7. 9. 12. 13. 14. 19. 29. 33.
 38. 46. 49. 88 al. pl. Compl. ed.
 Syr. Arr. Copt. Æth. Vulg. Andr.
 Areth. Primas.

^b ol 17. 28. 37. 38. 46. 88 al.
 Erasm. Vulg. Andr. Areth. Pri-
 mas.

^c = Arm. μετὰ σοῦ Æth.

^d + καὶ ἀνάπαισιν οὐκ ἔχουσιν
 ἡμέρας καὶ νυκτὸς, λέγοντες· ἅγιος
 ἅγιος ἅγιος κύριος σαβαὼθ, παντο-
 κράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχό-
 μενος 17.

^e οὕτως AC 2. 8. 9. 13. 19. 33.
 35. 37. 40. 41. 42. 49 al. plur. edd.
 Syr. Ar. pol. Copt. Arm. Vulg.
 Primas.

^f ἀπαλείψω 38.

^g ἐξομολογήσομαι rec. c. codd.
 plur. sed ὁμολογήσω AC 2. 7. 8.
 13*. 14. 16. 19. 25. 29. 33. 37. 38.

APOCALYPSIS.

28 recens.
Sokolzianā.

ζωῆς, καὶ ὁμολογήσω" τὸ ὄνομα αὐτοῦ ἐνώ-
πιον τοῦ πατρός μου, ^h καὶ ἐνώπιον τῶν ἀγγέ-
λων αὐτοῦ". Ὁ ἔχων οὖς, ἀκουσάτω, τί τὸ ἐν
πνεῦμα λέγει ταῖς ἐκκλησίαις.

¹ Καὶ τῷ" ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκ-
κλησίας γράψον· τάδε λέγει ὁ ἅγιος, ^x ὁ"
ἀληθινός, ^k ὁ" ἔχων τὴν ¹ κλεῖν" τοῦ ^m Δαβίδ".
ὁ ἀνοίγων, καὶ οὐδεὶς ⁿ κλείει· καὶ κλείει, καὶ
οὐδεὶς ἀνοίγει". Οἶδά σου τὰ ἔργα· ἰδοὺ, δέ-
⁸ δωκα ἐνώπιόν σου θύραν ἀνεφγμένην ὅ ἥν"
οὐδεὶς δύναται κλεῖσαι ^p αὐτήν". ὅτι ^q μικρὰν"
ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ
οὐκ ἠρνήσω τὸ ὄνομά μου. Ἴδου, δίδωμι ^r ἐκ ⁹
τῆς συναγωγῆς" τοῦ Σατανᾶ τῶν λεγόντων
ἐαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ

^s rec. ἐξομολογήσομαι. ¹ κλεῖδα. ^o καὶ.

40. 41. 42. 46. 49 al. Compl. ed.
Andr. Areth.

^h = 9. 13*. 23. 27 al.

¹ τῷ δὲ 40.

^k = 41. 42 al.

¹ κλεῖδα rec. c. codd. pl. sed
κλεῖν AC 2. 19. 25. 37. 38. 40. 49
al. pl. Compl. ed. Or. Epiph.

^m ἔδου 7. 16. 33. 45 al. Quæ-
dam exemplaria ap. Andr. *abysci*
Copt.

ⁿ κλείσει αὐτήν, εἰ μὴ ὁ ἀνοίγων,
(+ καὶ κλείων 5. 7. 13. 37. 45 al.
Ar. p.) καὶ οὐδεὶς ἀνοίξει 2. 5. 7.
9. 13. 14. 19. 25. 29. 37. 41. 42.
45. 48. 50. 50^s al. pl. Alius liber
ap. Andr. in 49. Compl. Ar. pol.
κλείσει s. κλείει, (καὶ) (ὁ) κλείων,

καὶ οὐδεὶς ἀνοίγει s. ἀνοίξει A 6.
11. 12. 34. 40. 47. 49 al. pl. Slav.
Or. Primas. Hilar. item Syr. Erp.
Vulg. Alii aliter.

^o καὶ rec. c. cdd. pl. sed ἥν AC
2. 7. 9. 12. 13. 14. 16. 25. 29. 33.
37. 38. 40. 41. 42. 45. 46 al.
Compl. ed. Syr. Arr. Copt. Æth.
Arm. Vulg. Or. Areth. Primas.

^p = 49.

^q μικρὰν 37. οὐ μικρὰν 38.
Andr. 1.

^r σοι τὴν συναγωγὴν Arm. σοι
addunt etiam Vulg. ms. Andr. 1.

^s = Arm. καὶ 12. 49 al. Andr.

ἰδοὺ . . ἤξωσι = Æth.

^t ἤξουσι AC 2. 14. 28. 33. 36
al. Compl.

CAPUT III.

- ψεύδονται· ἰδοὺ", ποιήσω αὐτοὺς, ἵνα ἡξωσι" ^{as recens. Scholsianā.}
καὶ ἡ προσκυνήσωσιν" ἐνώπιον τῶν ποδῶν σου,
10 καὶ ἡ γνῶσιν", ὅτι ἡ ἐγὼ" ἡγάπησά σε· ἡ "Οτι"
ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ
σε ἡ τηρήσω" ἐκ τῆς ὥρας τοῦ πειρασμοῦ ἡ τῆς
μελλούσης ἔρχεσθαι ἐπὶ ἡ τῆς οἰκουμένης ὅλης",
11 πειράσαι ἡ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. ἡ Ερ-
χομαι ταχύ· κράτει δ' ἡ ἔχεις, ἵνα ἡ μηδεὶς λάβῃ"
12 τὸν στέφανόν σου. Ὁ νικῶν, ποιήσω αὐτὸν
στῦλον ἐν τῷ ἡ ναφ" τοῦ θεοῦ ἡ μου", καὶ ἡ ἔξω
οὐ μὴ ἡ ἐξέλθῃ" ἔτι· καὶ ἡ γράψω" ἐπ' ἡ αὐτόν"
ἡ τὸ" ὄνομα ἡ τοῦ θεοῦ μου, ἡ καὶ τὸ ὄνομα τῆς
πόλεως τοῦ θεοῦ μου", ἡ τῆς καινῆς" ἡ Ἱερου-
ἡ alex. ἡ ξουσι. ἡ alex. προσκυνήσουσιν.
ἡ rec. + ἡ ἰδοὺ.

ἡ προσκυνήσουσιν AC 2. 13. 25 al. Æth.

ἡ γνώση 14. Primas. γνώσονται 15. 36 al. γνώσονται 49. scient Vulg. Æth.

ἡ = 2. 9. 13. 14. 17. 29. 33. 34. 35. 37. 40. 41. 42. 47. 48. 50 al. pl. Compl. ed. Areth. Primas.

ἡ καὶ A. καὶ ὅτι 38. Arm.

ἡ ἐξήγαγον 36.

ἡ + σου Arm. μου Vulg. ms.

ἡ τὴν οἰκουμένην ὅλην 80.

ἡ + πάντας Arm.

ἡ + ἡ ἰδοὺ rec. c. odd. perm. sed = AC 2. 7. 9. 12. 13. 14. 16. 29. 33. 34. 35. 37. 38. 40. 41. 42. 45. 49 al. plur. Compl. ed. Syr. Erp. Copt. Slav. ms. Tol. Vulg. ms. Andr. Areth. Primas. Haymo.

Ambr.

ἡ μὴ λάβῃ τις ταχύ 7. 16. 45 al.

ἡ λαφ Sphalma editionum qu. etiam Elzev.

ἡ = 11. 29. 36 al.

ἡ ἐξέλθω 28. 40. 41. 42 al. ἐξέλθοι 36.

ἡ γράψον 41. 42 al.

ἡ αὐτῷ 80.

ἡ = 40. 41. 42. 45 al.

ἡ + μου καὶ τὸ ὄνομα 38.

ἡ = 12. Syr. τῆς πόλεως τοῦ θεοῦ μου = 35. 40 al. τῆς πόλεως ... τὸ ὄνομα = 32.

ἡ ante τοῦ θεοῦ μου pon. Erp. Copt.

ἡ καταβαίνει rec. c. odd. pl. sed καταβαίνουσα AC 12. 15. 25. 28. 37. 38. 40. 45 al. plur. Erasm. Steph. 3. ed. Arm. Slav. ms.

APOCALYPSIS.

ex recens. Scholzianā. σαλήμ, ἡ ° καταβαίνουσα" ° ἐκ" τοῦ οὐρανοῦ
" ἀπὸ" τοῦ θεοῦ μου, καὶ τὸ ὄνομά ° μου" τὸ
καινόν. ° Ὁ ἔχων οὖς, ἀκουσάτω, τί τὸ πνεῦμα 13
λέγει ταῖς ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ° ἐν Λαοδικείᾳ ἐκκλη- 14
σίας" γράψον· τάδε λέγει ὁ ἀμὴν, ὁ μάρτυς
ὁ πιστὸς ° καὶ ἀληθινός", ° ἡ ἀρχὴ τῆς κτίσεως
τοῦ θεοῦ". Οἶδά σου τὰ ἔργα, ὅτι οὔτε ° ψυχρὸς 15
εἶ, οὔτε ζεστός". ° ὄφελον ψυχρὸς ° ᾧ", ° ἡ"
ζεστός. Οὕτως, ὅτι χλιαρὸς εἶ, ° καὶ οὔτε ζεστός 16
οὔτε ψυχρὸς", ° μέλλω σε ἐμέσαι" ἐκ τοῦ στό-

° rec. καταβαίνει. ° rec. ἐκκλησίας
Λαοδικέων. ° rec. εἷης. ° rec. καὶ οὔτε
ψυχρὸς οὔτε ζεστός.

° ἀπὸ 2. 6. 7. 16. 29. 30. 31.
40. 45. 47. 48. 50 al. pl. edd.
Areth.

° = 45.

° = 2. 7. 9. 14. 16. 29. 33. 38.
40. 41. 42. 45. 47. 48. 50 al. plur.
Andr. 1. Areth. ejus Arm. ed.
Venet.

° Vs. 13. = Slav. ms. Primas.

° ἐκκλησίας Λ. rec. c. codd.
multis, sed ἐν Λ. εἰ. AC 2. 13. 37.
38. 40. 41. 42. 45. 49 al. pl.
Compl. ed. Syr. Arr. Æth. Vulg.
Andr. Areth. Primas.

° = Slav. ms. Faustin. presb.
Fulg. ὁ ἀληθ. 7. 14. 28. 45 al. Syr.
Andr. 1. καὶ ὁ ἀληθ. C. 2.

° = 12. ἡ ἀρχὴ | ὅς ἐστιν ἡ
ἀρχὴ Arm. ὁ ἀρχων Slav. ms. ἡ
ἀπαρχὴ Andr. 1. (in textu.) κτί-
σεως | πίστεως Ar. pol.

° ζεστός εἶ οὔτε ψυχρὸς 46.

° ὄφελον . . ἡ ζεστός = A 47.

° εἷης rec. c. edd. plur. sed ἡs
C 13. 37. 38. 40. 41. 42. 45. 46.
49 al. plur. Compl. ed. Andr.
Areth. εἷς 16. 32. = 12.

° ὁ 28.

° καὶ οὔτε ψ. οὔτε ζ. rec. c.
codd. perm. καὶ οὔτε ζ. ο. ψ. C 2.
13. 37. 38. 40. 41. 42. 48. 49. alii
plur. Compl. ed. Syr. Arr. Copt.
Andr. Areth. Salvian. = 10.
Harl.* Primas. Ambr. Ambrosi-
ast. καὶ οὔτε | οὐ s. καὶ οὐ 2. 13.
14. 17. 29. 31. 32. 37. 41. 42. 48.
49. 50 al. pl. Compl. ed.

° μέλλεις ἐμέσεσθαι Arm. + καὶ
ἐλέγχω σε 38.

° λέγει 2.

° = 2. 7. 9. 13. 14. 16. 29. 30.
33. 49 al. Compl. ed. Vulg. ed.

CAPUT III.

17 ματός μου. "Οτι °λέγεις"· °ἔτι" πλούσιος ^{ex recens. Scholasticana.}
 εἰμι, καὶ πεπλούτηκα, καὶ °οὐδενός" χρεῖαν
 ἔχω· καὶ οὐκ οἶδας, ὅτι σὺ εἶ ὁ ταλαίπωρος
 'καὶ °ὁ" ἐλεεινός, καὶ πτωχός °καὶ τυφλός"
 18 καὶ γυμνός· Συμβουλεύω σοι °ἀγοράσαι" °παρ'
 ἐμοῦ" χρυσίον °πεπυρωμένον" °ἐκ πυρός",
 ἵνα πλουτήσης· καὶ ἱμάτια λευκά, °ἵνα περι-
 βάλλῃ, καὶ μὴ" φανερωθῇ ἡ αἰσχὺνὴ τῆς γυμνό-
 τητός σου· καὶ °κολούριον" °ἐγχρίσαι" τοὺς
 19 ὀφθαλμούς σου, °ἵνα βλέπῃς". Ἐγὼ ὅσους
 ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· °ζήλωσον"
 20 °οὖν" καὶ μετανόησον. Ἰδὺν, °ἔστηκα" ἐπὶ
 ° alex. οὐδέν. ° rec. ἐγχρισον.

° rec. ζήλευε.

Sixt. Andr. 2. Cypr. Ambr. Sal-
 vian.

° οὐδέν AC 12 al.

' καὶ ὁ ἐλεεινός = Æth. Andr.

1. Salvian.

° = ὁ rec. c. codd. pl. sed +
 A 2. 16. 29. 31. 33. 38. 48. 49. 50
 al. Compl. ed. Areth.

° = 36. Post γυμνός pon. 16.

Ar. Æth. Arm. Ambr. Haymo.

° eme Slav. ms.

° = 31. 34. 35 al. Post χρυ-
 σίον pon. 2. 13. 14. 29. 38 al.
 Compl. Areth.

° πεπειρασμένον Arm. et Am-
 bros. (ut videtur.) Utrumque,
 omisso ἐκ πυρός, conjungere vide-
 tur Vulg.

° = 16.

° περιβάλλῃ, ἵνα μὴ Slav. Ant.
 Vulg. ms. περιβάλλῃ | περιβάλλῃ
 80.

° κολούριον Compl. κολουρίον

29. κολουρίον Eras. Andr. 1.
 κολουρίον C 2. 7. 9. 12. 13. 14.
 16. 31. 32. 33. 47. 48. 50. 50² al.
 pl. edd. Vulg. Andr. 2. Areth.
 Latini.

° ἐγχρισον rec. c. codd. sed ἐγ-
 χρίσαι AC 7. 16. 18. 28. 45 al.
 edd. Andr. 1. ἐγχρίση 23. 38. 42
 al. ἵνα ἐγχρίση 2. 9. 13. 14. 29. 30.
 31. 32. 33. 47. 48. 50. 50² al. pl.
 edd. Areth. ἵνα ἐγχρίσης 4. + ἐπὶ
 10. 37 al. Compl.

° = 36. Victorin. Tychon. ἵνα
 ἐμβλέπῃς 50². ἵνα κλέπῃς 28.

° ζήλευε AC 2. 9. 13. 14. 29.
 33. 40. 41. 42. 47. 48. 50. 50² al.
 pl. edd. Areth. ζήλου 6. 11 al.
 crede Primas.

° = 7. 12. 16 al. νῦν Arm.

° ἔστη καὶ 41.

° + οὖν 80.

APOCALYPSIS.

ex recens.
Scholzianâ.

τὴν θύραν, καὶ κρούω· ἔάν τις ἰ ἀκούσῃ τῆς
φωνῆς μου, καὶ ἄνοιξῃ τὴν θύραν, καὶ
εἰσελεύσομαι πρὸς αὐτόν, καὶ δειπνήσω μετ'
αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. Ὁ νικῶν, δώσω
αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου,
ὡς καὶ γὰρ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρὸς
μου ἐν τῷ θρόνῳ αὐτοῦ. Ὁ ἔχων οὖς, ἀκου-
σάτω, τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

IV. Μετὰ ταῦτα εἶδον, καὶ ἰδὼν, θύρα ἄνε-
ψομένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη,
ἣν ἤκουσα, ὡς σάλπιγγος λαλοῦσης μετ' ἐμοῦ,
λέγων. Ἀνάβα ὧδε, καὶ δεῖξω σοι, ἃ δεῖ γε-
νέσθαι μετὰ ταῦτα. Καὶ εὐθέως ἐγενόμην
ἐν πνεύματι καὶ ἰδὼν, θρόνος ἐκεῖτο ἐν τῷ

^z rec. = καὶ.

^b rec. ἠνεψομένη.

^c rec. λέγουσα.

^v = Or. (quater) Hilar. Ambr.

^w = Or. (semel) Hier. μοι
Æth.

^x = καὶ rec. c. codd. pl. sed +
12. 14. 17. 29. 32. 33. 40. 41. 42.
49 al. plur. Compl. ed. Slav. ms.
(non Or.)

^y + in throno meo Primas.

^z = 40.

^a ἐν τῷ θρόνῳ τοῦ πατρὸς μου
Arm. Moyses in epist. ad Cypr.
ἐν τῷ θρόνῳ αὐτοῦ = Lips. 6.

^b ἠνεψομένη rec. c. codd. 2. 7.
12. 13. 14. 29. 42. 49 al. perm.
Compl. ed. Areth.

^c = 38.

^d λαλοῦσης 33. 40 al.

^e λέγουσα rec. c. cdd. plur. sed

λέγων A 2. 9. 14. 29. 33. 34. 35.
40. 41. 42. 47. 48. 50. 50² alii,
edd. Slav. ms. et ed. καὶ λαλοῦσης
7. 16 al. Ambr. = 15.

^f = Ambr. (bis.) Sequentibus
jung. 40 al. Harl. Hier.

^g = A 2. 9. 13. 14. 29. 33. 40.
41. 42. 48. 50 al. pl. Syr. Harl.
Vulg. ms. Primas. Hier. Apring.
εὐθέως δὲ Slav. ms. εὐθέως =
Tol.

^h ἐκεῖ Arm. ἐκεῖτο post οὐρανῷ
hab. 13.

ⁱ τὸν θρόνον A 2. 7. 9. 13. 14.
29. 33. 34. 35. 38. 40. 41. 42. 47.
48. 50 alii plurimi, edd. Areth.
Cassiod.

^k = 2. 9. 12. 14. 16. 29. 33.

CAPUT IV.

3 οὐρανῷ, καὶ ἐπὶ ¹ τοῦ θρόνον" καθήμενος· ^κ Καὶ ^{es recens. Scholasticā.}
 ὁ καθήμενος" ¹ ὅμοιος ὁράσει λίθῳ ἰάσπιδι ^μ καὶ
^ν σαρδίῳ". καὶ ^ο ἴρις" ^ρ κυκλόθεν" τοῦ θρόνου
 4 ^α ὅμοιος" ^τ ὁράσει σμαραγδίνῳ". ^κ Καὶ" κυκλό-
 θεν τοῦ θρόνου ^ι θρόνοι" εἴκοσι ^α τέσσαρες· καὶ
 ἐπὶ τοὺς ^ν θρόνους" ^μ εἴκοσι ^α τέσσαρας πρεσ-
 βυτέρους ^κ καθημένους", περιβεβλημένους ^ν ἐν"
 ἱματίοις λευκοῖς· καὶ ^α ἐπὶ τὰς κεφαλὰς αὐτῶν

¹ alex. τὸν θρόνον.

¹ rec. + ἦν.

^μ rec. σαρδίῳ. ^α rec. ὁμοία. ^α rec. + καὶ.

^ν rec. + εἶδον τοὺς.

^α rec. + ἔσχον.

37. 38. 40. 49 alii, Compl. ed. Arr. (non Syr.) Æth. Arm. Slav. ms. Andr. Æth.

¹ + ἦν rec. c. codd. pl. sed = not. ^κ citati et A 7. 13. 26. 41. 42 al. Syr.

^μ + σμαράγδῳ 13. 26. 41. 42. 44 al.

^ν σαρδίῳ rec. c. codd. pl. sed σαρδίῳ s. σαρδείῳ A 2. 13. 37. 38. 40. 49 al. Compl. ed. Areth. + καὶ κρυστάλλῳ Slav. ms.

^ο ἱερεῖς A 28. Æth. Arm.

^ρ κύκλῳ 36. 47 alii. κύκλωθεν 16. 32. 50 alii. Andr. 1.

^α ὁμοία rec. c. codd. pl. sed ὁμοιος A 6. 11. 12. 30 alii, Erasm. Steph. 3. Andr. 1. ὁμοίως 2. 9. 13. 14. 29. 32. 33. 38. 40. 41. 42. 48. 50. 50² al. perm. edd. Areth. ὁμοίως ὥς 38. ὁμοία ὥς 47. ὁμοιοι (cf. not. °.) 28. Arm.

^τ δρασὶς σμαραγδίνων 2. 9. 13. 29. 30. 32. 33. 40. 41. 42. 48. 50. 50² al. pl. δρασὶς σμαράγδου 38.

47 al. ὁράσεις σμαράγδων 14.

^α = 2. 9. 14. 29. 33. 36. 50 al. Syr.

^ι θρόνους A 34. 35 al.

^α + καὶ rec. c. codd. pl. sed = A 2. 13. 47. 48 al. pl. Compl. Erasm. edd. Areth. Sic mox iterum. Alii utroque loco literas numerales κδ habent. κδ prius = 38.

^ν post κδ pon. A 17. 18. 19 al.

^ν + εἶδον τοὺς rec. c. codd. pl. sed = nota præc. cit. et 2. 8. 9. 13. 36. 40. 42 al. perm. Erasm. ed. Syr. Arr. Æth. Copt. Arm. Slav. ms. Vulg. Primas. Hier. (habet Tychon.) τοὺς (omisso εἶδον) 13. 16. 29. 30. 31. 33. 47. 48. 50 al. pl. edd. Andr. Areth.

^α = 11.

^ρ = A 28. Andr. 1.

^α + ἔσχον rec. c. codd. perm. sed = A 13. 37. 38. 40. 41. 42. 49 rel. plerique. Compl. ed. Syr. Arr. Æth. Arm. Slav. ms. Vulg. Andr. Areth. Primas. Hier.

APOCALYPSIS.

^{ex recens. Scholasticana.} στεφάνους χρυσοῦς. Καὶ ἐκ τοῦ θρόνου ἐκπο-
5 ρεύονται ἀστραπαὶ ^a καὶ φωναὶ καὶ βρονταί".
καὶ ἑπτὰ λαμπάδες ^b πυρὸς" καιόμεναι ἐνώπιον
τοῦ θρόνου ^c αὐτοῦ", ^d αἱ εἰσι ^e τὰ" ἑπτὰ πνεύ-
ματα ^f τοῦ Θεοῦ". Καὶ ἐνώπιον ^g τοῦ θρόνου ^h
ⁱ ὡς" θάλασσα ^k ὑαλίνη", ὁμοία κρυστάλλῳ.
^l καὶ ἐν μέσῳ τοῦ θρόνου" ^m καὶ κύκλῳ τοῦ
θρόνου" τέσσαρα ζῶα γέμοντα ⁿ ὀφθαλμῶν"
ἔμπροσθεν καὶ ὀπισθεν. ^o Καὶ" τὸ ζῶον τὸ ^p
πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον
^q ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον" ἔχον ^r τὸ"
πρόσωπον ^s ἀνθρώπου", καὶ τὸ τέταρτον ^t ζῶον"

^a rec. καὶ βρονταὶ καὶ φωναί.

^c rec. = αὐτοῦ.

ⁱ rec. = ὡς.

^r rec. ὡς ἄνθρωπος. alex. ὡς ἀνθρώπου.

^a β. καὶ φ. rec. c. codd. pl. sed
φ. κ. β. A 2. 13. 37. 40. 41. 42.
46. 49 al. Compl. ed. Verss. Andr.
Areth. Primas. Hier. Cassiod. φω-
ναὶ = 11. Ante ἀστρ. pon. 29.

^b = 36. Æth. Vulg. Andr.

^c = rec. c. cdd. pl. sed + 7. 8.
13. 14. 16. 29. 33. 37. 41. 42. 46.
49 al. Compl. ed. Syr. Andr. 1.
Areth. Post θρόνου prius + αὐτοῦ
Slav. ms.

^d καὶ 14. δ ἐστιν A.

^e = 2. 6. 11. 13. 16. 29. 37.
40. 41. 42. 49 alii pl. Compl. ed.
Areth.

^f = 47.

^g + αὐτοῦ 13.

^h + αὐτοῦ 7. 40. 46 al. Ar. pol.

ⁱ = rec. c. cdd. perm. sed + A
2. 7. 9. 13. 14. 16. 29. 36. 37. 38.

41. 42. 46. 49 al. Compl. ed. Syr.
Erp. Copt. Vulg. Areth. Tert.
Aug. Hier. Cassiod. Victorin. Post
θάλασσα pon. Slav. ms.

^k ὑελίνη 9. 10. 35. 38. 43. 47. 49
al. Compl. Andr. (in comm.)

^l = Ar. pol. Æth. ante thronum
Cassiod.

^m = 28. 29. 30 al. Copt. Erp.
Harl.* Tychon. καὶ 47*.

ⁿ ὀφθαλμοὺς 16. 28. 36 al.

^o = 40.

^p = 2.

^q = 2. 13. 14. 16. 29. 39. 40.
41. 42. 47. 50 alii plurimi.

^r ὡς ἄνθρωπος rec. c. cdd. pl. sed
ἀνθρώπου 14. 29. 30. 31. 32. 33.
40. 41. 42. 47. 50. 50² alii plur.
edd. Slav. ms. Ir. gr. Andr. 2.
Areth. ὡς ἀνθρώπου A. 11. 13. 36

CAPUT IV.

8 ὅμοιον ἀετῶ ἰπετομένῳ". Καὶ "τὰ" τέσσαρα *ex recens. Scholziānā.*
ζῶα, ἐν ἰκαθ' " ἐν αὐτῶν" ἰἔχον" ἰἀνὰ"
πτέρυγας ἔξ, κυκλόθεν ἰ καὶ ἔσωθεν" ἰ γέμου-
σιν" ἰ ὀφθαλμῶν". καὶ ἀνάπαυσιν οὐκ ἔχουσιν
ἡμέρας καὶ νυκτὸς, ἰ λέγοντες". ἰ Ἅγιος, ἄγιος,
ἄγιος" κύριος ἰ ὁ θεὸς" ὁ παντοκράτωρ, ὁ ἦν,

ἰ rec. πετωμένῳ. ἰ rec. ἐαυτὸ. ἰ rec.
εἶχον. ἰ rec. γέμοντα. ἰ rec. λέγοντα.

al. Syr. Arr. Copt. Vulg. *quasi*
humanam Primas. Ir. int.

ἰ = 6. 14. 26. 29. 30. 31. 32.
33. 34. 35. 41. 42. 47. 48. 50 al.
pl. Areth.

ἰ πετωμένῳ rec. c. codd. plur. sed
πετομένῳ A 2. 9. 13. 14. 16. 19. 49
al. pluresve, Andr. Areth.

ἰ = τὰ rec. c. codd. pl. sed + A
6. 7. 14. 16. 29. 36. 49. 50² al. pl.
edd. Syr.

ἰ ἕκαστον 38.

ἰ ἐαυτὸ rec. c. codd. pl. sed ἐν
αὐτῶν AB 7. 12. 28. 36. 37. 39. 49
al. pl. Compl. ed. Syr. Arr. Copt.
Æth. Arm. Slav. ed. Vulg. Andr.
Tychon. ἐν 2. 9. 13. 14. 16. 29.
33. 40. 41. 42. 47. 48. 50 alii plur.
edd. Areth. αὐτῶν 38. ἐαυτῶν
Andr. 1. + ἐστὼς 34. 35 al.

ἰ = 31. εἶχον rec. c. codd. perm.
ἔχον B 7. 12. 14. 29. 37. 40. 41. 42.
48. 49 al. plurimi, Compl. ed. Andr.
ἔχων A 2. 13. 16. 30. 32. 36. 39
alii, Slav. ant. ἔσχον 9. ἔχοντα 38.
50 al.

ἰ = 40. 41 al.

ἰ + καὶ ἔξωθεν B 12. 33. 35 al.
item (absque καὶ) 14. ante se et
retro Primas. intus et foris Victo-

rin. et alia translatio ap. Primas.

ἰ = 33. 35. 38 al. Arm. (sed
hab. ed. Venet.)

ἰ γέμοντα rec. c. codd. pl. sed
γέμουσιν AB 2. 7. 9. 12. 13. 14.
16. 29. 33. 37. 40. 41. 42. 46. 49
al. pl. Compl. ed. Slav. ant. Vulg.
Andr. Areth.

ἰ ὀφθαλμοὺς 16.

ἰ λέγοντα rec. c. codd. pl. sed
λέγοντες A 2. 7. 9. 13. 14. 16. 31.
32. 33. 42. 49* alii plur. Erasm.
ed. Andr. Areth. Primas. Ru-
pert.

ἰ ἄγιος novies repetunt B 2. 9.
29. 30. 32. 33. 34. 35. 41. 42. 48.
49. 50 al. pl. Compl. Arm. Da-
masc. Sexies repetunt 38. 40 al.
Ter tantum habent Verss. Andr.
Areth. Ephr. Tert. Hier. Rufin.
Victorin. Vigil. Primas. Alii.

ἰ σαβαὼθ 7. 17*. 28. 36. 39 al.
Ar. pol. Slav. ms. Andr. 1. Ephrem.
(semel, al. omittit.) Utrumque
jung. Fulg. (semel.)

ἰ = 16. 39 al. Ante ὁ ἦν pon.
17. 31. 36. 49** al. Lips. 4. Andr.
2. Ephr. Vigil. Ansbert.

ἰ = 40.

ἰ δῶσι 2. 6. 9. 29. 30. 37. 41. 42.

APOCALYPSIS.

^{ex recens. Scholasticā.} ^εκαὶ ὁ ὢν", ^ηκαὶ" ὁ ἐρχόμενος. Καὶ ὅταν ^ιδώ- 9
σουσι" τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν
τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς
αἰῶνας τῶν αἰώνων, ^κΠεσοῦνται οἱ εἴκοσι ^ιτέσ- 10
σαρες πρεσβύτεροι ἐνώπιον ^μτοῦ καθημένου
ἐπὶ" τοῦ θρόνου, καὶ ^νπροσκυνήσουσι" τῷ
ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων°, καὶ ^ρβα-
λοῦσι" τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρό-
νου, λέγοντες· ^σἌξιός ἐστι, ^ςκύριε", λαβεῖν τὴν 11
^ιδόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν". ὅτι σὺ
ἔκτισας ^ιτὰ" πάντα, καὶ διὰ τὸ θέλημά σου
^ιἦσαν", ^νκαὶ ἐκτίσθησαν".

V. Καὶ εἶδον ἐπὶ τὴν δεξιὰν ^ιτοῦ καθημένου 1

^ι const. δῶσι. ^ι rec. + καὶ. ^ι rec. εἰσὶ.

48. 49. 50 alii pl. edd. Vulg. Areth.
δώσει 13. 27. 31. 40 al. Compl.
δώσωσι 7. 12. 14. 16. 32. 39 al.

^κ α πεσοῦνται ad αἰώνων = Arm.

^ι + καὶ rec. c. edd. pl. sed =
A 2. 13 al. pl. Compl. ed.

^μ = Slav. ms. Primas. Fulg.
Vigil.

^ν προσκυνήσουσι Erasm. Steph. 3.

^ο + ἀμὴν 32. Slav. ms.

^ρ βάλλουσι 12. 30. 32. 36. 49*
al. Compl. Erasm. Steph. 3. Andr.
1.

^ς κύριε, ὁ θεὸς ἡμῶν 7. 14. 16.
28. 36. 38. 39. 47 al. edd. Erp.
Copt. Æth. Arm. Slav. ms. Vulg.
Andr. 1. Primas. Fulg. item (sed
ὁ κύριος καὶ ὁ θ. ἡ.) AB 17**.
ὁ κύριος καὶ ὁ θ. ἡ. ὁ (ὁ = 13.) ἅγιος
6. 8. 9. 13. 17*. 29. 30. 31. 32. 33.

37. 40. 41. 42. 44. 48. 49. 50. 50²
al. pl. Compl. ed. Syr. Ar. pol.
Areth. Theodor. studit.

^ι δ. κ. τ. τ. κ. τ. δ. 39.

^κ = 13. 14. 29. 33. 47. 48. 50
al. pl. edd. Andr. 2. Areth.

^ι εἰσὶ rec. c. edd. pl. sed ἦσαν
AB 2. 6. 8. 9. 14. 29. 33. 40. 41.
42. 46. 47. 50. 50² al. pl. Arr. Copt.
Slav. ms. Georg. Vulg. Areth. Ty-
chon. alia versio ap. Primas. οὐκ
ἦσαν 14. 38 al. et ex tua potestate
sunt constituta (omisso εἰσὶ καὶ)
Primas. et per manum tuam sunt,
et per voluntatem tuam fuerunt et
creata sunt Syr. ἦσαν καὶ = 36.

^ν = A. Ante εἰσὶ καὶ pon.
Arm. Andr. 2.

^ρ + Dei, etiam vs. 7. Cypr. Pri-
mas. Cassiod.

CAPUT V.

ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ^{ex recens. Scholsianā.} ἔξωθεν, κατεσφραγισμένον σφραγίσιν ἐπτά.

- 2 Καὶ εἶδον ἄγγελον ἰσχυρὸν, κηρύσσοντα ^α ἐν''
φωνῇ μεγάλῃ· τίς ^α ἐστίν'' ἄξιός ἀνοῖξαι τὸ
3 βιβλίον, καὶ λῦσαι τὰς σφραγίδας αὐτοῦ; Καὶ
οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ ^α ἄνω'' ^β οὐδὲ''
ἐπὶ τῆς γῆς, ^ο οὐδὲ ὑποκάτω τῆς γῆς'', ἀνοῖξαι
4 τὸ βιβλίον οὐδὲ ^α βλέπειν'' αὐτό. Καὶ ^ο ἐγὼ''
ἔκλαιον ^γ πολλὰ'', ὅτι οὐδεὶς ^δ ἄξιός'' εὐρέθῃ
ἀνοῖξαι ^η τὸ βιβλίον οὔτε βλέπειν αὐτό. Καὶ

^ω rec. ὀπισθεν.

^α rec. = ἄνω.

^γ const. πολὺ.

^η rec. + καὶ ἀναγνῶναι.

^ω ὀπισθεν rec. c. codd. pl. ἔξωθεν
2. 7. 9. 13. 16. 29. 33. 37. 38. 39.
40. 41. 42. 49 al. pl. Compl. ed.
Arr. Copt. Æth. Arm. Slav. ed.
Vulg. Orig. ms. (sed ed. bis ut rec.
bis autem vel ter γεγραμμ. ἔμ-
προσθεν καὶ ὀπισθεν) Andr. Areth.
Cec. (in textu in cod. Andr. 1.)
Hilar. Cassiod. (in comm.) Pri-
mas. Victorin. Tychon. Hier. (Sed
rec. A 12. 14 alii, Syr. Cypr.) +
καὶ 13. 17 al. Æth. Or. (semel.)

^α = rec. c. codd. pl. sed A 2. 7.
9. 14. 16. 29. 33. 34. 35. 39. 40. 41.
42. 46. 47. 48. 50. 50² al. pl. edd.
Or. ms. Andr. 2. Areth.

^γ + καὶ λέγοντα Arm.

^δ = A 10. 12. 13. 36. 37. 38.
49 al. Compl. ed. Slav. ms. Or.
Epiph. Or. int. Post ἄξιός pon. 2.
13. 14. 16. 29. 33. 39. 40. 41. 42.
47. 48. 50. 50² al. pl. edd. Andr.
Areth. Cypr. Primas.

^ε = rec. c. codd. pl. sed + 7. 9.

13. 14. 16. 29. 38. 39. 40. 41. 42.
48. 50. 50² al. pl. edd. Syr. Ar.
pol. Copt.

^β οὔτε bis vel ter 2. 13. 14. 29.
42. 48. 50. 50² al. pl. edd. Or.
Andr.

^ο = 12. 49 al. (habet in m.)
Æth.

^α βλέπειν eis Arm. γὰρ ἔβλεπον
Arm. ed. in m. perspicere Cypr.
Primas.

^ο = 12. 36 alii. Erasm. Copt.
Æth. Arm. (in textu) Or. Epiph.

^γ πολὺ 2. 7. 9. 12. 13. 14. 16. 29.
33. 37. 38. 39. 40. 41. 42. 49 al.
pl. Compl. ed. Andr. Areth. Cypr.
πολλοὶ Copt. Æth. item Arm. =
Or. Areth. καὶ ἔκλαιον (+ ange-
lorum ordines Slav. ms. et Andr.
comm. Slav.) πολλοὶ, καὶ ἐγὼ ἔ-
κλαιον πολὺ Slav. ms.

^δ = 12. 31 al.

^η + καὶ ἀναγνῶναι rec. c. codd.
pl. sed = B 2. 7. 9. 13. 14. 16. 29.

APOCALYPSIS.

ex recens. Scholziand. εἰς ¹ ἐκ'' τῶν πρεσβυτέρων λέγει ^κ μοι· Μὴ ⁵ κλαίε''. ἰδὼν, ἐνίκησεν ὁ λέων ὁ ¹ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ, ^μ ἀνοίξαι'' τὸ βιβλίον καὶ ^ν τὰς ἑπτὰ σφραγίδας αὐτοῦ. Καὶ εἶδον ^ο ἐν ⁶ μέσῳ ^ρ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ'' τῶν πρεσβυτέρων, ἄρνιον ἑστηκὸς ^α ὡς'' ^ι ἐσφαγμένον'', ἔχον ^κ κέρατα'' ἑπτὰ, καὶ ὀφθαλμοὺς ἑπτὰ, ^ι οἳ'' εἰσι τὰ ^ν ἑπτὰ'' ^ι πνεύ-

- | | |
|----------------------------|--------------------------------------|
| ¹ rec. + ὦν. | ^μ const. ὁ ἀνοίγων. |
| ^ν rec. + λῦσαι. | ^ο rec. + καὶ ἰδὼν. |
| ^ι const. ᾶ. | ^ρ rec. τοῦ θεοῦ πνεύματα. |

33. 34. 35. 38. 40. 41. 42. 47. 48.
50. 50² al. pl. edd. Syr. Arr. Copt. Æth. Vulg. Or. Epiph. Areth. Cyr. Hilar. Oros. Primas. Tychon. (Post βιβλίον pon. Arm. Slav. ms.)
- ¹ = *Erasm. Or. ms. Areth.*
^κ μὴ κλαίετε *Arm. coll. not. f.*
^ν ᾶν + *rec. c. codd. plur. sed = A 2. 7. 9. 12. 13. 14. 16. 29. 33. 37. 38. 39. 40. 41. 42. 46. 49 alii. Compl. ed. Vulg. Or. Eus. Epiph. Andr. 1. Areth. Cypr. Hilar. Hier. Primas. item Verss.*
^μ ὁ ἀνοίγων *B 2. 9. 13. 14. 29. 33. 34. 40. 41. 42. 47. 48. 50 al. pl. (ὁ ἀνοίξας 50²) edd. Areth. ἀνοίξει 13. Erp. ὁς ἀνοίξει Syr. Ar. pol.*
^ρ + λῦσαι *rec. c. codd. pl. sed = AB 7. 9. 12. 13. 14. 16. 29. 33. 37. 38. 39. 40. 42. 46. 49 alii. Compl. ed. Verss. (exc. Slav. ms. Vulg. ed.) Or. Eus. Epiph. Andr. 1. Areth. Hilar. Oros. Primas.*
- ^ο + καὶ ἰδὼν *rec. c. codd. plur. sed = 2. 7. 9. 12. 13. 14. 16. 29. 33. 36. 37. 38. 39. 40. 41. 42. 49 alii pl. edd. Syr. Arr. Copt. Æth. Arm. Slav. ms. Lips. 3. Andr. Areth. Ir. Cypr. Firmic. Primas. Tychon.*
^ρ = 39.
^α = 31. 50. *Arm.*
^ι ἐσφαγισμένον *Compl. etiam vs. 12. ἐσφραγισμένον 7. 31. 32. 38 al. Areth. Sic 38 et vs. 12.*
^κ coronas *Harl.**
^ι ᾶ 2. 7. 13. 14. 16. 29. 31. 32. 33. 37. 39. 40. 41. 42. 48. 49. 50 al. pl. *Compl. ed. Slav. ed. Andr. 1. Areth. ἄνωα 47.*
^ν = A 12. *Erasm. Æth. Harl.* Tychon.*
^ι τ. θ. π. *rec. c. codd. pl. sed πν. τ. θ. A. 2. 13. 37. 39. 41. 42. 49 al. pl. Compl. ed. Syr. Arr. Arm. Vulg. Andr. Areth. Ir. Cypr. Primas. Alii. τοῦ θεοῦ = Vigil.*
^ν (τὰ) ἀποστελλόμενα 2. 7. 9.

CAPUT V.

ματα τοῦ θεοῦ" * τὰ ἀπεσταλμένα" εἰς πᾶσαν ^{ex recens. Scholziauā.} τὴν γῆν. Καὶ ἦλθε καὶ εἴληφε * τὸ βιβλίον" ἐκ
8 τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. Καὶ
ὅτε * ἔλαβε" τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ
α οἱ" εἰκοσιτέσσαρες πρεσβύτεροι ^b ἔπεσον"
c ἐνώπιον τοῦ ἁρνίου", ἔχοντες ἕκαστος ^d κι-
θάρας", καὶ φιάλας χρυσᾶς * γεμούσας" θυμια-
μάτων^e, αἱ εἰσιν * αἱ προσευχαὶ" τῶν ἁγίων.
9 Καὶ ᾄδουσιν ^h ᾠδὴν καινὴν", λέγοντες· Ἄξιος
εἶ ⁱ * λαβεῖν" τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφρα-
γίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἡγόρασας ^l τῷ
θεῷ" ^m ἡμᾶς" ἐν τῷ αἵματί σου ἐκ πάσης
φυλῆς καὶ γλώσσης καὶ λαοῦ ⁿ καὶ ἔθνους",

* const. τὰ ἀποστελλόμενα.

13. 14. 16. 29. 33. 37. 39. 40. 41.
42. 47. 48. 50 al. pl. Compl. Andr.
2. Areth. ἀπεσταλμένοι A. ἀπε-
σταλμένα 38. τὰ ἀπολλυόμενα 11.

* = A 2. 9. 12. 13. 14. 29. 33.
34. 35. 37. 40. 41. 42. 49 al. edd.
(Æth.) Arm. Harl.* Lips. 6. Post
θρόνου pon. 38. Compl. Vulg. ed.
Andr. Areth.

⁷ + τῆς χειρὸς 39.

^a aperuisset Vulg. sed non Tol.
Cyp. Primas.

^a = 30. Compl.

^b ἔπεσαν A. 7. 9. 42. 49 alii.
Erasm. Sic etiam multi vs. 14.

^c coram eo Demidov.

^d κιθάραν A. 2. 9. 13. 14. 31.
32. 33. 34. 35. 38. 40. 41. 42. 47.
48. 50 al. plur. edd. Syr. Erp. Æth.
Arm. Andr. 1**. Areth. (in textu)
Hilar.

^e μεστὰς 39.

^f + supplicationum Cyp. Pri-
mas. Firmic.

^g προσευχαὶ 14. 30. 31. 32. 33.
34. 35. 40. 50² al. (αἱ) προσευχῶν
2. 29. 41. 42. 48. 50 al. pl.

^h καινὴν ᾠδὴν 40.

ⁱ + κύριε 25. Vulg. (non Tol.)
Cyp. Beda. Fulg. Domine Deus
Harl.*

^k ἀνοῖξαι 40.

^l = Erasm. Harl.* Cyp. Fulg.
Rupert. (semel in textu.) Nec
attingunt Andr. Areth. Primas.
(in com.) Post ἡμᾶς pon. 16. 31.
34. 35. 39 al. Syr. Arr. Arm. Vulg.
Patr. latt. ѿ θεῷ Slav. ms.

^m = A Æth. ἡμῶν 44.

ⁿ τῶν ἐθνῶν Arm.

^o ἡμᾶς rec. c. cdd. plur. sed αὐ-
τοὺς AB 2. 7. 9. 12. 13. 14. 16.

APOCALYPSIS.

*ex recens.
Scholziand.*

Καὶ ἐποίησας ° αὐτοὺς" ὁ τῷ θεῷ ἡμῶν" ὁ βα- 10
σιλεῖς" καὶ ἱερεῖς, καὶ ὁ βασιλεύσουσιν" ἐπὶ
τῆς γῆς. Καὶ εἶδον, καὶ ἤκουσα ὁ φωνὴν ἀγγέ- 11
λων ὁ πολλῶν" ὁ κύκλῳ" τοῦ θρόνου ὁ καὶ τῶν
ὁ ζώων καὶ τῶν πρεσβυτέρων". ὁ καὶ ἦν ὁ ἀριθ-
μὸς αὐτῶν μυριάδες μυριάδων", καὶ χιλιάδες
χιλιάδων ὁ Λέγοντες" φωνῇ μεγάλῃ. ὁ Ἀξίον" 12
ἐστὶ τὸ ἀρνίον τὸ ὁ ἐσφαγμένον" λαβεῖν ὁ τὴν

° rec. ἡμᾶς. ° alex. βασιλείαν. ° rec.
βασιλεύσομεν. ° const. + ὡς. ° rec. κυκλόθεν.

29. 33. 37. 38. 39. 40. 42. 44. 46.
49 al. Compl. ed. Syr. Ar. pol.
Copt. Æth. Slav. ms. Vulg. ms.
Andr. (Sed non Cypr. Firmicus
Fulg. Vigil. Primas. Alii.) = Arm.
Slav. ms.

° = A Æth. coll. not. seq.
ἡμῶν = Slav. ms.

° βασιλείαν A Copt. Vulg. Cypr.
Firmic. Fulg. Vigil. Primas. *et
posuisti ex eis in regnum Dei sacer-*
doles et reges in tota terra Æth.

° βασιλεύσομεν rec. c. codd. pl.
sed βασιλεύσουσιν vel βασιλεύουσιν
A 2. 7. 9. 12. 13. 14. 16. 29. 33. 37.
38. 39. 40. 42. 44. 46. 49 al. plur.
Compl. ed. Ar. pol. Copt. Slav.
ms. Tol. Harl. Lips. 5. Vulg. ms.
et Antiqui in Corrector. Andr.
Areth. (in comm.) Cypr. Fulg.
Peda. Joach. βασιλεύοντας Syr.
item (coll. nota anteced.) Æth.
βασιλεύειν (omisso καὶ) Arm.

° + ὡς 7. 9. 13. 29. 33. 37. 38.
39. 40. 41. 42. 47. 48. 50. 50^a al.
Compl. ed. Syr. (non Arr.) Andr.

1. (non Andr. Slavicus) Areth.
Fulg. Cassiod. (in textu.)

° = 7. 16 al. Ar. pol.

° κυκλόθεν rec. c. codd. pl. sed
κύκλῳ A 2. 7. 9. 12. 13. 14. 16.
29. 31. 32. 33. 37. 38. 39. 40. 42.
46. 49 al. Compl. ed. Andr. Areth.
° + αὐτοῦ 80.

° πρεσβυτέρων καὶ τῶν ζώων 39.
° = Erasm. Steph. 3. αὐτῶν
| τῶν ἀγγέλων Slav. ms. μυριάδες
μυριάδων καὶ = Vulg. Slav. ed.
(non ms.) sed recent. addunt in
m. Primas. Fulg. Cassiod. in h. l.
Alibi habet. *et erat numerus eorum
millia millium, utique innumerabilem*
Primas.

° λέγουσαι 80. λεγόντων 38.

° ἄξιος A Erasm.

° ἐσφαγμένον 38.

° = Arm. τὴν = 36.

° = 38.

° τὸν πλοῦτον 2. 7. 9. 13. 14. 16.
29. 33. 34. 35. 39. 40. 42. 47. 48. 50.
50^a al. pl. edd. Areth. Studit. (qui
posthæc etiam τὴν quater addit.)

CAPUT V.

δύναμιν" ^c καὶ" ^d πλοῦτον καὶ σοφίαν καὶ ἰσχὺν ^{ew recens. Scholasticā.}
 13 καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. Καὶ πᾶν
 κτίσμα ^e ὃ ἐστίν" ἐν τῷ οὐρανῷ καὶ ^f ἐπὶ τῆς
 γῆς" ^g καὶ ὑποκάτω τῆς γῆς" καὶ ἐπὶ ^h τῆς
 θαλάσσης" ⁱ ἃ ἐστὶ", καὶ ^k τὰ ἐν αὐτοῖς
 πάντα", ^l ἡκουσα" ^m λέγοντας". ⁿ Τῷ καθη-
 μένῳ" ἐπὶ ^o τοῦ θρόνου ^p καὶ τῷ ἀρνίῳ" ἡ εὐ-
 λογία καὶ ἡ τιμὴ ^q καὶ ἡ δόξα" ^r καὶ τὸ κράτος"
 14 εἰς τοὺς αἰῶνας τῶν αἰώνων". Καὶ τὰ τέσσαρα

^d const. τὸν πλοῦτον. ^f rec. ἐν τῇ γῇ.

^k const. τὰ ἐν αὐτοῖς, πάντας.

divinitas Primas. Alii latt. *divini-
tatem* Vulg. ed. Arm. in m. editt.
Constant. et Amst.

^e ὃ ἐστίν = 16. 39 al. ἐστίν =
A 2. 7. 9. 13. 14. 29. 33. 38. 40.
42. 48. 50. 50² al. pl. Arr. Copt.
Tol. Vulg. ms. Areth.

^f ἐν τῇ γῇ rec. c. codd. pl. sed
ἐπὶ τῆς γῆς A 2. 7. 9. 12. 13. 14.
29. 33. 37. 38. 39. 40. 41. 42.
49 al. Compl. ed. Vulg. Andr. 2.
Areth. ἐπὶ γῆς 16. 28 al.

^g = 12. 14. 33. 47 al. Arm.

^h τὴν θάλασσαν 38.

ⁱ ἃ ἐστὶ = 14. 28. 38. 47 al. Syr.
Erp. Arm. Andr. 1. Primas. Cas-
siod. ἃ = 2. 7. 9. 13. 14. 16. 29.
30*. 33. 35. 36. 39. 40. 41. 42. 48.
50. 50² al. pl. edd. Copt. Vulg.
Areth. ὅσα 34.

^k τὰ ἐν αὐτοῖς, πάντας 2. 7. 16.
29. 37. 39. 41. 42. 48. 49. 50 al.
plur. Compl. ed. Areth. Primas.
Fulg. Cassiod. τὰ ἐν αὐτοῖς πάντα,
καὶ 30. 34. 35. 36 al. τὰ ἐν αὐτοῖς,
καὶ πάντα 14. τὰ ἐν αὐτοῖς, καὶ

πάντας 13. 28. 47 al. Andr. 1. τὰ
ἐν αὐτοῖς πάντα, καὶ πάντας B. καὶ
τὰ ἐπ' αὐτοῖς πάντας 38. πάντα τὰ
ἐν αὐτοῖς, πάντας 40. *quæ in eo,*
omnes Vulg. *quæ sunt in ære,*
omnes Demidov. πάντα = Arm.

^l = Andr. 2. + πάλιν 17*.
πάλιν φωνῇ Slav. ms.

^m λέγοντα A 12. Andr. ms. et
2. + φωνῇ μεγάλῃ Arm.

ⁿ τὸν καθήμενον 39. *Audivi se-
dentem super throno dicentem: agno*
etc. Syr. (non Arr.)

^o τῷ θρόνῳ 2. 41 al. θρόνῳ 40.

^p = Copt. καὶ = A Slav. ms.

^q = 12.

^r = Arm. Tychon. + *Deo*
nostro Tol.

^s + ἀμὴν 2. 9. 12. 13. 14. 16.
29. 33. 34. 36. 37. 38. 39. 40. 42.
49 al. pl. Compl. ed. Æth. Slav.
ms. Andr. Areth. Studit.

^t λέγοντα 2. 9. 13. 14. 29. 33.
37. 40. 41. 49* al. pl. Compl. ed.
Areth. λέγουσα 42.

^u + τὸ 2. 7. 9. 14. 16. 29. 33.

APOCALYPSIS.

*ex recens.
Scholzianâ.*

ζῶα ἔλεγον". ἡ Ἀμήν". καὶ οἱ ὑπρεσβύτεροι
ἔπεσαν" καὶ προσεκύνησαν".

VI. Καὶ ἑίδον" ὅτε" ἤνοιξε ἡ πόρτιον" ἡ
μίαν ἐκ τῶν ἑπτὰ" σφραγίδων, καὶ ἤκουσα
ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνή"
βροντῆς· ἔρχου καὶ ἴδε". Καὶ εἶδον", καὶ

ἡ const. λέγοντα. ἡ rec. + εἰκοσιτέσσαρες.

ἡ rec. + ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.

ἡ const. ὅτι. ἡ rec. = ἑπτὰ. ἡ rec. φωνῆς.

ἡ rec. καὶ βλέπε. ἡ const. καὶ εἶδον.

34. 35. 39. 40. 41. 46. 49 al. Compl.
ed. Areth.

ἡ + εἰκοσιτέσσαρες rec. cum
codd. plurimis, sed = AB 2. 7. 9.
12. 13. 14. 16. 29. 33. 37. 38. 39.
40. 41. 42. 46. 49 al. Compl. ed.
Syr. Ar. pol. Copt. Æth. Slav.
ms. Tol. Vulg. ms. Andr. Areth.
Cassiod. alicubi.

ἡ ἔπεσον 13. 37. 38. 40. 46 al.
+ ante cum Arm.

ἡ + ζῶντι εἰς τοὺς αἰῶνας τῶν
αἰώνων rec. c. cdd. pl. sed = ABC
2. 7. 9. 12. 13. 14. 16. 29. 33. 37.
38. 39. 40. 41. 42. 46. 49 al. Compl.
ed. Syr. Ar. pol. Copt. Arm. ed.
Venet. Æth. Slav. ms. Harl.* De-
midov. Tol. Lips. 6. Vulg. ms.
Andr. Areth. Cassiod. Joachim.
Beda. Ansbert. Haymo. (Ha-
bent Erp. Asm. Vulg. ed. Pri-
mas.) τῷ ἀρνίῳ Slav. ms.

ἡ = Primas. coll. not. c.

ἡ ὅτι 6. 9. 13. 29. 33. 40. 42. 49
al. Compl. ed. Vulg. ed. Areth.

ἡ = Arm. ed. (in textu.)

ἡ = rec. c. cdd. pl. sed + ABC

2. 7. 8. 13. 14. 16. 29. 30. 32. 34.
35. 37. 38. 39. 40. 41. 42. 49 al.
Compl. ed. Syr. Ar. pol. Æth.
Slav. Vulg. Andr. Areth. Primas.
ἡ = 7. Primas.

ἡ φωνῆς rec. c. cdd. pl. sed φωνῇ
s. φωνῇ AC 2. 7. 9. 13. 14. 16. 29.
33. 37. 38. 39. 40. 41. 42. 49 al.
Compl. ed. (Syr. Arr.) Slav. Andr.
1. Areth. φωνῶν 11. φωνῆν 26.
ὡς φωνῇ βροντῆς = Primas. (sæpe.)
Post ἔρχου pon. 28.

ἡ + λέγοντος A Slav. ms. item
(sed omisso antea λέγοντος) Arm.

ἡ = AC 2. 28. 36. 37. 38. 47.
49 al. m. Compl. Erp. Vulg. ms.
Andr. 1. Areth. et Andr. (in
comm.) καὶ βλέπε rec. c. codd.
pl. sed καὶ ἴδε 13. 14. 16. 29. 33.
39. 40. 41. 42. 46. 48. 50. 50³ al.
m. edd. Andr. 2. ἴδε 7. 9 al.

ἡ = 2. 9. 12. 14. 29. 30. 32. 33.
34. 35. 38. 40. 41. 48. 50 al. pl.
edd. Slav. ms. Harl.* Tol. Demid.
Vulg. ms. Areth. Primas.

ἡ = Arm. sed hab. ed. Venet.

ἡ αὐτῷ rec. c. codd. pl. αὐτὸν

CAPUT VI.

ἰδοὺ ἵππος ^h λευκός'', καὶ ὁ καθήμενος ἐπ' ⁱ αὐ- ^{ex recens. Scholziauά.}
 τὸν'' ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ
 3 ἐξῆλθε νικῶν, ^k καὶ ἵνα νικήσῃ¹. Καὶ ὅτε ἤνοιξε
 τὴν ^m σφραγίδα τὴν δευτέραν'', ἤκουσα τοῦ δευ-
 4 τέρου ζώου λέγοντος· Ἔρχουⁿ. Καὶ ἐξῆλθεν
 ἄλλος ἵππος ^o πυρρός''. καὶ ^p τῷ καθημένῳ ἐπ'
^a αὐτὸν'' ἐδόθη αὐτῷ ^r λαβεῖν'' τὴν εἰρήνην
^s ἐκ'' τῆς γῆς, ^t καὶ'' ἵνα ἀλλήλους σφάξωσι.
 5 καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. Καὶ ^u ὅτε

ⁱ rec. αὐτῷ. ^m rec. δευτέραν σφραγίδα.

ⁿ rec. + καὶ βλέπε. ^a rec. αὐτῷ. ^s rec. ἀπὸ.

AC 2. 7. 9. 12. 13. 14. 16. 29. 33.
 37. 38. 40. 41. 42. 46. 49. 80**
 alii, Compl. ed. Andr. Areth. αὐ-
 τῶν 39.

^k = 26. Arm. Slav. Vulg. καὶ
 ἵνα νικήσῃ = Tychon. Transp.
 Primas.

¹ + καὶ ἐνίκησε 32. 36 al.

^m δευτέραν σφραγίδα rec. c.
 codd. pl. sed σφ. τ. δ. AC 6. 12.
 34. 49 al. pl. Erasm. ed. Syr. Copt.
 Arm. Vulg. Andr. Primas.

ⁿ + καὶ βλέπε rec. c. codd. pl.
 sed = ABC 2. 7. 9. 12. 13. 14.
 16. 29. 33. 36. 37. 38. 41. 42. 49
 al. Compl. ed. Syr. Erp. (qui sub-
 stituit καὶ εἶδον) Arm. ed. Venet.
 Vulg. ms. Andr. 1. καὶ ἴδε 35.
 39. 40. 43 al. καὶ ἴδε, καὶ εἶδον,
 καὶ ἰδοὺ ἐξῆλθεν 34. Andr. 2. ἴδε.
 καὶ εἶδον, καὶ ἰδοὺ ἵππος Ar. pol.

^o πυρός A 7. 13*. 14. 16. 29.
 31. 32. 37. 38. 39. 40. 41. 42. 49*
 al. in textu 50. Erp. Utrumque
 Æth.

^p ἐν τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη
 λαβεῖν τὴν εἰρήνην τῆς γῆς A.

^a αὐτῷ rec. c. codd. pl. sed αὐτὸν
 AC 2. 7. 9. 12. 13. 14. 31. 32. 33.
 37. 38. 39. 40. 41. 42. 47. 48. 49.
 50. 80** al. pl. Compl. ed. Andr.
 (in comm.) Areth. αὐτοῦ 18. 29 al.

^r βάλλειν 50.

^s ἀπὸ rec. c. codd. pl. ἐκ C 2.
 9. 13. 14. 29. 33. 34. 35. 37. 38.
 40. 41. 42. 49 al. Compl. ed. Andr.
 Areth. = A 7. 16. 39. 46 al. ἀπὸ
 36.

^t = 2. 7. 9. 13. 14. 16. 29. 31.
 32. 37. 39. 40. 41. 42. 49 al. Compl.
 ed. Arr. Copt. Arm. Slav. ms.
 Andr. Areth.

^u ἤκουσα ἀνεφγμένης τῆς τρίτης
 σφραγίδος τοῦ τρίτου 28. 80 al.

^v τρίτην σφραγίδα rec. c. codd.
 σ. τ. τρ. AC 2. 6. 13. 14. 16. 29.
 30. 32. 34. 35. 37. 39. 40. 42. 49
 al. plur. Compl. ed. Syr. Copt.
 Arm. Vulg. Andr. 2. Areth. Pri-
 mas.

APOCALYPSIS.

es recens.
Scholzianā.

ἤνοιξε τὴν ^ν σφραγίδα τὴν τρίτην", ἤκουσα τοῦ
τρίτου ζώου λέγοντος· "Ἐρχου ^ω καὶ ἴδε". ^κ καὶ
εἶδον", καὶ ἰδοὺ ἵππος ^ρ μέλας", καὶ ὁ καθή-
μενος ἐπ' ^α αὐτὸν" ἔχων ζυγὸν ἐν τῇ χειρὶ
αὐτοῦ. Καὶ ἤκουσα ^α φωνὴν ^β ἐν μέσῳ" τῶν θ
^ε τεσσάρων" ζώων ^δ· λέγουσαν". Χοῖνιξ σίτου
δηναρίου, καὶ τρεῖς χοίνικες ^ε κριθῆς" ^ς δηνα-
ρίου". ^η καὶ" ^ι τὸ ἔλαιον καὶ τὸν οἶνον" μὴ
ἀδικήσης. Καὶ ὅτε ἤνοιξε τὴν ^κ σφραγίδα τὴν γ
τετάρτην", ἤκουσα ^ι φωνὴν" τοῦ τετάρτου ζώου
^μ λέγοντος". "Ἐρχου ^ν καὶ ἴδε". ^ο Καὶ εἶδον, ^ς

^ν rec. τρίτην σφραγίδα.

^ω rec. καὶ βλέπε.

^κ rec. αὐτῷ.

^ι const. = φωνήν.

^μ rec. λέγουσαν.

^ν rec. καὶ βλέπε.

^ω = AC 2. 7. 13. 16. 36. 37.
38. 39. 47. 49. 80 al. Compl. ed.
Erp. Arm. ed. Venet. Andr. 1.
καὶ βλέπε rec. c. codd. plur. καὶ
ἴδε 2. 9. 12. 14. 29. 33. 40. 41. 42.
48. 50 al. Andr. 2. Areth.

^κ = Idem qui καὶ ἴδε habent
(exc. duobus) et 26. 27. 38. 80
al. Æth. Slav. ms. Vulg. Andr. 1.
Areth.

^ρ μέλας 38.

^α αὐτῷ rec. c. codd. pl. sed αὐ-
τὸν AC 2. 12. 13. 14. 29. 33. 37.
38. 39. 40. 41. 42. 49 alii pl. Compl.
ed. Areth.

^α + ὡς A 6. 12. 17 al. Slav.
ms. Vulg. (Sed non Primas. Hay-
mo.)

^β μέσον 46.

^ε = 40.

^δ + ὡς φωνὴν αἰετοῦ Æth.

^ε = Arm.

^ς κριθῶν AC 12. Andr. 2. in
textu.

^ς = 12. 14 al.

^η = 35. Slav. ms. 4. Primas.
δὲ Copt.

^ι τὸν οἶνον καὶ τὸ ἔλαιον 36. Vulg.
Andr. (in comm.) Primas.

^κ τετάρτην σφραγίδα 38. Compl.
τὴν σφραγίδα = 42*. τετάρτ. +
καὶ 13.

^ι = 7. 9. 13. 14. 16. 29. 35. 38.
39. 40. 41. 42. 47. 48. 50 al. plur.
edd. Syr. Arr. Copt. Slav. ms.
Areth. Primas. φωνῆς Andr. 2.

^μ λέγουσαν rec. c. codd. pl. sed
λέγοντος AC 2. 13. 37. 38. 39. 40.
41. 42. 46. 49 al. pl. Compl. ed.
Syr. Arr. Copt. Slav. ms. Vulg.
Andr. Areth. Primas.

^ν = AC 2. 7. 12. 13. 33. 36.

CAPUT VI.

᾿ καὶ ἰδοὺ ᾿ ἵππος χλωρὸς, καὶ ὁ καθήμενος ^{ex recens. Scholasticā.}
ἐπάνω ᾿ αὐτοῦ ᾿, ᾿ ὄνομα αὐτῷ ᾿ ᾿ ὁ ᾿ ᾿ Θάνα-
τος ᾿. καὶ ὁ Αἴδης ᾿ ἠκολούθει ᾿ μετ' αὐτοῦ ᾿.
καὶ ἐδόθη ᾿ αὐτῷ ᾿ ἐξουσία ᾿ ἐπὶ τὸ τέταρτον
τῆς γῆς, ἀποκτείνει ᾿ ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ,
καὶ ᾿ ἐν ᾿ θανάτῳ, ᾿ καὶ ὑπὸ ᾿ τῶν θηρίων τῆς
9 γῆς. Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα,
εἶδον ὑποκάτω τοῦ θυσιαστηρίου ᾿ τὰς ψυχὰς
᾿ τῶν ᾿ ἐσφαγμένων ᾿ διὰ τὸν λόγον τοῦ θεοῦ,

᾿ rec. ἀκολουθεῖ.

᾿ const. αὐτῷ.

᾿ rec. αὐτοῖς.

᾿ rec. ἀποκτείνει ἐπὶ τὸ

τέταρτον τῆς γῆς.

37. 38. 39. 47. 49 al. Compl. ed. Erp. Andr. 1. καὶ βλέπε rec. c. cdd. pl. καὶ ἴδε 2. 6. 9. 14. 16. 29. 33. 40. 41. 42. 48. 50. 50³ al. pl. Compl. ed. Andr. 2. Areth.

᾿ = Iidem qui καὶ ἴδε habent (exc. tribus) et 13. 38. edd. Vulg. Areth.

᾿ = 12. Æth. Slav. ms. Primas. ἰδοὺ = 11.

᾿ = C 12. Erasm. Harl. Ansb. Bert. Beda. Rupert.

᾿ = 40. ὁν. αὐτοῦ 2. ἔχων τὸν θάνατον Arm.

᾿ = C 16*. 37. 49 al. Compl.

᾿ ἀθάνατος A.

᾿ ἀκολουθεῖ rec. c. codd. pl. ἠκολούθει BC 2. 7. 9. 13. 14. 16. 29. 33. 38. 39. 40. 41. 42. 46. 47. 48. 50 al. plur. edd. Arr. Æth. Slav. Vulg. Andr. 2. Areth. Primas. Tychon. sed non Victorin.

᾿ αὐτῷ B 2. 9. 13. 14. 29. 34. 36. 38. 40. 41. 42. 44. 47. 48. 50

al. pl. Andr. 2. Areth. μετ' αὐτῷ 33. 35. αὐτοῖς Or.

᾿ αὐτοῖς rec. c. cdd. pl. sed αὐ-
τῷ B 2. 7. 9. 12. 13. 14. 16. 29. 37. 38. 39. 41. 42. 46. 47. 48. 50. 50³
al. pl. Compl. ed. Syr. Arr. Copt. Æth. Arm. Slav. Vulg. Areth. Primas. Tychon.

᾿ = ἀποκτείνει ἐπὶ τὸ τέταρτον
τῆς γῆς rec. cum cdd. pl. sed ἐ. τ.
τ. τ. γ. ἀ. ABC 2. 13. 49 al. Compl.
ed. Verss. Andr. Areth. Primas.
Tychon. τέταρτον + μέρος 28. 36.
80 al.

᾿ = 9. 26. 42 al.

᾿ ὑπὸ Erasm. καὶ τὸ τέταρτον A.

᾿ + Dei Cypr. Primas. Tychon. Cassiod. Ansb. Haymo.

᾿ + τῶν ἀνθρώπων 10. 12. 17. 36. 37. 46. 49 al. Compl. Æth. Arm. Andr. 2.

᾿ ἐσφαγισμένων Compl. ἐσφρα-
γισμ. 7. 16*. 33 al.

ΑΠΟΚΑΛΥΨΙΣ.

^{ex recens. Scholasticis.} καὶ διὰ τὴν ^a μαρτυρίαν" ^e ἣν εἶχον· Καὶ ¹⁰
ⁱ ἔκραξαν" ^e φωνῇ μεγάλῃ", λέγοντες· "Ἐως
 πότε, ^h ὁ δεσπότης" ὁ ἅγιος καὶ ⁱ ἀληθινός, οὐ
 κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ^k ἀπὸ" τῶν
 κατοικούντων ἐπὶ τῆς γῆς; Καὶ ¹ ἐδόθη" ^m αὐ- 11
 τοῖς" ⁿ στολὴ λευκὴ", καὶ ἐρρέθη αὐτοῖς, ἵνα
^o ἀναπαύσωνται" ^p ἔτι" χρόνον ^q, ἕως ^r ^s πλη-

ⁱ rec. ἔκραζον. ⁱ rec. + ὁ. ^k alex. ἐκ.
¹ rec. ἐδόθησαν. ^m rec. ἐκάστοις. const.
 αὐτοῖς ἐκάστω. ⁿ rec. στολαὶ λευκαί.
^q rec. + μικρόν. ^r rec. + οὐ. ^s rec. + πλη-
 ρώσονται. const. πληρωθῶσι.

^a ἐκκλησίαν 38.
^e + τοῦ ἀρνίου B 2. 7. 9. 13. 14. 16. 29. 30. 31. 32. 33. 37. 48. 49. 50 al. plur. Compl. Syr. Ar. pol. Areth. Andr. 2. + αὐτοῦ Arm. + αὐτοῦ ἀρνίου 46. + Ἰησοῦ Χριστοῦ 34. 35 al. *martyrium suum* Cypr. Primas.
ⁱ ἔκραζον rec. c. codd. pl. sed ἔκραξαν ABC 2. 13. 37. 39. 40. 41. 42. 48. 49. 50 alii plur. Compl. ed. Areth.
^e φωνὴν μεγάλην 2. 9. 13. 14. 16. 30. 33. 40. 41 al. edd.
^h = Ar. pol. Cassiod. (alic.) ὁ ἅγιος καὶ ἀληθινός = Demidov. Tert. Uncis includit Arm.
¹ + ὁ rec. c. cdd. pl. sed = AC 2. 14. 29. 30*. 33. 34. 36. 37. 38. 40. 41. 42. 47. 48. 49. 50 al. pl. Compl. ed. Areth.
^k ἐκ AC 2. 9. 13. 14. 29. 34. 37. 38. 41. 42. 49 al. pl. Compl. ed. Areth.
¹ ἐδόθησαν rec. c. cdd. pl. ἐδόθη ABC 2. 13. 37. 38. 40. 41. 42. 46. 49 al. pl. Compl. ed. Syr. Erp. Arm. Clem. Andr. Areth. Cypr.
^m ἐκάστοις rec. cum codd. multis, sed αὐτοῖς B 2. 6. 8. 9. 26. 27. 29. 30. 31. 32. 33. 35. 37. 40. 41. 42. 48. 50. 50² al. plurimi, Compl. ed. Arm. Andr. 2. Areth. (*illis singulae stolae* Vulg.) ἐκάστω 2. 4. 11. 12. 14. 19 al. Clem. ἐκάσταις Eras. αὐτοῖς ἐκάστω AC 7. 13. 16. 34. 36. 38. 39. 46. 47. 49 al. edd. *illis singulis* Primas. Cypr. (alic.) ἐκάστω αὐτῶν 28. Syr. Erp. Æth. Slav. Andr. 1. = στολαὶ λευκαὶ καὶ ἐρρέθη αὐτοῖς Compl.
ⁿ *Idem qui not. 1. et 39.*
^o ἀναπαύσονται 13.
^p ἐπὶ 6. = 9. 27 al. Erp. Post χρόνον pon. A. ἔτι τινα 38. μικρόν τινα χρόνον Arm.
^q + μικρόν rec. c. cdd. pl. sed

CAPUT VI.

ρώσωσι" ¹ καὶ οἱ σύνδουλοι αὐτῶν" καὶ οἱ ἀδελ- ^{ex recens. Scholziand.}
φοὶ αὐτῶν, ² οἱ μέλλοντες ³ ἀποκτείνεσθαι" ὥς
12 ⁴ καὶ" αὐτοί. Καὶ ⁵ εἶδον" ὅτε ἤνοιξε τὴν
σφραγίδα τὴν ἕκτην, ⁶ καὶ" ⁷ σεισμὸς μέγας ἐγένε-
νετο, καὶ ὁ ἥλιος ⁸ μέλας ἐγένετο" ὥς σάκκος
τρίχινος, καὶ ἡ σελήνη ⁹ ὅλη" ἐγένετο ¹⁰ ὥς"

¹ rec. ἀποκτείνεσθαι.

³ rec. + ἰδού.

² rec. ἐγένετο μέλας.

⁹ rec. = ὅλη.

= B 2. 7. 9. 12. 13. 14. 16. 29.
33. 34. 35. 37. 48. 49. 50. 50² al.
pl. Compl. ed. Ar. pol. Æth. Areth.
item, ut videtur, Tert. aliive. Ante
χρόνον pon. 47.

¹ + οὐδ rec. c. codd. plur. sed
= ABC 2. 7. 9. 13. 14. 16. 29.
38. 39. 40. 41. 42. 46. 47. 48. 50.
50² al. pl. edd. Areth.

² πληρώσονται rec. c. codd. pl.
πληρώσωσι B 2. 7. 9. 12. 13. 14.
16. 30. 32. 33. 34. 35. 37. 38. 39.
40. 41. 42. 49 al. edd. Erp. Andr.
πληρώσουσι 28. 31. 36. πληρω-
θῶσι AC 29. Compl. ed. Syr.
Copt. Æth. Vulg. impleatur nu-
merus Ar. pol. Tol. Lips. 5. 6.
Cypr. Fulg. Cassiod.

³ = 38. καὶ = Arm. Slav. ms.
Vulg. Cypr. Fulg.

⁴ + καὶ 2. 9. 13. 14. 29. 30. 32.
33. 35. 39. 40. 41. 42. 47. 48. 50
al. plur. Andr. 1. Areth. Cypr.
(semel).

⁵ ἀποκτείνεσθαι rec. c. codd. perm.
sed ἀποκτείνεσθαι AC 2. 47. 50 al.
plur. ἀποκτείνεσθαι 13. 32. 48. 49.
50² al. pl.

⁶ = 29. 38 al. Arm. Tol.

⁷ = 18. 29. 30. 40. 50² al.

Ar. pol. Æth. Auctor ad No-
vatian. Tychon. + καὶ 12. 13.
14. 36. 37. 46. 49 al. Compl. Pri-
mas.

⁸ = 36. Tol. Demidov. Ty-
chon. Auct. ad Nov. Ante ὁ
ἥλιος pon. Primas.

⁹ + ἰδού rec. cum codd. per-
multis, sed = C 2. 7. 9. 12. 13. 14.
16. 29. 33. 37. 38. 39. 40. 41. 42.
49 al. plur., Compl. ed. Syr. Arr.
Copt. Æth. Slav. ms. Tol. Harl.*
Demidov. Vulg. ms. Andr. Areth.
Tychon. Beda. Haymo. Post
ἐγένετο pon. Primas.

¹⁰ ἐγένετο μέλας rec. c. codd. plur.
sed μ. ἐγ. 2. 13. 14. 29. 30. 31.
32. 37. 40. 49 al. Compl. ed.

¹¹ ὅλη = rec. c. codd. plur. sed
+ ABC 2. 7. 9. 13. 14. 29. 33.
34. 36. 38. 39. 41. 42. 47. 48. 50
al. pl. edd. Syr. Arr. Copt. Æth.
Arm. Slav. ms. Vulg. Andr. 2.
Areth. Primas. Auctor. ad Novat.
Tychon. (non Auct. de promiss.
Victorin. Cassiod.)

¹² εἰς 4. 29. 30. 32. 40 al. =
Arm.

¹³ τοῦ θεοῦ A. = Vulg. ms. Auc-
tor ad Novat. et de promiss. Ty-

APOCALYPSIS.

ex recens. Scholziaand. αἷμα, Καὶ οἱ ἀστέρες ^a τοῦ οὐρανοῦ" ^o ἔπесαν" 13
εἰς τὴν γῆν, ὡς συκῇ ^e βάλλει" τοὺς ὀλύνθους
αὐτῆς ὑπὸ ^h ἀνέμον μεγάλου" ⁱ σειομένη", Καὶ 14
^k ὁ" οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ^l εἰλισσό-
μενον", καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων
^m αὐτῶν" ἐκινήθησαν. Καὶ οἱ βασιλεῖς τῆς γῆς 15
καὶ οἱ μεγιστᾶνες ⁿ καὶ οἱ χιλίарχοι καὶ οἱ πλού-
σιοι" ^o καὶ οἱ ἰσχυροὶ", καὶ πᾶς δοῦλος καὶ
^p πᾶς" ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπή-

^e const. βαλοῦσα. ^h rec. μεγάλου ἀνέμον.

ⁿ rec. καὶ οἱ πλούσιοι καὶ οἱ χιλίарχοι.

^o rec. καὶ οἱ δυνατοί.

chon. Beda. Ansbert. *de caelo*
Vulg. ed. Tert. Primas.

^o ἔπесон 2. 14. 16. 29. 37. 49
al. Compl. ed. Andr. Areth.

ⁱ ὡς φύλλα τῆς συκῆς ὑπὸ Arm.

^e βαλοῦσα s. βάλλουσα 2. 7. 9.
13. 16. 29. 33. 34. 35. 39. 40. 41.
42. 46. 47. 48. 50 al. plur. edd.
Syr. Slav. ms. ant. ἀποβάλλει 28.
37. 80*. *omittit* Tert. Primas.
Auct. de promiss. Victorin. ἀπο-
βαλοῦσα 38.

^h μεγάλου ἀνέμον rec. c. codd.
pl. sed d. μ. AC 2. 13. 14. 16. 29.
33. 38. 42. 47. 48. 50 al. plur. edd.
Vulg. Areth.

ⁱ σαλευομένη A. 12.

^k = rec. c. cdd. plur. sed +
A 14. 16. 29. 33. 37. 38. 40. 41.
42. 49 al. plurimi, Compl. ed.
Andr. Areth.

^l εἰλισσ. s. εἰλισσόμενον AC 37.
41. 42. 49 al. plur. Compl. ed.
εἰλισσόμενος s. εἰλισσ. s. εἰλισ-

σόμενος 2. 9. 16. 29. 30. 31. 32.
38. 39. 40. 47. 48. 50. 80 al. pl.
edd. Andr. 2. Areth. *cum enol-*
uitur Primas. Auctor de prom.
εἰλισσόμενον 13.

^m = 26. 31 al.

ⁿ καὶ οἱ πλούσιοι κ. οἱ χ. rec. c.
codd. plur. sed κ. οἱ χ. κ. οἱ π.
AC 2. 13. 37. 39. 40. 41. 42 al.
multi. Compl. edd. Syr. Arr. Copt.
Æth. Arm. Slav. ms. Vulg. Andr.
Areth. Primas.

^o καὶ οἱ δυνατοὶ rec. c. cdd. plur.
sed καὶ οἱ ἰσχ. AC 2. 13. 37. 38.
39. 40. 41. 42. 49 al. pl. Compl.
edd. Vulg. Slav. ms. Andr. Areth.
Primas. = 12. 36. Ante καὶ οἱ
πλούσιοι pon. Slav. *ms.*

^p = AC 2. 7. 9. 13. 14. 16. 29.
33. 39. 40. 41. 42. 47. 48. 50.
50³ al. plur., edd. Syr. Arr. Æth.
Slav. ms. Vulg. Areth. Auctor
ad Novat. Primas.

^q ὀρνέων 37.

CAPUT VII.

16 λαια καὶ εἰς τὰς πέτρας τῶν ὀρέων", Καὶ λέ-^{ex recens. Scholziand.}
 γουσι τοῖς ὄρεσι καὶ ταῖς πέτραις". Πέσετε ἐφ'
 ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ
 καθημένου ἐπὶ τοῦ θρόνου", καὶ ἀπὸ τῆς ὀργῆς
 17 τοῦ ἀρνίου. "Ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη" τῆς
 ὀργῆς αὐτοῦ. καὶ τίς δύναται σταθῆναι";
 1 VII. καὶ μετὰ τοῦτο εἶδον τέσσαρας
 ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς
 γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς
 γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς,
 μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δέν-
 2 δρον". Καὶ εἶδον ἄλλον ἄγγελον, ἀναβαί-
 νοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφρα-

* rec. ταῦτα. alex. τοῦτο. * alex. τι
 δένδρον. * rec. ἀναβάντα.

* Post ἐφ' ἡμᾶς pon. Arm. De-
 midov.

* ab ἀπὸ πρ. ad ἀρνίου = Arm.

* + patris Auctor ad Novatian.
 Auctor de prom. Fulg.

* τῷ θρόνῳ 2. 9. 13. 14**. 16.
 30. 33. 39. 41. 48. 50 al. edd.
 Areth.

* = 9. 14. 27 al. Auct. ad Nov.

* αὐτῶν C 38. Syr. Vulg. Auct.
 de prom. Fulg.

* στήναι 34. 35. 36 alii. + ἐν-
 ὅπιον αὐτοῦ Arm. Primas. σωθῆ-
 ναι 40. 48 al. Areth.

* = AC Copt. Vulg. Primas.

* ταῦτα rec. c. cdd. pl. τοῦτο
 AC 2. 7. 9. 13. 14. 16. 29. 31. 32.
 37. 38. 40. 41. 42. 48. 49. 50. 50²
 al. pl. Compl. ed. Copt. Areth.

* κρατοῦντες 13.

* = 38. Erp. Copt. Vulg. ms.
 Apring. Rupert. Andr. 1. (sed
 non Slav. 5. s. Andreas Slavicus.)

* πνεύση 40.

* = A.

* τι δένδρον C 2. 7. 9. 13. 14.
 16. 19. 29. 33. 34. 35. 38. 40. 41.
 42. 47. 48. 50. 50² al. pl. edd.
 Copt. Ar. Vulg. Areth. Primas.
 δένδρον A Arm. δένδρων Syr.

* ἄγγ. ἄλλ. 13.

* ἀναβάντα rec. cum codd. plur.
 sed ἀναβαίνοντα AC 2. 13. 38. 40.
 41. 42. 49 al. pl. Compl. ed. Or.
 Andr. Areth.

* = 36. ἀνατολῶν A 50².

* σφραγίδας 40. + τοῦ 13.

* ὑψίστου Slav. ms.

APOCALYPSIS.

ex recens. Scholzianā. γίδα " θεοῦ ^κ ζῶντος". καὶ ἔκραξε φωνῇ μεγάλη τοῖς ¹ τέσσαρσιν" ἀγγέλοις, οἷς ἐδόθη ^μ αὐτοῖς" ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, λέγων· Μὴ ³ ἀδικήσητε τὴν γῆν, ^ν μήτε" τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις ^ο οὗ" ^ρ σφραγίσωμεν" τοὺς δούλους τοῦ θεοῦ ^α ἡμῶν" ἐπὶ ^τ τῶν μετώπων" αὐτῶν. [·] Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφρα- ⁴ γισμένων", ^ι ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι" ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ. Ἐκ φυλῆς Ἰουδα ἰβ' χιλιάδες [·] ἐσφρα- ⁵ γισμένοι". ἐκ φυλῆς Ρουβὴν ἰβ' χιλιάδες [·] ἐσφραγισμένοι". ἐκ φυλῆς [·] Γὰδ" ἰβ' χιλιάδες [·] ἐσφραγισμένοι". Ἐκ φυλῆς Ἀσὴρ ἰβ' χιλιάδες [·] ἐσφρα- ⁶ γισμένοι". ἐκ φυλῆς Νεφθαλεὶμ ἰβ' χιλιάδες [·] ἐσφραγισμένοι". ἐκ φυλῆς Μανασσὴ ἰβ' χιλιάδες [·] ἐσφραγισμένοι". Ἐκ φυλῆς Συμεὼν ⁷

¹ παρεστῶσιν 11.

^μ = 16. 17. 28. 49 al. Andr. 1. δύναμις Arm.

^ν καὶ A 37. 41. 42 al. Copt. Vulg. ed. ἑκατὸν, ἑκατὸν καὶ 38.

^ο = AC 12 Erasm. Or. (bis.) ἄν 18. 28 al. Andr. 1.

^ρ σφραγίζωμεν Erasm. Steph. 3. Andr. σφραγίσω Arm

^α = 28. 47. 50² al. Æth. Lips. 6. Tychon. μου Arm.

^τ τῷ μετώπῳ 40.

^ι = A.

^ι = 29. 30. 40. 50² al. ἑκατὸν + καὶ 2. ἐσφραγισμένοι | ἐσφραγισμένων 2. 7. 9. 13. 14. 31. 32. 41. 42. 48. 50 alii plurimi, Or. ed. (semel.) Post Ἰσραὴλ transp. 36.

[·] ἐσφραγισμένοι 2. 9. 29. 31.

32. 33. 41. 48. 50. 50² al. perm. edd. ἐσφραγισμένων 7. 14 al.

[·] Decies ἐσφραγισμένοι omitunt, servato tantum primo et ultimo, A 2. 13. 14. 16. 29. 30. 31. 32. 33. 37. 38. 40. 42. 49 al. plurimi, Compl. ed. Syr. Erp. Copt. Æth. Harl.* Vulg. ms. Primas. Alii quater aut quinquies habent, postea omittunt. Præterea nonnulli vel ordinem nominum mutant vel in orthographia variant, v. c. 'Ρουβὴν s. 'Ρουβὶμ 13 al. Ἰσασχάρ.

[·] Δάν 9. 13. 16 al. Origenes, Andreas, Arethas et alii diserte testantur, nullam fieri tribus Dan mentionem.

CAPUT VII.

ιβ' χιλιάδες ὅσφραγισμένοι". ἐκ φυλῆς Λευὶ ^{ex recens. Scholasticā.}
 ιβ' χιλιάδες ὅσφραγισμένοι". ἐκ φυλῆς Ἰσα-
 8 χάρ ιβ' χιλιάδες ὅσφραγισμένοι". Ἐκ φυλῆς
 Ζαβουλὼν ιβ' χιλιάδες ὅσφραγισμένοι". ἐκ
 φυλῆς Ἰωσήφ, ιβ' χιλιάδες ὅσφραγισμένοι".
 ἐκ φυλῆς Βενῖαμὴν ιβ' χιλιάδες ὅσφραγισμέ-
 9 νοι". Μετὰ ταῦτα εἶδον, ὃ καὶ ἰδοὺ ὄχλος πο-
 λὺς, ὃν ἄριθμῆσαι ἂν αὐτὸν οὐδεὶς ἠδύνατο",
 ἐκ παντὸς ἔθνους, ὃ καὶ φυλῶν ὃ καὶ λαῶν
 ὃ καὶ γλωσσῶν, ὅστωτες ἐνώπιον τοῦ θρόνου
 καὶ ἐνώπιον τοῦ ἀρνίου, ὃ περιβεβλημένους
 στολὰς λευκὰς, καὶ ὃ φοίνικες ἐν ταῖς χερσὶν
 10 αὐτῶν. Καὶ ὃ κράζουσι φωνῇ μεγάλῃ, λέγον-
 τες ὃ Ἡ σωτηρία ὃ τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ

ὃ rec. περιβεβλημένοι. ὃ const. φοίνικας.

ὃ rec. κράζοντες.

ὃ = 36. 40 alii. Primat. ὅσφρα-
 γισμένοι 2. 9. 13. 31. 32. 33. 41.
 48. 50. 50² al. multi, edd.

ὃ ὄχλον πολὺν καὶ Α. ὄχλον
 πολὺν, ὃν Copt. Æth. Vulg. Cypr.
 Primas. Alii latt. exc. Tychon.
 καὶ ὄχλος πολὺς, ὃν C. καὶ ἰδοὺ ὃ
 ὄχλος, ὃν 12.

ὃ = 2. 9. 16. 29. 30. 32. 37. 40.
 41. 42. 49 alii, Compl. ed. Andr.
 Areth.

ὃ ἐδύνατο 2. 13 al.

ὃ = Eras. Tychon. Fulg. (se-
 mel.) Post λαῶν pon. 1. 29. 36.
 Syr.

ὃ = 50.

ὃ = 2.

ὃ ἐστῶτας 2. 7. 9. 14. 16. 29. 33.

34. 35. 47. 48. 50 al. pl. ἐστῶτα
 11. 19. ἐστῶτων 38.

ὃ περιβεβλημένοι rec. c. codd. pl.
 sed περιβεβλημένους AC 2. 7. 9.
 13. 14. 16. 29. 33. 38. 40. 41. 42.
 47. 48. 50. 50² al. pl. edd. Areth.
 Fulg. (semel).

ὃ φοίνικας 2. 9. 16. 29. 33. 35.
 37. 40. 41. 42. 49 al. plur. edd.
 Areth.

ὃ κράζοντες rec. c. codd. plur.
 sed κράζουσι AC 2. 7. 9. 12. 13.
 14. 16. 29. 33. 37. 38. 40. 41. 42.
 46. 49 al. pl. Compl. ed. Arr. Æth.
 Arm. Slav. ms. et ed. Vulg. Andr.
 1. Cypr. Beda.

ὃ τῷ καθημένῳ ἐπὶ τοῦ θρόνου,
 θεῷ ἡμῶν καὶ τῷ ἀρνίῳ Slav. rec.

ΑΠΟΚΑΛΥΨΙΣ.

ex recens. Saholzianā. τοῦ θρόνου, καὶ τῷ ἀρνίῳ". Καὶ πάντες οἱ 11 ἄγγελοι ^κ ἐστήκεισαν" κύκλῳ τοῦ θρόνου ^ι καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ^μ ἔπεσον" ἐνώπιον τοῦ θρόνου ^ν ἐπὶ ^ο τὰ πρόσωπα ^ρ αὐτῶν", καὶ προσεκύνησαν ^σ τῷ θεῷ", Λέγοντες· ^τ··· Ἀμήν". ἡ εὐλογία καὶ ἡ δόξα ^θ καὶ 12 ἡ σοφία" καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ^ι ἰσχὺς" τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ^κ ἀμήν". Καὶ ἀπεκρίθη 13 εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες ^ν εἰσὶ", ^ξ καὶ πόθεν" ἦλθον; Καὶ ^ς εἶρηκα" αὐτῷ· 14

^ο rec. πρόσωπον.

Andr. 1. τῷ καθημένῳ ἐπὶ τοῦ θρόνου τοῦ θεοῦ ἡμῶν, καὶ τῷ ἀρνίῳ 37. 38 al. Eras. Steph. 3. Sic, sed τῷ θεῷ, Slav. rec. τοῦ θεοῦ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ A. τοῦ θεοῦ ἡμῶν τοῦ καθημένου ἐπὶ τ. θρ. καὶ τοῦ ἀρνίου Slav. ms. τοῦ καθημένου ἐπὶ τ. θρ. τοῦ θεοῦ ἡμῶν καὶ τοῦ ἀρνίου Slav. ant. τοῦ θρόνου | τῷ θρόνῳ A 2. 13. 40. 41. 42. 48. 49. 50 al. pl. edd. καὶ + ἐπὶ 40.

^κ ἐστήκεισαν AC 13. 47. 48. 49 al. pl. edd. εἰστήκεισαν 2. 14 alii. Compl. ed. Andr. Areth.

^ι + αὐτοῦ 42.

^μ ἔπεσαν A 13 alii. Eras. Areth.

^ν + αὐτοῦ 2. 7. 9. 13. 14. 16. 29. 33. 34. 35. 47. 48. 50 al. edd. Syr. Ar. pol. Areth. + καὶ ἐνώπιον τοῦ ἀρνίου 36.

54

^ο πρόσωπον rec. c. add. pl. sed τὰ πρόσωπα AC 2. 13. 37. 38. 40. 41. 42. 46. 49 al. pl. Compl. ed. Syr. Arr. Arm. Vulg. Andr. 1. Areth. Primas.

^ρ = Slav. ed.

^σ = Tol. Vulg. ms. Fulg. + ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἀρνίῳ Slav. ms.

^τ + ἅγιος, ἅγιος, ἅγιος 46.

^θ = Copt. Vulg. ms.

^ι = A. Ante δόξα pon. 26.

^κ χάρις κυρίῳ Arm.

^ν = C 28. 36 alii. Andr. 2. Primas. Fulg. Ansbert.

^ξ = 12. Eras.

^ς ἡ Arm.

^ς εἶπον 2. 7. 9. 13. 14. 16. 29. 33. 34. 35. 37. 38. 40. 41. 42. 49. al. pl. Compl. ed. Areth.

^ς = rec. c. codd. pl. sed + C 2. 7. 9. 13. 14. 16. 29. 33. 37. 38.

CAPUT VII.

Κύριέ * μου", σὺ οἶδας· καὶ εἶπέ μοι· Οὗτοί ^{ex recens. Scholzianā.} εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ * ἔπλυναν" τὰς στολὰς αὐτῶν, καὶ ἐλεύ-
 15 καναν ^b αὐτὰς" ἐν τῷ αἵματι τοῦ ἀρνίου. Διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ° ἐν τῷ ναῶ αὐτοῦ". καὶ ὁ καθήμενος ἐπὶ ^a τοῦ θρόνου",
 16 ° σκηνώσει" ἐπ' αὐτούς. Οὐ πεινάζουσιν 'ἔτι", οὐδὲ διψήσουσιν ^s ἔτι", ^h οὐδὲ" μὴ ⁱ πέσῃ" ἐπ'
 17 αὐτούς ὁ ἥλιος, οὐδὲ ^k πᾶν" καῦμα· "Οτι τὸ ἀρ-
 νιον ^l τὸ" ἀνὰ μέσον τοῦ θρόνου ^m ποιμανεῖ αὐ-
 τοὺς, καὶ ὁδηγήσει" αὐτοὺς ἐπὶ ⁿ ζωῆς" πηγὰς

* rec. = μου.

^b rec. στολὰς αὐτῶν.

^m const. ποιμαίνει . . . ὁδηγεῖ. ⁿ rec. ζώσας.

40. 41. 42. 49 al. pl. Compl. ed. Syr. Ar. pol. Copt. Slav. ms. Vulg. Andr. Areth. Cypr. (Sed non Primas.)

^a ἐπλάτυναν 1. 2. 9. 13*. 29. 30. 41. 42. 50 alii, Erasm.

^b = 9. 13. 14. 29. 30. 31. 32. 33. 40. 41. 42. 47. 48. 50 al. plur. edd. Arm. Æth. Erp. Areth. στο-
 λὰς αὐτῶν rec. c. edd. pl. τὰς στο-
 λὰς αὐτῶν B 2. αὐτὰς A 10. 12. 19. 37. 46. 49 al. Compl. Andr. 2. (αὐτοὺς Andr. 1.) Syr. Ar. pol. Copt. Slav. ms. Vulg. Tert. Cypr. Primas. Auct. de promiss.

^c = Æth. αὐτοῦ τοῦτο 31.

^d τῷ θρόνῳ 2. 7. 9. 13. 14. 16. 30. 32. 33. 49* al. pl. Compl. ed. Areth.

^e κατασκηνώσει 80.

^f = 36. Syr. Erp. Æth. Arm.

55

Vulg. Cypr. Primas. Fulgent.

^s = 34. 35. 36. 38. 40 alii, Erasm. ed. Ar. pol. Æth. Arm. Slav. ms. et ed. Andr. 1. Fulg.

^h οὐδ' οὐ 2. 7. 9. 13. 16. 29. 33. 34. 35. 38. 41. 42. 49. al. pl. Compl. ed. Andr. Areth.

ⁱ πεισείται 38.

^k τὸ 6. 11. 31. al. Arm.

^l = Arm.

^m ποιμαίνει . . . ὁδηγεῖ 2. 4. 6. 13. 29. 33. 34. 35. 37. 40. 41. 47. 48. 50. 50*. 68 al. pl. edd.

ⁿ ζώσας rec. c. codd. pl. sed ζωῆς A 2. 7. 9. 13. 14. 16. 29. 33. 37. 40. 41. 46. 49 al. pl. Compl. ed. Erp. Æth. Arm. (post ὑδάτων + ζώντων Arm.) Slav. ut videtur Vulg. Areth. Cypr. Primas. Vigil. Fulg. Tychon.

^o καὶ ἐξαλείψει . . . αὐτῶν =

APOCALYPSIS.

^{ex recens.} ὑδάτων· ° καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον
^{Scholziand.} ρ ἐκ" τῶν ὀφθαλμῶν αὐτῶν.

VIII. Καὶ ° ὅτε" ἤνοιξε τὴν σφραγίδα τὴν 1
ἐβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ° ὥς"
ἡμιώριον. Καὶ εἶδον ° τοὺς ἐπτὰ" ° ἀγγέλους", 2
οἱ ἐνώπιον ° τοῦ θεοῦ ° ἐστήκασιν". καὶ ἐδό-
θησαν αὐτοῖς ἐπτὰ σάλπιγγες. Καὶ ἄλλος ἄγ- 3
γελος ἦλθε°, καὶ ἐστάθη ἐπὶ ° τὸ θυσιαστήριον",
ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυ-
μιάματα πολλὰ, ἵνα ° δώσῃ" ° ταῖς προσευχαῖς"
τῶν ἁγίων ° πάντων" ἐπὶ τὸ θυσιαστήριον τὸ
χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. Καὶ ἀνέβη ὁ 4
καπνὸς τῶν θυμιαμάτων ° ταῖς προσευχαῖς", τῶν
ἁγίων ἐκ χειρὸς ° τοῦ" ἀγγέλου, ἐνώπιον τοῦ
θεοῦ. Καὶ εἴληφεν ὁ ἄγγελος ° τὸν λιβανωτὸν, 5
καὶ ἐγέμισεν αὐτὸν ἐκ ° τοῦ πυρὸς" ° τοῦ θυσι-

ρ rec. ἀπὸ. ° const. τοῦ θυσιαστηρίου.

38. Erasm. 1. Andr. 2. ἐξαλείψει
| ἐξελεί 12. 17 al.

ρ ἀπὸ rec. c. eodd. pl. sed ἐκ AC
2. 6. 7. 12. 13. 29. 30. 31. 32. 33.
37. 40. 41. 42. 48. 49. 50 al. pl.
Compl. ed. Areth.

° ὅταν AC.

° + et in terra Æth.

° = Victorin. Tychon. Apring.

° = 26. Erasm.

° = 42.

° + τοῦ θρόνου 16. 28 al. Andr. 1.

° ἐστήκεσαν 13.

° + ab oriente Æth.

° τοῦ θυσιαστηρίου 2. 7. 9. 14.
16. 29. 33. 34. 35. 37. 38. 40. 41.
42. 47. 48. 50. 68 alii plur. Compl.

ed. Andr. Areth.

° δώσει A 13. 37. 40. 48. 68 al.

pl. Andr. 1. δῶ 6. 9. 14. 36 al.

° τὰς προσευχὰς Arm. Primas.
(in textu) εἰς τὰς προσευχὰς (ante-
cedente δῶ) 36. de orationibus
Vulg. ed. Primas. (in comm.)
Ambr.

b = 36.

° τῶν προσευχῶν Primas. Ambr.
(alic.)

d = 38.

° τὸ . . . αὐτὸ 33. 34 al. Erasm.
Steph. 3. τὸ αὐτὸν 36. 40. 50 al.

° = 12. + τοῦ ἐπὶ Slav. ed.

° in æ Dei Primas. Sed alia
translatio ap. eundem ut rec.

CAPUT VIII.

αστηρίου", καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο ^{ex recens. Scholziand.} ^h φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ" ¹ καὶ σεισμός". Καὶ ^k οἱ" ἑπτὰ ἄγγελοι, ¹ οἱ" ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἠτοίμασαν ἑαυτοὺς, ἵνα σαλπίσωσι. Καὶ ὁ πρῶτος ^m ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ ⁿ μεμιγμένα" ^o ἐν" ^p αἵματι", καὶ ^q ἐβλήθη" ^r εἰς τὴν γῆν". ^s καὶ τὸ τρίτον τῆς γῆς κατεκάη", ^t καὶ τὸ τρίτον τῶν δένδρων κατεκάη", ^u καὶ πᾶς χόρτος χλωρὸς κατεκάη". Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ^v ὥς" ὅρος μέγα ^w πυρὶ" καϊόμενον ἐβλήθη εἰς

¹ rec. = οἱ. ^m rec. + ἄγγελος. ^o rec. = ἐν.

^s rec. = καὶ τὸ τρίτον τῆς γῆς κατεκάη.

^h βρονταὶ καὶ ἀστραπαὶ καὶ φωναὶ A 16. 38 alii, edd. Syr. Copt. βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ 2. 13. 14. 29. 33. 34. 35. 40. 41. 42. 47. 48. 50 al. pl. edd. Erp. Arm. Vulg. Primas. (in textu.)

¹ = 48. κ. σεισμοὶ 46. + μέγας Arm. Vulg. (non Tol. Harl.*)

^k = Erasm.

¹ = rec. c. codd. pl. + A. 2. 13. 37. 38. 40. 41. 42. 48. 49. 50. 68 alii plurimi, Compl. ed. Andr. Areth.

^m + ἄγγελος rec. c. codd. pl. sed = A 2. 7. 9. 13. 14. 16. 29. 33. 37. 40. 41. 42. 49 al. pl. Compl. ed. Syr. Ar. pol. Harl.* Tol. Vulg. ms. Areth. Tychon.

ⁿ μεμιγμένον 12. 37. 38. 46 al. Andr. 2. Vulg. ms. Tychon. Ansb. bert.

^o = rec. c. codd. pl. + A 2.

7. 9. 13. 16. 29. 38. 40. 41. 42. 46. 49. 68 al. pl. Compl. ed. Vulg. ed. Andr. Areth. καὶ αἷμα μεμιγμένον Arm.

^p ὕδατι Syr. ms.

^q ἐβλήθησαν 34. 35. al.

^r = 12.

^s = rec. c. codd. pl. sed + A 2. 7. 9. 13. 14. 16. 29. 30. 31. 33. 34. 36. 37. 38. 40. 41. 42. 46. 47. 48. 49. 50. 68 al. plur. Compl. ed. Syr. Ar. pol. Æth. Arm. Slav. ms. Vulg. Andr. Areth. (saltem in textu) Primas. Tychon. Beda.

^t = 10. 14. 30. 32. 33. 50² al. pl. Compl. Æth. δένδρων + τῆς γῆς B.

^u = 30.

^v τὸ B.

^w = B 2. 7. 9. 13. 14. 16. 29. 33. 37. 40. 41. 42. 49 al. pl. Compl. ed. Areth. Tychon.

APOCALYPSIS.

ex recens.
Sokolianā.

τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον ^κ τῆς θαλάσσης αἷμα· Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων ^ι τῶν'' ^κ ἐν τῇ θαλάσῃ'', τὰ ἔχοντα ^α ψυχάς· ^β καὶ τὸ τρίτον τῶν πλοίων ^ο διεφθάρη''. Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ 10 τοῦ οὐρανοῦ ἀστὴρ μέγας, καϊόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, ^α καὶ ἐπὶ τὰς πηγὰς ^ο τῶν'' ^ι ὑδάτων''. Καὶ τὸ ὄνομα τοῦ 11 ἀστέρος λέγεται ^ς ὁ'' ἄψινθος· ^β καὶ ^ι γίνεται'' τὸ τρίτον ^κ τῶν ὑδάτων'' εἰς ^ι ἄψινθον''. καὶ πολλοὶ ^μ τῶν'' ἀνθρώπων ἀπέθανον ἐκ τῶν

^ο const. διεφθάρησαν. ^ς rec. = τῶν.

^ς rec. = ὁ. ^ι const. ἐγένετο. ^μ rec. = τῶν.

^κ + μέρος 68.

^ι = 1. 2. 12. 13. 14. 16. 29. 37.

41. 42. 49 alii plurimi, Compl. Erasm. ed. Arm. Slav. Andr. 2. Areth.

^κ = 1. 12 al. Erasm. Arm. Slav. ms. Harl. Post ψυχὰς pon. Vulg. κτισμάτων, καὶ τὰ ἔχοντα ψυχὰς ζώσας διεφθάρησαν, καὶ τὸ Arm. *tertia pars piscium et tertia pars navium* Primas. sed *habentium animas* alia translatio ap. eundem.

^α + τὰς 13.

^β α καὶ ad διεφθ. = Arm. ed. Venet.

^ο διεφθάρησαν A. 10. 12. 13. 17. 28. 37. 49 alii, Compl. (διεφθάρησεν Erasm.) ed. Andr. 1**. διεποντίσθη Arm.

^α καὶ ad ὑδάτων = A.

^ς = rec. c. codd. pl. sed + 2. 13. 14. 16. 29. 32. 33. 37. 38. 40.

41. 42. 49. 68 al. pl. Compl. ed. Andr. Areth.

^ι = Arm.

^ς = rec. c. codd. pl. sed + A 2. 7. 9. 13. 16. 29. 30. 31. 37. 40. 41. 42. 49. 68 al. pl. Compl. ed. Areth.

^β καὶ πολλοὶ ἀπέθανον ἀπὸ τοῦ ἀψίνθου τῶν ὑδάτων. Καὶ ὁ τέταρτος Arm.

^ι ἐγένετο A 2. 7. 13. 14. 16. 29. 33. 34. 35. 37. 38. 40. 41. 42. 49. 68 al. plurimi, Compl. ed. Andr. Areth.

^κ = Erasm. Steph. 3.

^ι ἀψίνθιον 8. 16. 49 al. Andr. 1. Areth.

^μ = rec. c. codd. plur. sed + A 2. 13. 14. 16. 29. 36. 37. 38. 40. 41. 42. 49. 68 al. pl. Compl. ed. Andr. Areth.

CAPUT VIII.

12 ὑδάτων ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγ- ^{ex recens. Scholastiana.}
 γελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου
 καὶ τὸ τρίτον ⁿ τῆς σελήνης καὶ τὸ τρίτον τῶν
 ἀστέρων, ^o ἵνα ^{''} σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ
^p ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ^{''} ἡ νύξ
 13 ὁμοίως. Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ^a ἀετοῦ ^{''}
^t πετομένου ^{''} ἐν μεσουρανήματι, λέγοντος φωνῇ
 μεγάλην ^{''}. Οὐαί, οὐαί, οὐαί ^t τοῖς κατοικοῦσιν ^{''}

^p const. τὸ τρίτον αὐτῆς (s. αὐτῶν) μὴ φανῇ
 ἡ ἡμέρα καὶ. ^a rec. ἀγγέλου.

^t rec. πετωμένου. ^t const. τοὺς κατοικοῦντας.

ⁿ + τῶν ἀστέρων καὶ τὸ τρίτον
 13.

^o καὶ 68.

^p τὸ τρίτον αὐτῆς (αὐτῶν 14. 30.
 40. 50 al. Copt.) μὴ φανῇ ἡ ἡμέρα,
 καὶ (s. μὴ φανῇ ἡ ἡμέρα καὶ) B 2.
 7. 9. 12. 13. 14. 16. 29. 30. 31.
 32. 33. 40. 41. 42. 48. 50 al. pl.
 Vulg. Copt. τὸ τρίτον αὐτῶν, ἵνα
 μὴ φαίνῃ ἡ ἡμέρα αὐτῆς καὶ 28. μὴ
 φανῇ ἡ ἡμέρα καὶ 18. 88 al. Andr.
 1. ἡ ἡμέρα οὐκ ἔφαινε τὸ τρίτον
 αὐτῆς, καὶ 34. καὶ ἐσκοτίσθη τὸ
 τρίτον αὐτῶν καὶ ἡμέρα οὐκ ἔφαινε
 αὐτῶν, καὶ ἡ νύξ ὁμοίως 35. καὶ
 ἐσκοτίσθη τὸ τρίτον αὐτῶν, καὶ ἡ
 ἡμέρα οὐκ ἔφαινε τὸ τρίτον, καὶ ἡ
 νύξ τὸ τρίτον αὐτῆς ὁμοίως Arm.
 ἵνα σκοτισθῇ, καὶ ἡμέρα μὴ φαίνει
 τὸ φῶς αὐτῆς, καὶ ἡ νύξ ὁμοίως τὸ
 τρίτον αὐτῆς 36. *et tertia pars*
stellarum jam obtenebrata fuit, et
non luxit tertia pars earum, non
nox, non dies. Erp. item Ar. pol.
et tertia pars stellarum, ut minus

lucereat, et dies eandem partem
amitteret, et nox similiter Primas.
 ἡ ἡμέρα μὴ | ἐσκοτίσθη ἡ ἡμέρα,
 ἵνα μὴ Syr.

^a ἀγγέλου rec. c. codd. pl. sed
 ἀετοῦ AB 2. 9. 14. 29. 30. 31. 32.
 37. 38. 40. 41. 42. 48. 49. 50 al.
 pl. Compl. ed. Syr. (non Arr.)
 Copt. Æth. Arm. ed. in m. Vulg.
 Areth. Primas. (in comment.)
 Victorin. Ambr. Tychon. Cas-
 siod. Beda. Apring. ἀγγέλου ὡς
 ἀετοῦ 13. Primas. (in textu.)

^t πετωμένου rec. c. cdd. pl. sed
 πετομένου A 2. 14. 30. 49 al. Compl.
 ed.

^a = B. ἐν μεσουρανήματι =
 43. *in medio caudæ cui est san-*
guis Syr. μεγάλη | τρις 17. 36 al.
 μεγάλη τρις 7. 37. 49 al. Compl.
 Ar. pol. Andr. 1. Primas.

^t τοὺς κατοικοῦντας B 2. 9. 13.
 14. 29. 33. 35. 38. 40. 41. 42. 48.
 50 al. pl.

ⁿ = Copt. Vulg. (non Tol.)

ΑΠΟΚΑΛΥΨΙΣ.

ex recens.
Scholziañd.

ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν ^α τῆς σάλ-
πιγγοσ" τῶν τριῶν ἀγγέλων τῶν μελλόντων
σαλπίζειν. IX. Καὶ ὁ πέμπτος ἄγγελος ἐσάλ- 1
πισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτω-
κότα ^α εἰς τὴν γῆν", καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ
φρέατος τῆς ἀβύσσου. ^α Καὶ ἤνοιξε τὸ φρέαρ 2
τῆς ἀβύσσου". καὶ ἀνέβη καπνὸς ^α ἐκ τοῦ φρέ-
ατος ὡς καπνὸς" καμίνου ^α μεγάλης", καὶ ^α ἐσκο-
τίσθη" ὁ ἥλιος καὶ ὁ ^α ἀῆρ" ^β ἐκ τοῦ καπνοῦ τοῦ
φρέατος". Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες 3
εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν
^α ἐξουσίαν" οἱ σκορπίοι τῆς γῆς. Καὶ ἐρρέθη 4
αὐταῖς, ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς,
^α οὐδὲ πᾶν χλωρὸν", οὐδὲ πᾶν δένδρον, εἰ μὴ
τοὺς ἀνθρώπους ^α οἵτινες οὐκ ἔχουσιν τὴν ^α σφρα-
γίδα" ^α τοῦ θεοῦ" ἐπὶ τῶν μετώπων ^α αὐτῶν".

^α const. καιομένης.

^α rec. + μόνους.

^α ἐπὶ τῆς γῆς 38.

^β = Arm.

^α = 2. 9. 12. 13. 14. 29. 30. 32.

^α = 40.

35. 40. 42*. (sed habet in m.*) 46.

^α = Arm. Harl.* Tychon. οὐδὲ
| μηδὲ 38.

48. 50 al. plur. edd. Æth. Copt.

^α + μόνους rec. c. codd. plur.

Arm. ed. Venet. Harl.* Tol.*

sed = A 2. 7. 9. 13. 14. 16. 30.

Areth. Nec attingunt in comm.

32. 33. 38. 40. 41. 42. 47. 48. 50.

Andr. aut Areth.

50³ al. plur. Erasm. ed. Syr. Arr.

^α = 35. 41 al. Erasm. ἐκ =

Copt. Æth. Andr. Areth. Tychon.

Vulg. ὡς = A.

μόνον ἀνθρώπους Arm. Vulg. +

^α καιομένης 2. 7. 9. 13. 14. 16.

ἐπιγείους Arm.

29. 33. 34. 35. 38. 49 al. pl.

^α σφραγίδαν 2.

Compl. ed. Syr. Ar. pol. Slav. ms.

^α = 12. 17. 47 al. Erasm. Arm.

Areth. Victorin. καιομένης μεγ.

Harl.* Andr. 1. crucis Cassiod.

37. 38. 40. 41. 42 al. Slav. ms.

(in comm.)

μεγάλου 38.

^α = A 12. 28 al. Erasm. Tol.

^α ἐσκοτώθη A 12. 14 al.

Harl.* Andr. 1.

^α ἀστήρ 12.

CAPUT IX.

5 Καὶ ¹ ἐδόθη ^κ αὐταῖς'', ἵνα μὴ ἀποκτείνωσιν αὐ- ^{es recens.}
 τοὺς, ἀλλ' ἵνα ¹ βασανισθῶσι'' ^κ μῆνας πέντε''. ^{Scholizianā.}
 καὶ ὁ βασανισμὸς αὐτῶν ὡς ^κ βασανισμὸς'' σκορ-
 6 πίου, ὅταν ^ο παίσῃ'' ἄνθρωπον. Καὶ ἐν ταῖς
 ἡμέραις ἐκείναις ^ρ ζητήσουσιν'' οἱ ἄνθρωποι τὸν
 θάνατον, καὶ ^α οὐ μὴ'' ^κ εὐρήσουσιν'' αὐτόν· καὶ
 ἐπιθυμήσουσιν ^κ ἀποθανεῖν'', καὶ ^ι φεύζεται''
 7 ^κ ἀπ' αὐτῶν ὁ θάνατος''. Καὶ τὰ ὁμοιώματα
 τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις ^ν εἰς''
 πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέ-
 φανοι ^κ χρυσοῖ'', ^κ καὶ τὰ πρόσωπα αὐτῶν ὡς
 8 ^ν πρόσωπα'' ἀνθρώπων, Καὶ εἶχον τρίχας'' ὡς

^α rec. οὐχ. ^κ rec. ὁ θάνατος ἀπ' αὐτῶν.

^κ rec. ὅμοιοι χρυσῶ.

¹ dictum est Lips. 5.

^κ αὐτοῖς A 12. Erasm. Sic unus
 et alter etiam vs. 3 et 4. + *præ-*
ceptum Arm.

¹ βασανισθήσονται A 12. 36. 38
 al. Erasm. ed. βασανίσωσι 7.
 Compl. Arr. Æth. Arm. Vulg.
 (non Harl.)

^κ = Tychon. *menses VI.* alia
 translatio ap. Bedam. Lips. 4. in m.

^κ τὸ κέντρον Arm.

^ο πλήξη 10. 26. 37. 41. 42. 43.
 49 al. pl. Compl. Andr.

^ρ ζητοῦσιν 2. 9. 42. 50 al. pl.
 Compl. Harl.*

^α οὐχ rec. c. cdd. pl. sed οὐ μὴ
 A 2. 7. 9. 13. 14. 16. 29. 36. 37.
 38. 40. 41. 42. 44. 49 al. plurimi,
 Compl. ed. Andr. Areth.

^κ εὐρωσιν A 12. 17. 28. 34. 35.
 46. 49 alii, edd. Andr. 1. Harl.*

εὐρήσωσιν 2. 9. 14 al.

^κ τὸν θάνατον 7.

^ι φεύγει A 12. 17. 36. 38 al.
 Erasm.

^κ ὁ θάνατος ἀπ' αὐτῶν rec. c.
 codd. pl. sed ἀπ' αὐτῶν ὁ θάνατος
 2. 13. 29. 30. 32. 33. 34. 35. 37.
 40. 41. 42. 49 al. pl. Compl. Arm.
 Vulg. ms. Areth. = ὁ θάνατος
 7. Ar.

^ν πρὸς 80.

^κ ὅμοιοι χρυσῶ rec. c. edd. pl.
 sed χρυσοῖ 2. 7. 9. 12. 13. 14. 16.
 29. 33. 37. 38. 40. 41. 42. 44. 49
 al. pl. Compl. ed. Ar. pol. Slav.
 ms. Areth.

^κ καὶ τὰ πρόσωπα . . . σκορπίους
 vs. 10 = 12. πρόσωπα ἀνθρώπων
 . . . ὀδόντες αὐτῶν ὡς vs. 8 =
 35.

^ν πρόσωπον 40.

ΑΠΟΚΑΛΥΨΙΣ.

ex recens. Scholziand. ^α τρίχας'' γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ^β ἦσαν'', Καὶ εἶχον ^γ θώρακας'' ^δ ὡς θώρα- 9 κας'' σιδηροῦς, καὶ ἡ φωνὴ τῶν ^ε πτερύγων'' αὐτῶν ὡς φωνὴ ἀρμάτων ^ς ἵππων'' πολλῶν τρεχόντων εἰς πόλεμον. ^ς Καὶ ἔχουσιν οὐράς ὁμοίας 10 σκορπίοις, καὶ ^η κέντρα καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν τοῦ ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ^ι ^κ Ἐχουσαι'' ^ι ἐφ' αὐτῶν βασι- 11

^η rec. κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν. ^ι rec. + καὶ. ^κ rec. ἔχουσιν.

^α = 38.

^β = 40.

^γ = 38.

^δ = 29. 30. 40. 50² al.

^ε *pedum* Æth.

^ς + καὶ 13. Tol. Vulg. ms.

^ι = 9. 16. 27. 29. 40 al.

^ς *et habebant caudas, quibus nocent hominibus* Slav. ms.

^η κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξ. αὐτῶν rec. c. codd. pl. κέντρα (ἦν 35. Demidov.) ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν (τοῦ 35.) ἀδικ. 34. 35. 36. 46 al. Tol. Demidov. Lips. 6. Andr. 2. Tychon. κέντρα· καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν, ἀδικ. A 17. edd. Syr. Erp. Vulg. ms. κέντρα· καὶ ἐν ταῖς οὐραῖς αὐτῶν (καὶ 37.) ἐξουσίαν ἔχουσι (τοῦ) ἀδικ. B 2. 9. 13. 14. 16. 29. 30. 32. 37. 41. 42. 48. 49. 50 al. plur. Compl. Areth. κέντρα· ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσι τοῦ ἀδικ. 38. 40 alii. κέντρα ἐν ταῖς οὐραῖς αὐτῶν, καὶ ἐξουσίαν ἔχουσι (αὐτῶν, ἐξουσίαν ἔχουσιν 50².) τοῦ ἀδικ.

47. 50² al. Arm. Andr. 1. κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσι τοῦ ἀδικ. 38. καὶ ἐν ταῖς οὐραῖς αὐτῶν κέντρα, τοῦ κεντῆσαι καὶ ἀδικῆσαι Ar. pol. καὶ ἡ ἐξουσία αὐτῶν | καὶ ἐδόθη ἐξουσία αὐταῖς Slav. ms.

^ι + καὶ rec. c. codd. plur. sed = A 2. 6. 7. 8. 13. 14. 16. 19. 30. 32. 33. 35. 36. 37. 42. 46. 49 alii pl. Compl. ed. Ar. Copt. Slav. 3. Areth.

^κ ἔχουσιν rec. c. codd. pl. sed ἔχουσαι 2. 6. 8. 13. 16. 29. 30. 37. 38. 40. 41. 42. 49 al. pl. Compl. ed. Slav. ms. Areth. ἔχουσαι καὶ 32. ἔχουσαι δὲ Slav. ms. καὶ εἶχον Slav. ed. Vulg. ed. Andr. 1. Primas. Tychon. (semel.)

^ι βασιλέα ἐπ' αὐτῶν 2. 6. 13. 26. 27. 37. 38. 40. 41. 47. 48. 49. 50. 50² al. plur. Compl. ed. Areth. βασιλέα ἐπ' αὐτὸν 42. ἐπ' αὐτοὺς 7 al. ὑπ' αὐτῶν 16. 36. 37. 38. 40. 41. 49 al. plur. Compl. Areth. Arm.

^α = 2. 6. 13. 29. 38 al. pl.

CAPUT IX.

λέα" ^m τὸν" ⁿ ἄγγελον τῆς ἀβύσσου". ὄνομα ^{ex recens. Scholziand.}
 αὐτῷ Ἑβραϊστὶ, ° Ἀβαδδὼν", ^p καὶ ἐν" τῇ Ἑλ-
 12 ληνικῇ ^q ὄνομα" ἔχει Ἀπολλύων". Ἡ οὐαὶ ἡ
 μία ἀπῆλθεν". ἰδοὺ, ^r ἔρχονται" ^v ἔτι" ^w δύο"
 13 οὐαὶ ^x μετὰ ταῦτα. Καὶ ὁ ἕκτος ἄγγελος ἐσάλ-
 πισε, καὶ ἤκουσα φωνὴν ^y μίαν" ἐκ ^z τῶν τεσ-
 σάρων κεράτων" τοῦ θυσιαστηρίου ^a τοῦ χρυσοῦ
 14 τοῦ" ἐνώπιον τοῦ θεοῦ, ^b Λέγουσαν" τῷ ^c ἔκτῳ"

^p const. ἐν δὲ.

^u alex. ἔρχεται.

^b alex. λέγοντος.

ⁿ ἄρχοντα τῆς ἀβύσσου τὸν ἄγ-
 γελον A. *regem angelorum abyssi*
 Harl.*

° ἀβαδδὼν s. ἀβδὼν s. ἀββᾶ ἀδ-
 δὼν 13 al. ἀβααδδὼν 38. 46. al.
 s. ἀβααδδδὼν 2. 41. 42 al. ἀβαὰδ
 Alii. Ἀβααδδων 40. *Laabadon*
 Lips. 6. *Labbadon* Hier. Haymo.
Magedon Copt. *Armageddon* Pri-
 mas. *Aghdagon* Arm.

^p ἐν δὲ 2. 14. 29. 37. 38. 40. 41.
 42. 49 al. pl. Compl. ed. Andr.
 Areth. ἐν 13. καὶ ἐν τῇ ἑλληνικῇ
 | ἑλληνιστὶ δὲ 9. ἐν δὲ τῇ ἑλληνικῇ
 ῥήσει 38. *quod vocatur in arme-*
nica lingua Destructor. Arm.

^q + δὲ 13. + ῥήσει 38.

^r = 40.

^x *Apollon* Syr. + *latine habens*
nomen Exterminans s. *Exterminator*
 Vulg. Primas. *latine Perdens* Ty-
 chon.

^y παρῆλθε 80.

^z ἔρχεται A 2. 7. 9. 13. 14. 16.
 29. 30. 33. 36. 40. 41. 42. 48. 49.
 50. 50^a al. pl. Compl. ed. Copt.
ecce veniet vae *secundum* Arr. *et*

vae *alterum veniet cito* Hier.

^v = 49. Erasm. Andr. 2. Ty-
 chon. αὶ 36. 37 al. Andr. 1. (in
 textu et comm.) ἔτι καὶ αὶ 47.

^w = 38. δευτέρα 7. ἀπῆλθεν,
 ἰδοὺ οὐαὶ δύο ἐλεύσονται Arm.

^x Καὶ μετὰ ταῦτα ὁ ἕκτος 14. καὶ
 μετὰ ταῦτα καὶ ὁ ἕκτος B 2. 8. 12.
 40 al. Præterea μετὰ ταῦτα ad
 vs. sequentem referunt 41. 42. 47.
 48. 50 al. plur. Slav. ms.

^y = Copt. Arm. Erp. Ante
 φωνὴν pon. 14. μεγάλην 34. 35
 al. φωνὴν ἐξ ἐνὸς τῶν κεράτων
 Ar. pol. *audivi unum ex quatuor*
cornubus Primas. Cypr. Tychon.

^z = 14. Cod. lat. + κεκραγό-
 τος 28. *τεσσάρων* = A 28. Syr.
 Arr. Æth. Tol. Harl. Vulg. ms.
 Beda. Haymo. Ansbert. in præf.
 Rupert. (Sed habent Cypr. Pri-
 mas. Tychon.) *τεσσάρων ζώων ἃ*
ἦν ἐνώπιον τοῦ θυσιαστηρίου τοῦ
θεοῦ Arm.

^a = 14. *Dei* Primas. τοῦ θρό-
 νου χρυσοῦ τοῦ Æth.

^b λέγοντος B 2. 9. 16. 29. 30.

APOCALYPSIS.

ex recens.
Scholesianā.

ἀγγέλῳ ^d ὁ ἔχων" τὴν σάλπιγγα· Λῦσον τοὺς
τέσσαρας ^e ἀγγέλους" τοὺς δεδεμένους ^f ἐπὶ"
τῷ ποταμῷ ^g τῷ μεγάλῳ" Εὐφράτῃ. Καὶ ^h ἐλύ- 15
θησαν" οἱ τέσσαρες ⁱ ἄγγελοι" ^k οἱ" ἡτοιμα-
σμένοι εἰς τὴν ὥραν ^l καὶ ἡμέραν" καὶ μῆνα καὶ
ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον ^m τῶν ἀν-
θρώπων. Καὶ ὁ ἀριθμὸς ⁿ τῶν" στρατευμάτων 16
^o τοῦ ἵππου", ^p δύο μυριάδες" μυριάδων·
^q ἤκουσα ^r τὸν ἀριθμὸν" αὐτῶν. Καὶ ^s οὕτως" 17

^d rec. ὃς εἶχε.

ⁿ rec. = τῶν.

^e τοῦ ἵππου.

^q rec. + καὶ.

32. 33. 41. 42. 47. 48. 50. 50^s al.
pl. Areth. Haymo (in textu). λέ-
γοντα A. λέγων 40.

^c = A.

^d ὃς εἶχε rec. c. codd. pl. sed ὁ
ἔχων A 2. 7. 9. 12. 13. 14. 16. 29.
33. 35. 36. 37. 38. 40. 41. 42. 49
al. pl. Compl. ed. Andr. τῷ ἔ-
χοντι 34. Slav. ed.

^e ἀνέμους 30.

^f ἐν 19. 37 al. Vulg.

^g = Andr. 2. Cassiod. Tycho-
nius (bis, semel habet) Primas. et
Haymo et Apring. in comm. (Ha-
bet Cypr.)

^h ἐλυπήθησαν A.

ⁱ ἀνεμοὶ 30. Cf. not. ^c.

^k = 41.

^l = Compl. καὶ τὴν ἡμ. 28. 38.
49 al. καὶ εἰς τὴν ἡμ. 2. 13. 14.
30. 32. 34. 47. 48. 50 al. pl. edd.
καὶ οἱ εἰς τὴν ἡμ. 29.

^m + μέρος 37. 80 al.

ⁿ = rec. c. codd. pl. sed + A
2. 13. 37. 38. 40. 41. 42. 49 al. pl.
Compl. ed. Andr. Areth.

^o τοῦ ἵππου 2. 9. 13. 16. 29. 33.
34. 35. 37. 40. 41. 42. 49 (sed in
m. γρ. καὶ ἵππου) alii 4. Compl.
ed. τοῦ ἵππου αὐτῶν 18. τῶν ἵπ-
πων 3. ἵππων αὐτῶν Arm.

^p μυριάδες, omisso δύο 2. 7. 9.
13. 14. 16. 29. 33. 34. 35. 37. 38.
40. 41. 42. 49. 80 al. pl. (sed in
47 est μυριάδας) Compl. ed. Ar.
pol. (item, omisso etiam sequente
μυριάδων Erp.) Slav. ms. Andr.
δυσμυριάδες A 11. 12 al. δὲ
μύριαι Slav. δυσμυρίων 18. dis-
myriades Cypr. bis myriades Ty-
chon. vicies millies dena millia
Vulg. vigies dena millia Lips. 4.
μύριαι μυριάδες καὶ χιλιαὶ χιλιάδες
Epiph. item Arm. octoginta mil-
lia Primas.

^q + καὶ rec. c. codd. pl. sed =
A 2. 7. 9. 12. 13. 14. 16. 29. 37.
38. 40. 41. 49 al. pl. Compl. ed.
Syr. Copt. Arm. Tol. Vulg. ms.
Andr. Primas. Cypr. Tychon.
Ansb. Rupert. ἤκουσα δὲ 11. καὶ
ἦκ. τ. ἀρ. αὐτῶν = Ar. pol. Æth.

CAPUT IX.

εἶδον τοὺς ἵππους ἐν τῇ ὀράσει, καὶ τοὺς καθ-^{ex recens. Scholizianā.}
 ημένους ἐπ' αὐτῶν ἔχοντας θώρακας πυρίνους
 καὶ ὑακινθίνους" καὶ ἡ θειώδεις". καὶ αἱ κεφα-
 λαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν
 στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς
 18 καὶ θεῖον. ὧς Ἀπὸ τῶν τριῶν ἡ πληγῶν" τού-
 των ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων,
 ὧς ἐκ" τοῦ πυρὸς καὶ ὧς τοῦ καπνοῦ καὶ ὧς τοῦ θείου
 ὧς τοῦ ἐκπορευομένου" ἐκ τῶν στομάτων αὐτῶν.
 19 ὧς ἡ γὰρ ἐξουσία τῶν ἵππων" ἐν τῷ στόματι αὐ-
 τῶν ὧς ἐστι", ὧς καὶ ἐν ταῖς οὐραῖς αὐτῶν". ὧς αἱ
 ὧς rec. ὑπὸ. ὧς = rec. πληγῶν. ὧς const. ἀπὸ.
 ὧς rec. + ἐκ. ὧς rec. αἱ γὰρ ἐξουσίαι αὐτῶν.
 ὧς rec. εἰσιν. ὧς rec. = καὶ ἐν ταῖς οὐραῖς αὐτῶν.

ὧς τῶν ἀριθμῶν 42**.

ὧς = 38. Erp. Arm. Vulg. ms. Primas. Tychon. (Sed habet Cypr.) ὧς Syr.

ὧς spineas Primas. (in textu et comm.)

ὧς θεοειδὲς 40.

ὧς ὑπὸ rec. c. codd. plur. sed ἀπὸ AC 2. 7. 9. 12. 13. 14. 16. 29. 33. 37. 38. 40. 41. 42. 49 alii plur. Compl. ed. Andr. Areth. καὶ ἀπὸ 18. Syr. Erp. Arm. Copt. Slav. ed. Vulg. ed.

ὧς = rec. c. codd. pl. sed + AC 2. 7. 9. 13. 14. 16. 29. 33. 40. 41. 42. 49 al. plur. Compl. ed. Syr. Erp. Copt. Æth. Arm. Slav. Vulg. Andr. Areth. Cypr. Primas.

ὧς ἀπὸ 2. 7. 9. 13. 16. 29. 33. 34. 35. 40. 41. 42. 47. 48. 50 al. pl. edd. Andr. 2. Areth. καὶ ἀπὸ 14.

ὧς + rec. c. codd. pl. sed = A

2. 7. 9. 13. 14. 29. 33. 34. 35. 37. 38. 40. 41. 42. 47. 48. 50 al. pl. Compl. ed. Demidov. Vulg. ms. Andr. 2. Areth. Cypr. Ansbert. Haymo. Rupert.

ὧς τῶν ἐκπορευομένων 38.

ὧς αἱ γὰρ ἐξουσίαι αὐτῶν rec. c. codd. plur. sed ὧς γὰρ ἐξ. τῶν ἵππων ABC 2. 7. 9. 12. 13. 14. 16. 29. 33. 37. 38. 40. 41. 42. 46 al. pl. Compl. ed. Syr. Arr. Copt. Æth. Slav. Vulg. Andr. Areth. Primas.

ὧς not. præc. cit. exc. Andr. 1. ὧς 36. Slav.

ὧς = rec. cum codd. plur. sed + nota præc. citati. εἰσιν rec. c. codd. pl. sed ἐστι codd. (exc. 36. 38 al. Slav. ms.) et Arm. Slav. ms. Cypr. Ante ἐν τῷ στόματι αὐτῶν pon. 38. Andr. 1. αὐτῶν | τῶν ἵππων 29.

APOCALYPSIS.

^{es recens. Scholizianā.} γὰρ" οὐραὶ αὐτῶν ὅμοιαι ° ὄψεσιν", ' ἔχουσai" κεφαλὰς^s. ^h καὶ ἐν αὐταῖς ἀδικοῦσι". Καὶ οἱ 20 λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ⁱ ἀπεκτάνθησαν" ἐν ταῖς πληγαῖς ταύταις, ^k οὐ" μετενόησαν ἐκ τῶν ἔργων τῶν ⁱ χειρῶν" αὐτῶν, ἵνα μὴ ^m προσκυνήσωσι" ⁿ τὰ δαιμόνια, καὶ" ^o τὰ" εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ ^p καὶ τὰ χαλκᾶ" καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν ^q δύναται", οὔτε ἀκούειν, ^r οὔτε περιπατεῖν". Καὶ 21 οὐ μετενόησαν ^s ἐκ τῶν φόνων αὐτῶν, οὔτε" ἐκ τῶν ^t φαρμακειῶν" αὐτῶν, οὔτε ἐκ τῆς ^u πορνείας" αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

X. Καὶ εἶδον ^v ἄλλον" ἄγγελον ἰσχυρὸν κατα- 1 βαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ^w ἡ" ^x ἱρίς" ἐπὶ ^y τῆς κεφαλῆς"

^k rec. οὔτε. ^o rec. = τὰ. ^w rec. = ἡ.

- ^a καὶ αἱ Arm. Slav. exc. 10. 2. 13. 14. 16. 29. 33. 37. 40. 41.
^o ὄψεων 2. 7. 9. 13. 16. 29. 32. 42. 46. 49 al. pl. Compl. ed. Andr.
33. 34. 35. 41. 42. 47. 48. 50 al. Areth.
pl. edd. Areth. ^p = 2. 7. 9. 13. 16. 29. 33. 35.
^t ἐχούσαις 36. Demidov. 40. 41. 42. 47. 48. 50 al. pl. edd.
^s + *dracorum* Primas. (non Ar. Æth. Areth.
Cypr.) ^q δύνανται A 7. 35. 36. 47. 49.
^h αἱς φθείρουσιν ἀδίκους Arm. 50 alii plur. Andr.
ἀδικοῦσι | ἡδικοῦσαν 38. ^r = Syr.
ⁱ κατεκαύθησαν 26. ^s + ἐκ τούτων, οὔτε 38. + ἐκ
^k οὔτε rec. c. codd. pl. sed οὐ 2. τῶν ἔργων αὐτῶν, οὔτε 17*.
13. 16. 29. 30*. 32. 37. 40. 41. 42. ^t φαρμάκων 2. 7. 9. 13. 14. 16.
49. al. pl. Compl. ed. Andr. 1. 30. 33. 42. 48. 50 al. pl. edd. Areth.
Areth. οὐδὲ 38. ^u πορνείας A.
ⁱ *malorum* (χειρόνων) Primas. ^v = 2. 9. 13. 14. 29. 30. 32. 37.
^m προσκυνήσουσι 42. 40. 41. 42. 49 al. pl. Compl. ed.
ⁿ = 12. τῶ δαίμονι ἢ τὰ εἰδῶλα Slav. ms. Andr. 1. Post ἄγγελον
38. pon. 16. Vulg. ms. Primas.
^o = rec. c. codd. pl. sed + A ^w = rec. c. codd. pl. sed +

CAPUT X.

^a αὐτοῦ", καὶ τὸ πρόσωπον αὐτοῦ ὡς ^a ὁ" ἥλιος, ^{ex recens. Scholsianā.}
² καὶ οἱ πόδες αὐτοῦ ^b ὡς" ὁ στύλοι" πυρός. Καὶ
^d ἔχων" ἐν τῇ χειρὶ αὐτοῦ ὁ βιβλαρίδιον" ἄνευγ-
 μένον". καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν
 ἐπὶ ^e τῆς θαλάσσης", τὸν δὲ ἐνώνυμον ἐπὶ ^b τῆς
³ γῆς". Καὶ ἔκραξε φωνῇ μεγάλη ὥσπερ λέων
 μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν ⁱ αἱ" ἐπτά
⁴ βρονταὶ ^k τὰς ἐαυτῶν φωνάς". Καὶ ^l ὅτε" ἐλά-
 λησαν αἱ ἐπτά βρονταὶ ^m, ⁿ ἔμελλον" γράφειν·

^a rec. = αὐτοῦ. ^d rec. εἶχεν. ^e βιβλίον.

^e rec. τὴν θάλασσαν. ^b rec. τὴν γῆν.

^m rec. + τὰς φωνὰς ἐαυτῶν.

ABC 2. 13. 37. 40. 41. 42. 44.
 49 al. pl. Compl. ed. Andr. (in
 comm.) Areth. καὶ ἱρὺν Andr. 1*.

^a ἱρὺν 80*.

^γ τὴν κεφαλὴν AC 9. 12 al.

^a = rec. c. codd. plur. sed +
 ABC 2. 7. 9. 12. 13. 14. 16. 29.
 33. 37. 38. 40. 41. 42. 44. 49 al.
 pl. Compl. ed. Syr. Arr. Copt.
 Arm. Slav. Vulg. Andr. Areth.
 Primas. Tychon.

^a = 38.

^b ὡσεὶ 40.

^c στύλος 38. Syr. Erp. Æth.
 Vulg. ms. Tychon. (Sed non
 Primas. Cassiod.)

^d εἶχεν rec. c. codd. pl. ἔχων
 ABC 2. 9. 13. 14. 16. 29. 30. 32.
 33. 34. 40. 41. 42. 48. 50. 50² al.
 pl. edd. Slav. καὶ εἶχεν | κατέχων
 38.

^e βιβλιδάριον C 7. 14. 37. 38.
 47. 49 alii plur. Compl. Andr. 1.
 Areth. βιβλίον B 2. 9. 13. 29.

67

30. 32. 33. 34. 35. 40. 41. 42. 48.
 50 al. pl. edd. *librum* Harl.* Vulg.
 ms. Primas. Victorin.

^f = A Copt.

^g et ^h τῆς θαλάσσης et τῆς γῆς
 ABC 2. 13. 37. 38. 40. 41. 42.
 46. 49 al. plur. Compl. ed. Andr.
 2. Areth. τὴν θάλασσαν . . . τῆς
 γῆς Andr. 1.

ⁱ = 4. 7. 18 alii, Erasmi. Andr.
 ed. Sic etiam vs. 4.

^k = Primas. ταῖς ἐαυτῶν φω-
 ναῖς 7. βρονταὶ ad βρονταὶ prius
 vs. 4 = 29. 33 al.

^l ὅσα 37. Andr. 1. Primas.

^m + τὰς φωνὰς ἐαυτῶν rec. c.
 cdd. plur. sed = ABC 2. 13. 37.
 38. 40. 41. 42. 49 al. pl. Compl.
 ed. Syr. Arr. Copt. Æth. Arm.
 Slav. ms. Tol. Vulg. ms. Andr.
 Areth. Primas. Beda. Habent
 Vulg. ed. Harl.

ⁿ ἔμελλον 2. 42 al.

^a + μοι rec. c. cdd. pl. sed =

E 2

APOCALYPSIS.

*ex recens.
Scholziand.*

καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν °·
Σφράγισον ἃ ἐλάλησαν αἱ ἐπτὰ βρονταί, καὶ
^p μὴ ^a ταῦτα ^z γράψῃς". Καὶ ὁ ἄγγελος, ὃν 5
εἶδον ° ἐστῶτα ^z ἐπὶ τῆς^t θαλάσσης καὶ ἐπὶ τῆς
γῆς", ἤρε τὴν χεῖρα αὐτοῦ ^u τὴν δεξιάν" εἰς τὸν
οὐρανὸν, Καὶ ὤμοσεν ^v ἐν" τῷ ζῶντι εἰς τοὺς 6
αἰῶνας ^w τῶν αἰώνων", ὃς ἔκτισε τὸν οὐρανὸν
^x καὶ τὰ ἐν αὐτῷ", ^y καὶ τὴν γῆν καὶ τὰ ἐν αὐ-
τῇ", ^z καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ", ὅτι
χρόνος ^a οὐκέτι ἔσται". ^b Ἀλλὰ ^c ἐν ταῖς ἡμέ- 7
ραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ

° rec. + μοι. ^a const. αὐτά. ^u rec. = τὴν
δεξιάν. ^v alex. = ἐν. ^a rec. οὐκ ἔσται ἔτι.

ABC 2. 13. 37. 38. 41. 42. 49 al.
plurimi, Compl. ed. Syr. Ar. pol.
Æth. Arm. Slav. ms. Tol. Harl.
Vulg. ms. Andr. Areth. Primas.
Tychon. Haymo. Rupert.

^p = Slav. μετὰ 10. 12. 17. 37.
49 alii mult. Compl.

^a αὐτὰ AC 2. 7. 9. 13. 14. 16.
29. 38. 41. 42 alii plur., edd. (Syr.)
Vulg. Areth. Primas. Tychon. =
Æth. Arm.

^z γράφεις 10. 17. 36. 37. 49 al.
mult. Compl. Andr. 1. γράφῃς
Erasm. γράφον Andr. 2.

^x = 30. 38 al.

^y γῆς καὶ ἐπὶ τῆς θαλάσσης 37.

^z = rec. c. codd. pl. sed + BC
2. 7. 9. 13. 14. 16. 29. 33. 34. 35.
37. 38. 40. 41. 42. 46. 49 alii pl.,
Compl. ed. Syr. Arr. Copt. Æth.
Arm. Slav. ms. Andr. Areth. Pri-
mas.

^v = B 2. 9. 13. 14. 16. 29. 30.
33. 38. 40. 41. 42. 47. 48. 50 al.
pl.

^w = 12. 47 alii. Arm. Andr. 2.
+ ἀμὴν 16. 36 alii.

^x = 28. 80 al.

^y = A 12. Erasm. Copt. Slav.
ms. αὐτῇ | αὐτοῖς 80.

^z = A 30. 32. 38. 40. 49 al.
plur. Arm. Slav. Vulg. ms. Pri-
mas.

^a οὐκ ἔσται ἔτι rec. c. codd. pl.
sed AC 2. 7. 9. 12. 13. 14. 16. 29.
33. 37. 38. 41. 42. 49 alii plur.,
Compl. ed. Syr. Slav. ms. et ed.
Vulg. ms. Andr. 2. Areth. (habet
utrumque) Primas. Tychon. Ans-
bert. Rup. Apring. ὅτι οὐκέτι
ἔσται ἄλλος χρόνος Arm. οὐκέτι
ἔστι 40.

^b Ἀλλ' 13.

^c = 10. 17*. 37. 49 al. mult.

CAPUT X.

σαλπίζειν, ° καὶ" ^a ἐτελέσθη" τὸ μυστήριον τοῦ ^{ex recens. Scholziaṇā.} θεοῦ, ° ὥς" [†] εὐηγγέλισε" [§] τοὺς ἑαυτοῦ δούλους
8 τοὺς προφῆτας". Καὶ ^h ἡ φωνὴ ἦν ἤκουσα"
ⁱ ἐκ τοῦ οὐρανοῦ", πάλιν ^k λαλοῦσα μετ' ἐμοῦ,
καὶ λέγουσα". "Ὑπαγε, ^l λάβε τὸ ^m βιβλαρίδιον"
ⁿ τὸ ἠνεφγμένον" ° ἐν τῇ χειρὶ" ^p τοῦ" ἀγγέλου
τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.
9 ^q Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων ^r αὐ-
τῷ", ^s δοῦναί" μοι τὸ ^t βιβλαρίδιον". καὶ λέγει
^a rec. τελεσθῇ. [§] rec. τοῖς ἑαυτοῦ δούλοις
τοῖς προφήταις. ^p rec. = τοῦ. ^r rec. δός.

Compl. Syr. ed. Ar. pol. Arm.
Vulg. Andr. 2. Areth. τότε Slav.
rec.

^a τελεσθῇ rec. c. codd. pl. sed
ἐτελέσθη AC 2. 9. 12. 13. 14. 16.
29. 33. 34. 35. 38. 40. 41. 42. 47.
48. 50 al. plur. edd. Syr. ms. Copt.
τελεσθήσεται edd. Syr. ed. Erp.
Æth. Arm. Slav. rec. Vulg. Areth.
Primas.

° δ 10. 28. 37. 49 al. Compl.
Andr.

[†] εὐηγγέλιστο 10. 12. 28. 37.
49 al. perm. Compl. Andr. 1.

[§] τοῖς ἑαυτοῦ δούλοις τοῖς προ-
φήταις rec. c. codd. pl. sed τοὺς ἐ.
δ. τ. π. ABC 14. 17. 38. item (sed
δούλους αὐτοῦ) 7. 9. 12. 13. 16. 29.
36. 37. 40. 41. 42. 49 al. pl. Compl.
ed. τοῖς προφήταις 11. διὰ τῶν
δούλ. αὐ. τῶν προφῆτων Arm. Vulg.
Primas.

^h ἤκουσα φωνῇν 7. Vulg. ed.
Primas. τὴν φωνὴν αὐτοῦ ἤκουσα
Slav. ed.

ⁱ = 12.

^k λαλοῦσαν . . . λέγουσαν AC
7. 14. 36 alii, Vulg. (non Lips.
5.)

^l + καὶ 4. 6. 11. 32. 48 al. Ar.
Vulg. ed. Primas.

^m Hic et vs. 9 et 10 βιβλίον
alii; βιβλιδάριον 13. 37. 38. 40.
41. 42 al. mult.

ⁿ = Aug. Haymo. τὸ ἀνεφγ-
μένον 13. 14. 29. 36. 37. 38. 40.
41. 42. 49 al. pl. Compl. ed. Areth.

° τῇ χειρὶ 6. 11 al. ἐκ χειρὸς
36. Vulg. Primas.

^p = rec. c. codd. pl. sed AC 2.
13. 14. 16. 29. 36. 37. 38. 40. 41.
42. 46. 49 al. plur. Compl. ed.
Andr. Areth.

^q Vs. 9 = 12.

^r = 40.

^s δός rec. c. edd. plur. sed δοῦ-
ναι AC 2. 7. 9. 13. 14. 16. 29. 41.
42. 47. 48. 50 alii plurimi, Syr.
Slav. ms. Vulg. Areth. Primas.
Tychon.

^t βιβλιδάριον 37. 38. 40. 41. 42
al. pl.

ΑΠΟΚΑΛΥΨΙΣ.

ex recens. Scholasticā. μοι· Λάβε καὶ κατὰφαγε αὐτό· καὶ πικρανεῖ σου τὴν ^a κοιλίαν", ἀλλ' ἐν τῷ στόματί σου ἔσται ^γ γλυκὺ ὡς μέλι". Καὶ ἔλαβον τὸ ^β βιβλα- 10 ρίδιον" ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ^ε ἐν" τῷ στόματί μου, ^δ ὡς μέλι, γλυκὺ", καὶ ^ε ὅτε ἔφαγον αὐτό", ἐπικράνθη ἡ κοιλία μου. Καὶ ^ε λέγει" μοι· Δεῖ 11 σε ^δ πάλιν προφητεῦσαι" ^ε ἐπὶ" λαοῖς καὶ ^δ ἔθνεσι καὶ γλώσσαις καὶ βασιλευσὶ ^ε πολλοῖς". XI. Καὶ ἐδόθη μοι κάλαμος ^ε ὅμοιος ῥάβδῳ", 1 ^ε ^δ λέγων". ^ε "Ἐγείραι", ^ε καὶ μέτρησον" τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ· Καὶ τὴν αὐλὴν τὴν 2

^ε *rec. + καὶ ὁ ἄγγελος εἰστήκει.*

^a καρδίαν A. (κοιλίαν, δηλαδὴ τὴν καρδίαν, Andr. in comm.)

^γ ὡς μέλι γλυκὺ Slav. ms. Demidov.

^β βιβλίον 2. 13. 38. 40. 41. 42 al. mult. βιβλιδάριον 37.

^ε = Erasmus. ἐπὶ 28.

^δ γλυκὺ ὡς μέλι A 36. ὡς = 28.

^ε = 34. 35 al.

^ε λέγουσι A 2. 9. 14. 16. 29. 33. 34. 35. 40. 41. 42. 48. 50 al. mult. edd. Harl. Areth. λέγουσα 13.

^δ προφητεῦσαι πάλιν 38.

^ε = Vulg. (non Primas.)

^ε + ἐπὶ 2. 7. 13. 14. 16. 29. 33. 34. 35. 37. 40. 41 al. mult. Compl. ed. Syr. Primas.

^ε τῆς γῆς Arm.

^ε ὡς ῥάβδος 38.

^ε + καὶ ὁ ἄγγελος εἰστήκει *rec.*

cum codd. plur. sed = A 7. 9. 12. 13. 16. 29. 33. 36. 38. 40. 41. 42. 47. 48. 50 al. plur. et alius codex ap. Andr. in 49. Erasm. Steph. 3. ed. Arr. Copt. Æth. Slav. Vulg. Andr. (etiam in comm.) Areth. Primas. Tychon. καὶ εἰστήκει ὁ ἄγγελος 10. 14. 34. 35. 37. 49 al. pl. Compl. Syr. Arm.

^ε λέγων μοι Arm. Slav. ms. Andr. 2. *et dictum est mihi* Vulg. (non Harl. Tol. Lips. 5. nec Primas. Tych.) Jungit utrumque Lips. 6. λέγουσα Alius codex ap. Andream. καὶ φωνὴ λέγουσα 28. Andr. 1. Haymo.

^ε ἔγειρε A 7. 9. 12. 13. 14. 30. 32. 41. 42. 50. 60 al. pl. Andr. 1*. ἔγειρον 10. 18 al.

^ε μετῆσαι 7. καὶ μέρισον et vs. 2. μερίσῃς 41.

CAPUT XI.

¹ ἔξωθεν" τοῦ ναοῦ ^m ἔκβαλε" ⁿ ἔξω" καὶ μὴ ^{ex recens. Scholasticā.}
 αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν
 πόλιν τὴν ἁγίαν ^o πατήσουσι" μῆνας τεσσαρά-
 3 κοντα ^p δύο. Καὶ δώσω τοῖς δυσὶ μάρτυσί μου,
 καὶ προφητεύσουσιν ἡμέρας ^a χιλίας διακοσίας"
 4 ἐξήκοντα, ^t περιβεβλημένοι" σάκκους. Οὗτοι
 εἰσιν αἱ ^s δύο ἐλαῖαι" καὶ ^t αἱ" δύο λυχνίαι
^u αἱ" ἐνώπιον τοῦ ^v κυρίου" ^w τῆς γῆς" ^x ἐστῶ-
 5 τες". Καὶ εἴ τις αὐτοὺς ^y θέλει" ^z ἀδικῆσαι",
 πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ
 κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ ^a εἴ τις"

^t rec. = αἱ.

^v rec. θεοῦ.

^x rec. ἐστῶσαι.

^y rec. θέλῃ.

¹ ἔσωθεν 12. 80 al. Codex
 Erasmi et fortasse alii nonnulli.
 Erasmi. Steph. 3. Slav. ἄνωθεν
 41. *infra* Vulg. Sixtina.

^m ἔκβαλλε 80.

ⁿ ἔξωθεν A 12. 14. 37 al. Compl.
 Erasmi. Andr. 1.

^o μετρήσουσι A.

^p = καὶ A 2. 40 al. multi, Arm.

^a = 29. (etiam cap. 12, 6.)

χιλιάδας διακοσίας 38. διακοσίας
 ἐξήκοντα | ἐξήκοντα πέντε i. e. XXX
 pro XXX 14.

^t περιβεβλημένους AB 4. 7. 48
 al.

^s = 11. ἐλαῖαι | ἔλαιαι Erasmi.
 ed. ἀλαῖαι C. αὐλαῖαι A.

^t = αἱ rec. c. codd. pl. sed + A
 2. 13. 14. 16. 29. 30. 32. 36. 37.
 38. 40. 41. 42. 49 al. pl. Compl.
 ed. Hippol. Andr. Areth. Cedren.

^u = 6. 7. 14. 32. 34. 35. 47. 48

al. mult. (Arr.) Slav. ms. Areth.

^v θεοῦ rec. c. codd. plur. sed
 κυρίου AC 2. 7. 9. 13. 14. 16. 29.
 33. 34. 35. 37. 38. 40. 41. 42. 44.
 49 al. plur., Compl. ed. Syr. Arr.
 Copt. (Æth.) Vulg. Hippol. Andr.
 2. Areth. Primas. Victorin. Alii.

^w = 12. Erp. Copt. Rupert.
 ἐπὶ τῆς γῆς 28. 37 al. Ar. pol. Æth.
 Arm. Slav. ms.

^x ἐστῶσαι rec. c. codd. pl. sed
 ἐστῶτες AC 9. 13. 14. 16. 30. 32.
 33. 34. 35. 40. 41. 42. 48. 50 al.
 pl. edd. Vulg. Areth.

^y θέλῃ rec. c. codd. pl. sed θέλει
 A 2. 9. 13. 16. 32. 37. 38. 40. 41.
 46. 49 al. pl. Compl. ed. Andr.
 Areth. Tychon. ἐθέλει 41. θε-
 λήσει Hippol. θέλει ἀδικῆσαι |
 ἀδικήσῃ Slav.

^z δοκιμάσαι 50.

^a ὅς τις 38.

APOCALYPSIS.

^{ex recens. Scholziauá.} ^b αὐτοὺς" ^c θέλει" ^d ἀδικῆσαι", ^e οὕτω δεῖ αὐτὸν ἀποκτανθῆναι". Οὗτοι ἔχουσι ^f τὸν οὐρανὸν ^g ἐξουσίαν κλείσαι", ἵνα μὴ ^h ὑετὸς βρέχῃ" ⁱ τὰς ἡμέρας" ^j τῆς προφητείας αὐτῶν"· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν ^k αὐτὰ" εἰς αἷμα, καὶ πατάξαι τὴν γῆν, ^l ὅσάκις ἐὰν θελήσωσιν, ἐν πάσῃ πληγῇ". Καὶ ὅταν τελέσωσι

^e rec. θέλη. ^f rec. ἐξουσίαν κλείσαι τὸν οὐρανὸν. ^g rec. βρέχῃ ὑετὸς. ^h rec. ἐν ἡμέραις. ⁱ rec. αὐτῶν τῆς προφητείας. ^j rec. πάσῃ πληγῇ, ὅσάκις ἐὰν θελήσωσι.

^b = Erasm. Alii transp. Post θέλει 2. 13. 37. 38. 41. 42 al. mult. ἐν τοῖτοις Hippol.

^c θέλη rec. c. codd. pl. sed θέλει C 2. 9. 12. 13. 14. 16. 29. 30. 32. 33. 43. 49 al. plur. Compl. ed. Andr. Areth. Primas. θελήσει 38. Hipp. θελήσῃ A. = 40.

^d ἀποκτείναι 28. 36. 37. 43 al. Andr.

^e οὕτως ἀποκτείνωι Arm. οὕτω = A. αὐτὸν ἀποκτανθῆναι = 37.

^f ἐξουσίαν κλείσαι τὸν οὐρανὸν rec. c. codd. pl. sed τὸν οὐρανὸν ἐξουσίαν κλείσαι 2. 6. 13. 29. 30. 32. 33. 34. 40. 41. 42. 47. 48. 50 al. pl. edd. Areth. ἐξ. τ. οὐρ. κλ. 38.

^g βρέχῃ ὑετὸς rec. c. codd. pl. sed ὑετὸς ABC 2. 13. 38. 40. 41. 42. 46. 49 al. pl. Compl. ed. Slav. 4. non 3. Hippol. Areth. Primas. Auctor de prom. ὑετὸς = Vulg. Tychon. + *super terram* Slav. ms. βρέχῃ | βρέχει 30. 32. 41 al. βρέξει 38. βρέξῃ Hippol.

^h ἐν ἡμέραις rec. c. edd. pl. sed τὰς ἡμέρας ABC 2. 13. 37. 38. 40. 41. 42. 49 al. pl. Compl. ed. Andr. Areth. Hippol. ἐν ταῖς ἡμέραις Erasm. Andr. 1. ἐν ἡμέραις 38. 36 al. Steph. 3.

ⁱ αὐτῶν τῆς προφητείας rec. c. edd. pl. sed τ. π. α. ABC 2. 13. 37. 38. 40. 41. 42. 49 al. pl. Compl. ed. Copt. Arm. Slav. Vulg. Andr. 2. Areth. Hippol. τῆς παρουσίας τοῦ ἀντιχρίστου Aliud exemplar Hippolyti. τῆς προφητείας = (*in diebus illis*) Codd. Syr.

^k = Erasm. Post εἰς αἷμα pon. 46.

^l π. πλ. ὅς. ἐὰν θ. rec. c. codd. plur. sed ὅσάκις ἐὰν θελήσωσι (θέλωσι 14. 36 al. θέλουσι 12.) ante (ἐν) πάσῃ πληγῇ pon. 2. 13. 29. 30. 32. 33. 34. 40. 41. 42. 47. 48. 50 al. pl. edd. Areth. Ante πάσῃ + ἐν AC 37. 38. 40. 41. 42. 49 al. plurimi, Compl. Erasm. ed. Hippol. Andr. Areth. Primas. Auctor de prom.

CAPUT XI.

^m τὴν μαρτυρίαν" αὐτῶν, τὸ θηρίον ⁿ τὸ ἀνα- ^{ex recens. Scholziañá.}
βαῖνον ἐκ τῆς ἀβύσσου ποιήσει ° μετ' αὐτῶν
πόλεμον", καὶ νικήσει αὐτοὺς, ^p καὶ ἀποκτενεῖ
8 αὐτούς". Καὶ ^q τὸ πτώμα" αὐτῶν ^r ἐπὶ τῆς
πλατείας ^s πόλεως τῆς μεγάλης, ἣτις καλεῖται
πνευματικῶς Σόδομα καὶ ⁿ Αἴγυπτος", ὅπου
9 καὶ" ὁ κύριος ^w αὐτῶν" ἐσταυρώθη. Καὶ
^x βλέπουσιν" ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσ-
σῶν ^y καὶ ἐθνῶν ^z τὸ πτώμα" αὐτῶν ἡμέρας τρεῖς

° rec. πόλεμον μετ' αὐτῶν.

^q rec. τὰ πτώματα.

^w rec. ἡμῶν.

^x rec. βλέψουσιν.

^z rec. τὰ πτώματα.

^m πάσας τὰς ἡμέρας τῆς προφη-
τείας Arm. τὸν δρόμον καὶ τὴν
μαρτυρίαν Hippol. + τῆς προφη-
τείας Erp. + καὶ προφητεῖαν Æth.

ⁿ + τὸ τέταρτον A.

° πόλεμον μετ' αὐτῶν rec. c. cdd.
pl. sed μετ' αὐτῶν πῶλ. AC 2. 13.
37. 38. 40. 42. 49 al. pl. Compl.
ed. Arm. Vulg. Hippol. Areth.
Primas. Alii.

^p = 12. 36. 41 al. Syr. ed.

^q τὰ πτώματα rec. c. cdd. pl. sed
τὸ πτώμα ABC 2. 7. 9. 13. 14. 16.
29. 33. 40. 41. 42. 47. 48. 50 al.
plur. edd. Copt. Slav. Areth. Ty-
chon. Quidam ap. Primas. σώ-
ματα 80.

^r + εἴσσει 28. 37. 43 al. +
ponet s. ponent s. projicietur s. jace-
bunt Latini. Sic + ῥίψει (post
μεγάλης) 18. ut Areth. in comm.

^s + τῆς A 2. 13. 14. 16. 29. 37.
38. 40. 42. 49 al. mult. Compl.
ed. Andr. Areth. Mox πόλεως

αὐτῶν τῆς μεγ. Arm.

^t Patmus, quæ occulta S. et Æg.
Æth.

^u Γόμορρα 36.

^v = 7. 12. 14. 34. 35. 36 al.
Erasm. Copt. Slav. ms. Lips. 4.
Andr. 2. (in textu) Areth.

^w ἡμῶν rec. c. cdd. plur., etiam
in 33. 34. 35. Erp. sed αὐτῶν ABC
2. 13. 37. 38. 40. 41. 42. 46. 49
al. plur., Compl. ed. Syr. Ar. pol.
Copt. Æth. Arm. Slav. ms. Vulg.
Or. Andr. Areth. Cedren. Primas.
Auctor de promiss. ejus Tychon.
in regulis.

^x βλέπουσιν rec. c. cdd. pl. sed
βλέπονσιν AC 2. 13. 37. 38. 40.
41. 42. 48. 49 al. plur., Compl. ed.
Slav. ms. Andr. Areth. Tychon.
βλέψουσιν αὐτοὺς πᾶσαι φυλαὶ καὶ
λαοὶ καὶ πᾶσαι γλώσσαι καὶ ἔθνη,
ὅτι τὰ πτώματα αὐτῶν καταβληθή-
σονται ἡμέρας Arm.

^y τὰ πτώματα (τὸ πτώμα 14.)

ΑΠΟΚΑΛΥΨΙΣ.

ex recens.
Scholzianā.

“ καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφή-
σουσι” τεθῆναι εἰς ὁ μνήμα”. Καὶ οἱ κατοικοῦν- 10
τες ἐπὶ τῆς γῆς ὁ χαίρουσιν” ἐπ’ αὐτοῖς, καὶ
“ εὐφρανθήσονται”, καὶ δῶρα ὁ πέμψουσιν” ἄλ-
λήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν
τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ μετὰ ὁ τὰς” 11
τρεῖς ἡμέρας καὶ ἡμισυ πνεῦμα ὁ ζωῆς ἐκ τοῦ
θεοῦ” ὁ εἰσῆλθεν” ὁ ἐν αὐτοῖς”. καὶ ὁ ἔστησαν”

ὁ rec. μνήματα.

ὁ rec. χαροῦσιν.

ὁ alex. εὐφραίνονται.

ὁ const. δώσουσιν.

ἁ rec. ἐπ’ αὐτοὺς.

αὐτῶν, καὶ οἱ ἐκ τῶν ἐθνῶν ἡμέρας
14. Erasm.

ὁ τὰ πτώματα rec. c. codd. pl. sed
τὸ πτώμα ABC 2. 13. 40. 41. 42.
47. 48. 50 al. pl. (non 12. 36. 37.
38.) edd. Copt. Areth. Tychon.
σώματα 80. τὸ πτώμα . . . ἡμισυ
= Primas. item Tol.

ὁ = 7. 9. 12. 13. 14. 16. 29.
30*. 32. 38. 40. 41. 42. 47. 48. 50.
50² al. mult. Compl. ed. Andr. 1.
(et in comm.) Areth. Cassiod.

ὁ ἀφίουσι s. ἀφίουσι AC 12.
28. 36 alii, Erasm. Andr. 1. sinunt
Lips. 5.

ὁ μνήματα rec. c. codd. pl. sed
μνήμα AB 2. 13. 37. 38. 40. 41.
42. 49 al. pl. Compl. ed. Syr. Arr.
Copt. Æth. Slav. Andr. Areth.
Tychon. εἰς μν. | ἐν μνήματι 40.
+ ἐν ἡμέραις τρισὶ καὶ ἡμισυ Slav.
ms.

ὁ χαροῦσιν rec. c. codd. pl. sed
χαίρουσιν ABC 2. 13. 37. 40. 41.
42. 49 al. plur. Compl. ed. Andr.

1. Glycas. Tychon. χαρήσονται
38. Andr. 2. Areth.

ὁ εὐφραίνονται AC 12. 28. 36
al. Andr. 1. Tychon. εὐφρανούν-
ται 14. Erasm.

ὁ δώσουσιν B 2. 9. 13. 14. 29.
30. 32. 33. 34. 35. 38. 40. 41.
42*. 47. 48. 50 al. mult., edd.
Andr. 2. Areth. Tychon. πέμ-
πουσιν 80*. δώσωσιν 42*.

ὁ = 28. 37. 38. 40. 49 al. mult.
Compl. Erasm.

ὁ θεοῦ ἐκ τῆς ζωῆς 40. ζωῆς ἐκ
= 8. ζωῆς = Syr. ed. Erp.

ὁ εἰσῆλθῃ 38. Ante ἐκ pon. 13.

ὁ ἐπ’ αὐτοὺς rec. c. codd. pl. ἐν
αὐτοῖς A 18. 36 al. Andr. 1. Vigil.
αὐτοῖς C 7. 12. 17. 38 al. Erasm.
εἰς αὐτοὺς B 2. 9. 13. 14. 16. 29.
40. 46. 47. 48. 50. 50² al. mult.
edd. Vulg. Andr. 2. Areth. Pri-
mas.

ὁ στήσονται et mox ἐπιπεσεῖται
38. Slav.

ὁ = 40. ἐπέπεσεν AC 7. 9.

CAPUT XI.

- ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ^m ἔπε- ^{ex recens. Scholasticā.}
 12 σεν" ἐπὶ τοὺς θεωροῦντας αὐτούς. " Καὶ ° ἤκου-
 σαν" ^p φωνὴν μεγάλην" ^a ἐκ τοῦ οὐρανοῦ", λέ-
 γουσιν αὐτοῖς· ^r Ἀνάβετε" ὧδε· καὶ ἀνέβησαν
 εἰς τὸν οὐρανὸν ἐν ^t τῇ" νεφέλῃ· καὶ ⁱ ἐθεώρη-
 13 σαν" αὐτοὺς οἱ ἐχθροὶ αὐτῶν. " Καὶ" ἐν ἐκείνῃ
 τῇ ^v ὥρᾳ" ἐγένετο σεισμὸς μέγας, καὶ τὸ ^w δέκα-
 τον" τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ^x ἐν
 τῷ σεισμῷ" ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ·
^r καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο", καὶ ἔδωκαν
 14 δόξαν τῷ θεῷ ^t τοῦ οὐρανοῦ". Ἡ οὐαὶ ἡ δευ-
 τέρα ἀπῆλθεν· ^a ἰδοὺ", ἡ οὐαὶ ἡ τρίτη ^b ἔρχεται
 ταχύ".
 15 Καὶ ὁ ἔβδομος ἄγγελος ἐσάλπισε, καὶ ° ἐγέ-

^m alex. ἐπέπεσεν. ° const. ἤκουσα.

^v const. ἡμέρα.

13. 16. 37. 47. 49 al. mult. Compl.
 ed. Slav. Andr. 1. Ante λέγ. pon.
 ἔπεσεν 80.

^a Vs. 12. = Primas.

° ἤκουσα 2. 9. 13. 14. 16. 30*.
 32. 33. 35. 36. 37. 40. 41. 42. 49
 al. mult. Compl. ed. Syr. ed. Arr.
 Copt. Arm. Andr. Areth. Tychon.
 ἀκούσουσι Slav. ἀκούσονται 38.

^p φωνῆς μεγάλης 37.

^r = Arm.

^s ἀνάβατε 42.

^t = 28. Andr. 1.

ⁱ ἐθεώρουν 38.

^w = καὶ 2. 7. 9. 13. 14. 16. 30.
 32. 33. 38. 47. 48. 50 al. mult.
 Areth. Tychon.

^x ἡμέρα B 2. 7. 9. 13. 14. 16.

29. 37. 38. 40. 41. 42. 49 al. plur.
 Compl. ed. Ar. pol. Slav. Andr.
 2. Areth. ἡμέρα καὶ ὥρα Slav.
 ms.

^w τρίτον B. δωδέκατον 32.

^x = 12.

^r καὶ μετὰ ταῦτα φόβος μέγας
 ἐγένετο ἐπὶ πάντας Arm. ἐγένοντο
 καὶ | γενόμενοι 28. 80 al.

^s = 36.

^a = 6. 33. 35. 46 al. mult.
 Erasm. Vulg. ms. Post τρίτη
 pon. 2. 7. 13. 14. 16. 29. 40. 41.
 42. 49 al. pl. Compl. ed. Andr. 2.
 Areth. Commatis initio præfigit
 Arm.

^b ταχύ ἔρχεται 46.

^c ἐγένετο φωνὴ ἐν τ. οὐρ. λέγουσα

ΑΠΟΚΑΛΥΨΙΣ.

ex recens.
Scholzianá.

νοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, ^d λέγοντες'·
^e Ἐγένετο ἡ βασιλεία' ^f τοῦ κόσμου", τοῦ ^g κυ-
 ρίου ^h ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ", καὶ ⁱ βασι-
 λεύσει" εἰς τοὺς αἰῶνας τῶν αἰώνων^k. Καὶ οἱ 16
 εἴκοσι ^l τέσσαρες πρεσβύτεροι ^m οἱ" ἐνώπιον
ⁿ τοῦ θεοῦ" ^o καθήμενοι" ἐπὶ τοὺς θρόνους αὐ-
 τῶν, ^p ἔπεσαν" ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσ-
 εκύνησαν τῷ θεῷ, Λέγοντες· Εὐχαριστοῦμέν
 σοι, ^q κύριε" ὁ θεὸς ^r ὁ παντοκράτωρ, ὁ ὢν καὶ
 ὁ ᾄς, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγά-

^d rec. λέγουσαι. ^e rec. ἐγένοντο αἱ
 βασιλείαι. ^f rec. + καὶ. ^g alex. οἱ κάθηνται.
^h rec. + καὶ ὁ ἐρχόμενος.

Arm. Æth. μεγάλοι | καὶ βρονταὶ
 Syr:

^d λέγουσαι rec. c. codd. plur. sed
 λέγοντες AB 2. 9. 14. 16. 30. 37.
 41. 42. 50² al. pl. edd. = 33.

^e ἐγένοντο αἱ βασιλείαι rec. c.
 codd. pl. sed ἐγένετο ἡ β. ABC
 2. 13. 37. 38. 40. 41. 42. 44. 49
 alii pl. Compl. ed. Verss. Andr.
 Areth. Synops. Primas. Ambr.
 Fulg. + παντὸς Arm.

^f = 28. Andr. 1. Primas. +
 καὶ 48. (Conf. not. seq.) Areth.

^g κυρίου ἡμῶν | Dei nostri Ambr.
 Primas. Domini Dei Vulg. ms.

^h ἡμῶν Ἰησοῦ Χριστοῦ 4. 28. 46.
 48 al. mult. Slav. ms. Tol. Vulg.
 ms. Andr. 1. Areth. ἡμῶν καὶ Ἰ.
 X. Slav. ms.

ⁱ βασιλεύει 14. 16. 27. 28 alii,
 Andr. 1*. + ἐπὶ πάντας Arm.

^k + ἀμήν 12. 18. 38. 40 al.

Arm. Vulg. (non Harl. Lips. 4.
 5. 6. Primas.)

^l + καὶ rec. c. codd. pl. sed =
 AC 2. 13. 38. 40 al. multi, Compl.
 Erasm. ed. Andr. Areth.

^m = A 12. 14. 46 alii, Erasm.
 Slav. ed. Cyp. οἱ ἐνώπιον . . .
 θρόνους αὐτῶν = Slav. ms.

ⁿ = Cyp. τοῦ θρόνου τοῦ θεοῦ
 B 2. 7. 9. 13. 14. 16. 29. 33. 38,
 40. 41. 42. 47. 48. 50 al. mult.,
 edd. Syr. Arr. Areth.

^o οἱ κάθηνται Ibidem (exc. 2. 38.
 47) al. edd. Areth. κάθηνται C 2.
 Arm. οἱ καθήμενοι 46.

^p ἔπεσον 13.

^q = 40. Slav. ms.

^r + ἡμῶν 28. Slav. ms. Vulg.
 Sixtin.

^s + καὶ ὁ ἐρχόμενος rec. cum
 codd. plur. sed = A 2. 7. 9. 12,
 13. 14. 16. 29. 33. 34. 35. 38. 40.

CAPUT XII.

18 λην, καὶ ἐβασίλευσας. Καὶ τὰ ἔθνη ὠργίσθη- ^{ex recens. Scholziañā.}
σαν, καὶ ἦλθεν ἡ ὀργή σου ἰ, καὶ ὁ καιρὸς τῶν
νεκρῶν ᵂ, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς
δούλοις σου τοῖς προφήταις καὶ τοῖς ἀγίοις ᵃ καὶ
τοῖς φοβουμένοις τὸ ὄνομά σου ᵂ τοῖς μικροῖς καὶ
τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας
19 τὴν γῆν. Καὶ ᵂ ἡνοίγη ᵂ ὁ ναὸς τοῦ θεοῦ ᵃ ἐν
τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης
ᵂ τοῦ κυρίου ᵂ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ ᵂ καὶ σεισμὸς ᵂ
1 καὶ χάλαζα μεγάλη. XII. Καὶ σημεῖον μέγα
ὤφθη ἐν τῷ οὐρανῷ· γυνὴ ᵂ περιβεβλημένη ᵂ τὸν
ἥλιον, καὶ ἡ σελήνη ᵂ ὑποκάτω τῶν ποδῶν αὐτῆς,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώ-
2 δεκα. Καὶ ἐν γαστρὶ ἔχουσα ᵂ ἔκραζεν ᵂ, ὡδί-

ᵂ rec. αὐτοῦ.

ᵂ rec. κράζει.

41. 42. 47. 48. 50. 50³ al. plur.,
Compl. ed. Syr. Ar. pol. Æth.
Arm. ed. Venet. Tol. Harl. De-
midov. Lips. 5. 6³. Vulg. ms.
Andr. 2. Areth. Cyp. Primas.
Ansb. Haymo. Rupert. Beda. =
ὁ ἐρχόμενος. C. Correctorium.

ᵂ + ἐπ' αὐτοὺς 38.

ᵂ + σοῦ 8. + διό φησι· καὶ
ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν
νεκρῶν 12. Ex Andreæ comm.

ᵂ + σου 38.

ᵂ + καὶ 38.

ᵂ ἡνοίχθη 9. 13. 16. 29. 33. 34.
35. 40. 47. 48. 50. 50³ al. mult.
Compl. ed. Areth.

ᵂ + ὁ A 14. 38 al. Victorin.

ᵂ αὐτοῦ rec. c. codd. pl. τοῦ
κυρίου s. κυρίου 2. 7. 9. 13. 14. 16.

29. 33. 37. 38. 40. 41. 42. 49 al.
plur. Compl. ed. (Æth.) Andr. 2.
Areth. τοῦ θεοῦ (Æth.) Arm.
Ar. pol. Slav. ms. = Copt. Erp.
Vulg. ms. Haymo. vel etiam Pri-
mas. Victorin.

ᵂ = B 2. 13. 14. 16. 29. 37. 40.

41. 42. 49³ alii mult. Compl. Arab.
Areth. καὶ σεισμοὶ 34. Andr. 1.
καὶ = 11. καὶ ὁ 12.

ᵂ περιβεβλημένη A.

ᵂ + ἦν 38.

ᵂ κράζει rec. c. codd. pl. ἔκραζεν
B 9. 14. 30. 37 alii. ἔκραζεν 2. 7.
13. 16. 29. 32. 33. 34. 35. 38. 40.
41. 42. 49 al. pl., Compl. ed. Syr.
Æth. Vulg. ed. Andr. 2. Areth.
Primas, = Arr. Arm. + καὶ
AC.

ΑΠΟΚΑΛΥΨΙΣ.

ex recens.
Scholzianā.

νουσα καὶ βασανιζομένη τεκεῖν. Καὶ ὤφθη ἄλλο ³
σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων * μέγας
πυρρόδς'', ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα·
καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ' ἑπτὰ διαδήματα''.
Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων ⁴
τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν''.
καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς
μελλούσης ⁵ τεκεῖν'', ἵνα ὅταν ¹ τέκῃ'', τὸ ² τέ-
κνον'' αὐτῆς καταφάγῃ. Καὶ ἔτεκεν υἱὸν ¹ ἄρ- ⁵
ρένα'', ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη
³ ἐν'' ῥάβδῳ σιδηρᾷ· καὶ ² ἠρπάσθη'' τὸ τέκνον
αὐτῆς * πρὸς τὸν θεὸν καὶ '' ⁴ πρὸς'' τὸν θρόνον
αὐτοῦ. Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ⁶
ὅπου ¹ ἔχει'' ² ἐκεῖ'' τόπον ἡτοιμασμένον * ἀπὸ''

* alex. πυρὸς μέγας. ' rec. διαδήματα ἑπτὰ.

² rec. = πρὸς.

¹ rec. = ἐκεῖ.

* πυρὸς μέγας BC 2. 7. 13. 14.
16. 29. 32. 34. 40*. 41. 42. 50.
50² al. pl. Copt. Andr. (in comm.)
Synopsis. πυρρόδς μέγας 30. 33. 35.
38. 40*. 47. 48 al. plur., edd. Arr.
Andr. 2. Areth. Method. Primas.
Tych. (Rec. in A 36. 49 aliis, Arm.
Vulg.)

' διαδήματα ἑπτὰ rec. cum codd.
plur. sed ε. δ. AC 2. 13. 19. 37.
38. 40. 41. 42. 46. 49 alii multi,
Compl. ed. Syr. Arm. Tol. Vulg.
ms. Andr. Areth. ἑπτὰ = 7. 12
al. Erasmi.

³ = 12. τοῦ οὐρανοῦ = Erasmi.
Vulg. ms. Andr. 2. Method. Hier.
(æpe) Apring. ἔβαλεν | βάλλει
36.

⁴ τίκτω 37. 49 al. Compl. Hip-
pol.

¹ τέξῃ 40.

² παιδίον 38. etiam vs. 5.

³ ἄρσεν AC.

⁴ = 12. Erasmi. Andr.

⁵ ἠρπάγη 10. 29. 37. 47. 49 al.
mult. Compl. Hippol.

* = 42*.

² = rec. c. codd. pl. sed + AC
2. 7. 9. 13. 16. 30. 32. 37. 38. 40.
41. 42. 49 al. plurimi, Compl. ed.
Syr. Arr. Copt. Æth. Arm. Slav.
ms. Vulg. Hippol. Andr. 2. Areth.
Primas. + εἰς Hippol. (alicubi.)

¹ εἶχε 38. Vulg. ed.

² = rec. c. codd. pl. sed + A
2. 7. 9. 13. 16. 29. 30. 32. 33. 34.

CAPUT XII.

' τοῦ " θεοῦ, " ἵνα ' ἐκεῖ " " τρέφωσιν " αὐτὴν ^{ex recens. Scholasticā.}
 7 ἡμέρας * χιλίας διακοσίας" ἐξήκοντα. Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ' ὁ " Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ * τοῦ πολεμῆσαι " * μετὰ " τοῦ δράκοντος, καὶ ὁ δράκων ^b ἐπολέμησε καὶ οἱ 8 ἄγγελοι αὐτοῦ", Καὶ οὐκ ^c ἴσχυσεν", ^d οὐδὲ " τόπος εὐρέθη * αὐτῶν " ' ἔτι " ἐν τῷ οὐρανῷ.
 9 Καὶ ἐβλήθη * ὁ δράκων ὁ μέγας, ὁ ὄφεις ὁ

* const. ἐκτρέφωσιν. * rec. ἐπολέμησαν.
 * rec. κατὰ. * rec. ἴσχυσαν.
^d rec. οὐτε. * alex. αὐτῷ.

35. 37. 40. 41. 42. 48. 49. 50 alii plur. Compl. ed. Method. Andr. 2. Areth. Transp. post τόπου 47. Hippol. Post ἡτοιμ. Slav. 3. Post θεοῦ Slav. 4.

* ὑπὸ 2. 7. 9. 13. 14. 16. 30. 32. 33. 37. 38. 40. 41. 42. 47. 48. 50 alii mult. edd. Method. Andr. Areth.

* = 13.

* καὶ τρέφεται ἡμέρας Slav. et nutritur ibi triennium et menses sex a facie diaboli Victorin.

* = 14. Slav. ms. Method. Hippol.

* ἐκτρέφωσιν 7. 9. 13. 16. 30. 33. 35. 37. 40. 41. 42. 47. 48. 50 al. mult. Compl. ed. Areth.

* = 29. Conf. cap. 11, 3.

* = 13.

* ἐπολέμησαν rec. c. codd. pl. sed (τοῦ) πολεμῆσαι AC 2. 7. 12. 36. 37 al. Compl. ed. πολεμῆσαι B 9. 13. 14. 16. 29. 33. 34. 35. 37. 38. 40. 41. 42. 47. 48. 50. 50^a

al. plurimi, edd. Syr. Arr. Æth. Primas. Cassiod.

* κατὰ rec. c. codd. plur. sed μετὰ ABC 2. 7. 9. 12. 13. 14. 16. 30. 32. 36. 37. 38. 40. 41. 42. 49 alii plurimi, Compl. ed. Verss. (etiam Slav. ed.) Andr. Areth. Latini, exc. Ambrost.

^b καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν 46.

* ἴσχυσαν rec. c. codd. pl. sed ἴσχυσεν A 2. 7. 9. 13. 16. 29. 37. 38. 41. 42. 49 al. plur., Compl. ed. Erp. Copt. Æth. Andr. (in comm.) Victorin. Cassiod. (Sed non Primas. Tychon. Hier.) ἴσχυον 14.

^d οὐτε rec. c. codd. plur. sed οὐδὲ AC 2. 13. 37. 38. 40. 41. 42. 49 al. plurimi, Compl. ed. Andr. ed. Areth.

* αὐτῷ Idem qui not. c. (exc. A 38. Slav. ms.) et 19. 35. 40. Arr. αὐτοῖς 17. 36.

* = 7. Arm. Slav. ms. Hier.

* + εἰς τὴν γῆν Slav. ms.

APOCALYPSIS.

ex recens.
Scholzianâ.

ἀρχαῖος, ὁ καλούμενος ^h Διάβολος", καὶ ⁱ ὁ"
Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ^k ὅλην",
^l ἐβλήθη εἰς τὴν γῆν· καὶ οἱ ἄγγελοι αὐτοῦ μετ'
αὐτοῦ ἐβλήθησαν". Καὶ ἤκουσα φωνὴν μεγά- 10
λην ^m ἐν τῷ οὐρανῷ, λέγουσαν". Ἄρτι ἐγένετο
ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ
θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ·
ὅτι ⁿ κατεβλήθη" ὁ ^o κατήγωρ" τῶν ἀδελφῶν
^p ἡμῶν", ὁ κατηγορῶν ^q αὐτῶν" ἐνώπιον τοῦ
θεοῦ ^r ἡμῶν" ἡμέρας καὶ νυκτός· Καὶ αὐτοὶ 11
ἐνίκησαν ^s αὐτὸν" διὰ τὸ ^t αἷμα" τοῦ ἀρνίου,
καὶ διὰ ^u τὸν λόγον τῆς μαρτυρίας" ^v αὐτῶν".
καὶ οὐκ ^w ἠγάπησαν τὴν ψυχὴν αὐτῶν" ^x ἄχρι"

^m rec. λέγουσαν ἐν τῷ οὐρανῷ.

ⁿ alex. ἐβλήθη.

^o rec. κατήγορος.

^h Beelzeboul Arm.

ⁱ = 2. 7. 9. 13. 14. 16. 29. 32.
37. 38. 40. 41. 42. 49 al. mult.
Compl. ed. Areth.

^k = 29. + καὶ 40 Slav. Vulg.
ed.

^l *et cum omnibus angelis suis prop-
ter superbiam* Slav. ms. ἐβλήθη =
Arm. μετ' αὐτοῦ ἐβλήθησαν = 26.
28. Andr. 1. Hier. Tychon. item
Erasm. ed. + *in terram* Lips. 4.
Primas. + *in stagnum ignis* Harl.*

^m λέγουσαν ἐν τῷ οὐρανῷ rec. c.
codd. plur. sed ἐν τῷ οὐρανῷ, λέγ.
AC 2. 13. 37. 38. 40. 49 al. plurimi,
Compl. ed. Verss. Andr. 2. Areth.
Primas. Fulg. Tychon. ἐν τῷ οὐ-
ρανῷ = 41. 42 al. Tol.

ⁿ ἐβλήθη AB 2. 7. 9. 14. 16. 29.

30. 33. 38. 40. 41. 42. 47. 48. 50.
al. mult. edd. Andr. 1. Areth. =
32.

^o κατήγορος rec. c. codd. fere
omnibus, sed κατήγορ A.

^p = 14.

^q = 32. αὐτοὺς A 28. 36 al.
Erasm. Andr. ἡμῶν Slav. ms.

^r = 14. 28. 50² alii mult. Erasm.
Andr. Chromat.

^s = Slav. ms.

^t ὄνομα 28.

^u τὴν μαρτυρίαν C.

^v αὐτοῦ 43. 47 al. Arm. Slav.
ms.

^w *placebant draconi* Arm.

^x μέχρι 13.

^y = C 2. 13. 14. 29. 30*. 32.
38. 40. 41. 42. 47 al. mult. Areth.

CAPUT XII.

12 θανάτου. Διὰ τοῦτο εὐφραίνεσθε ^{ex recens. Scholzeianá.} οἱ'' οὐρανοὶ
καὶ οἱ ἐν αὐτοῖς ^{*} σκηνοῦντες''. οὐαὶ ^{*} τῇ γῇ
καὶ τῇ θαλάσσῃ'', ὅτι ^h κατέβη'' ὁ διάβολος
πρὸς ^c ὑμᾶς'', ἔχων θυμὸν μέγαν, ^a εἰδὼς, ὅτι
13 ὀλίγον καιρὸν ἔχει''. Καὶ ὅτε εἶδεν ὁ δράκων,
ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις
14 ἔτεκε τὸν ἄρρενα. Καὶ ^c ἐδόθησαν'' τῇ γυναικὶ
^ε ^ε δύο'' πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα
^h πέτῃται'' ⁱ εἰς τὴν ἔρημον'' εἰς τὸν τόπον αὐ-
τῆς, ^k ὅπου τρέφεται'' ἐκεῖ καιρὸν ⁱ καὶ'' και-
ροὺς, ^m καὶ ἡμισυ καιροῦ'', ἀπὸ προσώπου τοῦ
15 ὄψεως. Καὶ ἔβαλεν ὁ ὄφης ⁿ ἐκ τοῦ στόματος
αὐτοῦ ὀπίσω τῆς γυναικὸς'' ^o ὕδωρ'' ^p ὡς ποτα-

^a rec. τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θά-
λασσαν. ^k const. ὅπως τρέφεται. ⁿ rec.
ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ.

^{*} κατασκηνοῦντες C. συνόντες
12. κατοικοῦντες 26. 29. 30 al.
Arm.

^a τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν
θάλασσαν rec. c. edd. plur. sed τῇ
γῇ καὶ τῇ θαλάσσῃ BC 2. 7. 9. 12.
13. 14. 16. 29. 33. 49 al. pl., Compl.
ed. Syr. Arr. Copt. Æth. Arm.
Slav. ms. Vulg. Andr. 2. Areth.
Primas. Tychon. Auct. de pro-
miss. τὴν ἀγάπην (l. γῆν) καὶ τὴν
θάλασσαν (Rec. Andr. in comm.)

^h κατέβληθη 37.

^c ἡμᾶς 30. 36. 48 al.

^d μένων εἰς ὀλίγον καιρὸν Arm.

^e ἐδόθη 46.

ⁱ + al A 1. 12. 27*. 28. 36 al.
edd. Syr. Andr. Hippol. (alicubi.)

^ε = Æth.

^h πέταται 38.

ⁱ = 12. Andr. 1.

^k ὅπως τρέφεται 2. 7. 9. 13. 14.
16. 29. 30. 37. 40. 41. 42. 49 al.
mult. Compl. ed. Arr. Areth. Andr.
(in comment.) ὅπου τρέφεται 26.
27. 32 al. Syr.

^l = 40.

^m = C.

ⁿ ὀπίσω τῆς γ. ἐκ τ. στ. αὐτοῦ
rec. c. codd. plur. sed ἐκ τ. στ.
αὐτοῦ ὀπίσω τ. γ. AC 2. 13. 37.
38. 40. 41. 42. 49 al. plur. Compl.
ed. Verss. Andr. Areth. Primas.
Tychon. ὀπίσω τῆς γυναικὸς =
Slav. ms.

^o = 29. 30 al.

F

APOCALYPSIS.

ex recens. Scholasticā. μὸν", ἵνα ^a αὐτὴν" ¹ ποταμοφόρητον ποιήσῃ".
Καὶ ^a ἐβοήθησεν" ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ¹⁶
^a ἡ γῆ" τὸ στόμα αὐτῆς, καὶ κατέπιε ^a τὸν ποτα-
μὸν, ὃν" ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐ-
τοῦ¹. Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, ¹⁷
καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν ^a λοι-
πῶν" τοῦ σπέρματος ^a αὐτῆς", τῶν τηρούντων
τὰς ἐντολὰς τοῦ θεοῦ, ¹ καὶ ἐχόντων" τὴν μαρ-
τυρίαν ^a Ἰησοῦ".

Καὶ ^a ἐστάθην" ἐπὶ τὴν ἄμμον τῆς θαλάσ- ¹⁸
σης· XIII. Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ¹
ἀναβαῖνον, ἔχον ^b κέρατα δέκα καὶ κεφαλὰς
ἐπτὰ". καὶ ἐπὶ τῶν ^c κεράτων" αὐτοῦ ^a δέκα"

^a rec. ταύτην.

^a rec. τοῦ Ἰησοῦ Χριστοῦ.

^a alex. ἐστάθη.

^b rec. κεφαλὰς ἐπτὰ

καὶ κέρατα δέκα.

^a = Arm. εἰς ποταμὸν 50.

^a ταύτην rec. c. codd. pl. sed
αὐτὴν ABC 2. 9. 13. 16. 29. 30.
32. 36. 37. 38. 40. 41. 42. 49 al.
plur., Compl. ed. Syr. Arr. Arm.
Slav. Vulg. Andr. 1. Areth.

¹ *perderet* Primas.

^a ἐβόησεν 38.

¹ = 34. 35. 36. 40. 41. 42 al.
mult. Hippol. Tychon. Rupert.
(alicubi.)

^a τὸ ὕδωρ δ' A.

¹ + *et nesciebat, quod data fuerit*
ei ala Æth.

^a = 29. ὁλίαν Hippol.

^a αὐτοῦ 29.

¹ = 40.

^a τοῦ Ἰησοῦ Χριστοῦ rec. c. cdd.

pl. sed Ἰησοῦ AC 7. 9. 12. 13. 16.
29. 33. 37. 38. 41. 42. 46. 49 al.
plur., Compl. ed. Syr. Ar. pol.
Copt. Slav. ms. Demidov. Vulg.
ms. Hippol. Andr. Areth. Ans-
bert. Haymo. Beda. Rupert. κυ-
ρίου Ἰησοῦ Æth. Ἰησοῦν 2.

^a ἐστάθη A edd. Syr. Ar. pol.
Æth. Arm. Vulg. Tychon. Vic-
torin. Vs. 18. = Primas.

^b κεφαλὰς ἐπτὰ καὶ κέρατα δέκα
rec. c. cdd. plur. sed κ. δ. κ. κεφ.
ἐ. AC 2. 13. 37. 38. 41. 42. 49
alii plur., Compl. ed. Syr. Arr.
Copt. Æth. Slav. ms. Harl.* Andr.
Areth. Synops. Primas. Ether.
Cassiod.

^c κεφαλῶν Æth.

CAPUT XIII.

διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ * ὀνό-^{ca recens. Scholziáná.}
 2 ματα" ἰ βλασφημίας". Καὶ τὸ θηρίον δ εἶ-
 δον, * ἦν" ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ
 ὡς ἡ ἄρκου", καὶ τὸ στόμα αὐτοῦ ὡς ἰ στόμα"
 λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύνα-
 μιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, * καὶ ἐξουσίαν
 3 μεγάλην" ἰ, Καὶ ἡ μίαν ἡ ἐκ" τῶν κεφαλῶν αὐ-
 τοῦ ὡς" ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ
 τοῦ θανάτου αὐτοῦ ἐθεραπεύθη, καὶ ἡ ἐθαύμασεν
 4 ὅλη ἡ γῆ" ἰ ὀπίσω" τοῦ θηρίου, * Καὶ ἡ προσ-
 εκύνησαν" ἰ τῷ δράκοντι" ἰ ὅτι ἔδωκε" ἰ τὴν"

* rec. ὄνομα. ἡ rec. ἄρκου. ἡ rec. + εἶδον.

ἡ rec. = ἐκ.

ἡ rec. τὸν δράκοντα.

ἡ rec. ὅς ἔδωκεν.

ἡ rec. = τὴν.

ἡ = Primas. (sæpe) ἐπὶ ἔρasm.

* ὄνομα rec. c. codd. pl. sed ὀνό-
 ματα A 2. 7. 9. 13. 14. 16. 29. 32.

33. 38. 40. 41. 42. 49 alii plur.,
 Compl. ed. Syr. Ar. pol. Slav.
 Vulg. Areth. sed non Tol. Lips.

4. Primas.

ἡ = Copt.

* = 12. 46 al. Erasm. Andr. 2.
 (in comment.) Alii transp.

ἡ ἄρκου rec. c. codd. pl. sed
 ἄρκου AC 2. 7. 9. 12. 14. 16. 30*.
 32. 36. 38. 40. 42*. 48. 49. 50 alii
 pl. edd. Andr. 1.*

ἡ = 38.

ἡ = 29. 30. 50 al.

ἡ + ἔδωκεν αὐτῷ A**.

ἡ + εἶδον rec. c. codd. pl. sed
 = A 2. 7. 9. 13. 14. 29. 30. 32.
 36. 38. 40. 41. 42. 46. 49 al. plur.,
 Compl. ed. Syr. Ar. pol. Copt.
 Æth. Arm. Slav. ms. Tol. Vulg.

ms. Andr. 1. Areth. Ir. Primas.
 alii, (exc. Tychon.)

ἡ = rec. c. codd. pl. sed +
 AC 2. 7. 9. 13. 14. 16. 29. 33. 34.
 35. 37. 38. 40. 41. 42. 49 alii plur.,
 Compl. ed. Syr. Æth. Arm. Slav.
 Vulg. Ir. Areth. Primas. Ansb.
 Ether. Alii.

* ὡσεὶ 7. 14. 16. 30. 32. 33. 37.
 40. 41. 42. 49 al. mult. Compl. ed.
 Andr. 2. Areth. (in textu.)

ἡ ἐθαυμάσθη (ἐθαυμαστώθη C.)
 ὅλη ἡ γῆ AC Andr. 1. ἐθαυμάσθη
 ἐν ὅλῃ τῇ γῇ 12. 28. 36 al. Erasm.
 Steph. 3. Andr. 2.

ἡ ἐπὶ 14. propter Lips. 4.

ἡ + ὅτι ἔδωκεν αὐτῷ ὁ δράκων
 τὴν βασιλείαν αὐτοῦ Arm. Conf.
 not. ἡ.

ἡ προσεκύνησε 40.

ἡ τὸν δράκοντα rec. c. codd. pl.
 sed τῷ δράκοντι ABC 2. 13. 37.

APOCALYPSIS.

*ex recens.
Scholziand.*

ἐξουσίαν τῷ θηρίῳ, * καὶ προσεκύνησαν * τῷ
θηρίῳ", λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; * καὶ"
τίς * δύνатаι" πολεμῆσαι μετ' αὐτοῦ; * Καὶ 5
ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ ^b βλασ-
φημίας". καὶ ἐδόθη αὐτῷ ἐξουσία ^c ποιῆσαι"
^a μῆνας" τεσσαράκοντα δύο. Καὶ ἤνοιξε ^c τὸ " 6

* rec. τὸ θηρίον.

* rec. = καλ.

* const. δυνατὸς.

^b const. βλασφημίαν.

^c rec. + πόλεμον.

38. 40. 41. 42. 46. 49 al. pl. Compl.
ed. Andr. Areth.

* ὅς ἔδωκεν rec. c. codd. pl. sed
ἔτι ἔδωκε AC 12. 34. 35. 36. 46
al. plur., edd. Syr. Erp. Æth.
(Arm. coll. not. r.) Slav. ms. De-
midov. Vulg. ms. Andr. Ir. Pri-
mas. Ether. ὅτε ἔδωκε 28. 46 al.
τῷ δεδωκότι B 2. 7. 9. 13. 16. 30.
32. 33. 37. 38. 40. 41. 42. 49
al. perm. Compl. ed. Areth. τῷ
δόντι 14.

* = rec. c. cdd. pl. sed + ABC
2. 13. 37. 38. 40. 41. 42. 49 al.
plur., Compl. ed. Andr. Areth.
omnem potestatem suam Primas.

* καὶ προσεκύνησαν τῷ θηρίῳ =
12. Syr. Arm. Andr. 2. προσε-
κύνησαν ad προσεκύνησαν = 29.

* τὸ θηρίον rec. c. codd. pl. sed
τῷ θηρίῳ C 2. 7. 13. 14. 16. 29.
30. 32. 33. 37. 38. 41. 42. 49 al.
pl., Compl. ed. Andr. Areth.

* = rec. c. cdd. pl. sed + AC
12. 14. 28. 36. 37. 38. 42*. 47. 49
al. plur., Compl. ed. Syr. Erp.
Æth. Copt. Slav. Vulg. Andr. Ir.
+ ἡ Ar. Arm. Tychon.

* δυνατὸς 2. 9. 13. 14. 16. 29.
36. 37. 40. 41. 42. 47. 48. 50 al.
mult. Compl. ed. Areth.

* καὶ ἐδόθη ad ἐδόθη = 32. Pri-
mas.

^b βλάσφημα A 12. 28. 34 al.
βλασφημίαν 2. 7. 9. 13. 14. 29. 33.
35. 36. 37. 40. 41. 42. 47. 48. 49.
50 al. perm. Compl. ed. Vulg. ms.
Ir. Dionys. alex. Areth. Rupert.
Joach.

^c + πόλεμον rec. c. codd. pl.
sed = AC 12. 18. 28. 36 al. pl.,
Erasm. Steph. 3. Syr. Slav. ms.
Vulg. Andr. Primas. Tychon. ποι-
ῆσαι πόλεμον = Arm. Ir. Dionys.
alex. ap. Euseb. (ubi sequitur: καὶ
μῆνες. Sed Strothius in sua edi-
tione Eusebii e lectionibus Chris-
tophersoni laudat μῆνας.) Primas.
ad vs. 18. πολεμῆσαι 14. Erp. *fa-
cere signa, quæ voluit* Æth. *ope-
rari* Lips. 4. in m. *loquendi* Pros-
per. (Non attingunt Andr. et
Areth. in commentt.)

^d καὶ μῆνες Dionys. alex.

* = 2.

^e βλασφημίας AC 18. Vulg. ed.

CAPUT XIII.

στόμα αὐτοῦ εἰς ^ε βλασφημίαν'' πρὸς τὸν θεόν, ^{ex recens. Scholziañd.}
 βλασφημῆσαι τὸ ὄνομα αὐτοῦ, ^ε καὶ τὴν σκηνὴν
 αὐτοῦ'', ^h καὶ'' ^ι τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.
 7 ^κ Καὶ ἐδόθη αὐτῷ ^ι πόλεμον ποιῆσαι'' μετὰ τῶν
 ἁγίων καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξου-
 σία ἐπὶ πᾶσαν φυλὴν ^μ καὶ λαὸν'' καὶ γλῶσ-
 8 ^σσαν καὶ ἔθνος. Καὶ προσκυνήσουσιν ^ν αὐτόν''
 πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ^ο ὧν οὐ''
 γέγραπται ^ρ τὸ ὄνομα'' ἐν ^α τῷ βιβλίῳ'' τῆς
 ζωῆς τοῦ ἁρρίου ^ι τοῦ'' ^ε ἐσφαγμένου'', ἀπὸ κατα-

^h alex. = καὶ.

^μ rec. = καὶ λαὸν.

^ν rec. αὐτῷ.

^ρ rec. τὰ ὀνόματα.

^α rec. τῷ βίβλῳ.

^ι rec. = τοῦ.

^ε = Slav. ms. Tol.*

^h = AC 2. 7. 9. 13. 14. 16. 29.
 30*. 32. 40. 41. 42. 48. 49. 50 al.
 mult. edd. Syr. ed. Slav. ms.

^ι αὐτούς 13.

^κ καὶ ἐδόθη ad καὶ ἐδόθη = AC
 12. 15 alii, Andr. 2. (et in comm.)
 Ir. Post ἔθνος transp. Syr.

^ι ποιῆσαι πόλεμον 2. 13. 16. 29.
 36. 37. 38 al. permulti, Compl. ed.
 Slav. ms. Andr. 1. Areth. Primas.

^μ = rec. c. codd. plur. sed +
 AB (καὶ λαοὺς C) 2. 7. 9. 13. 14.
 16. 29. 33. 34. 35. 38. 40. 41. 42.
 47. 48. 50 al. plur., edd. Syr. Ar.
 pol. Æth. Slav. ms. Vulg. Andr.
 1. Areth. Ir. Primas.

^ν αὐτῷ rec. c. codd. plur. sed
 αὐτόν AC 2. 9. 13. 14. 16. 32. 33.
 40. 41. 42. 48. 50 al. plur. edd.
 Andr. 1. Areth.

^ο ὧν οὕτε B 2. 13. 16. 29. 30.
 40. 50. 50^α al. pl. φ οὕτε 8. οὐ

οὐ C Ir. οὐαὶ οὐαὶ, ὧν οὐ Slav.
 ms. οὐαὶ γεγραπται τὸ ὄνομα αὐ-
 τοῦ Sic (omisso ὧν) A id est vel:
 οὐαὶ γέγραπται τὸ ὄνομα αὐτοῦ sc.
 τοῦ θηρίου, vel οὐ ἐγγέγραπται τὸ
 ὄνομα αὐτοῦ plane ut cap. 17, 8 in
 A legitur.

^ρ τὰ ὀνόματα rec. c. edd. pl. sed
 τὸ ὄνομα ABC 2. 13. 37. 38. 40.
 41. 42. 48. 49. 50 al. pl., Compl.
 edd. Syr. Arr. Copt. Andr. 2. Ir.
 Tychon. + αὐτοῦ AC. + αὐτῶν
 Arm.

^α τῷ βίβλῳ rec. c. codd. plur.
 sed τῷ βιβλίῳ AB 13. 37. 38. 40.
 41. 42. 49 al. pl., Compl. ed. Andr.
 Areth. βιβλίῳ C. βίβλῳ 36.

^ε = rec. c. codd. plur. sed +
 AC 2. 13. 37. 38. 40. 41. 42. 49
 al. pl. Compl. ed. Andr. Areth.

^ε ἐσφαγμένου Erasmi. ἐσφρα-
 γισμένου 16. 38. 48 al. Andr. 1.
 Tychon. Alia editio ap. Ledam.

APOCALYPSIS.

βολῆς κόσμου. Εἴ τις ἔχει οὗς, ἀκουσάτω. Ὑπομονή καὶ πίστις τῶν ἀγίων. Ἐάν τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπαγάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, διὰ τοῦτο ἐν μαχαίρᾳ ἀποκτανθήσεται· ὥδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἀγίων.

Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, 11
καὶ εἶχε κέρατα ἕξ ὅμοια ἀρνίφ, καὶ ἐλάλει
ὡς δράκων. Καὶ τὴν ἐξουσίαν τοῦ πρώτου 12
θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ
τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα

^a γερ. κατοικοῦντας ἐν αὐτῇ.

' εἰ τις αἰχμαλωσίαν 11. εἰ τις
 εἰς αἰχμαλωσίαν 12. εἰ τις αἰχμα-
 λωσίαν συνάγει C. εἰ τις εἰς αἰχ-
 μαλωσίαν ὑπάγει B 28. 38. item,
 omisso εἰς 32. 47 al. (Ar. pol.)
 Copt. Slav. ms. εἰ τις εἰς αἰχμα-
 λωσίαν, εἰς αἰχμαλωτίαν, ὑπάγει
 A Slav. ms. εἰ τις αἰχμαλωτίζει,
 εἰς αἰχμαλωσίαν ὑπάγει 7. εἰ τις
 αἰχμαλωτῆς εἰ, εἰς αἰχμαλωσίαν
 ὑπάγει 36. εἰ τις αἰχμαλωτίζει, αἰχ-
 μαλωτισθήσεται 18. Qui captivum
 duxerit, et ipse capietur Primas.
 εἰ τις (εἰς 35.) αἰχμαλωσίαν ἀπάγει,
 εἰς αἰχμαλωσίαν ὑπάγει 33. 35 al.
 Syr. (Vulg.) εἰ τις ἔχει αἰχμα-
 λωσίαν, ὑπάγει 2. 13. 14. 29. 30.
 37. 40. 41. 42. 48. 49. 50 al. plur.,
 Compl. ed. Slav. ms. Andr. 2.
 quicumque vult abire in captivitatem,
 abeat Erp. εἰσι γάρ τινες, οἱ εἰς
 αἰχμαλωσίαν ἀπάγονται καὶ εἰσι
 τινες, οἱ ἐν μαχαίρᾳ ἀποθανοῦσι·
 καὶ εἰσι τινες, οἱ ἐναντοῦς ἀποκτη-
 νοῦσι. Ὡδε etc. Arm.

ἄποκτανθῆναι, omisso δεῖ, Sic
 A. δεῖ, omisso ἀποκτενεῖ 2. 13. 14.
 29. 30. 32. 40. 42*. 48. 50 al. pl.
 Slav. ms. ἀποκτενεῖ, δεῖ 35 al. pl.
 ὅ = Iidem, qui modo ἀποκτενεῖ
 omittebant, et 38. 47 al.

⁂ + *et non est mirandum Satanæ*
Æth.

* = 2. 9. 13. 29. 32. 40. 41. 42.
47. 48. 50 alii plurimi, Areth. Vic-
torin. Post ἀρνίον pon. 38. δεκα-
δύο 12.

$r = 28.$

ἐπολεί 13. 14. 29. 30. 32. 37.
38. 41. 42. 48. 49. 50 al. plurimi,
Compl. ed. Syr. Arr. Æth. Andr.
2. Areth. Sic ter: Slav. Vulg.
Hippol. ποιήσει ter: 33. 35 al.

* κατοικοῦντας ἐν αὐτῇ rec. c.
codd. plur. sed ἐν αὐτῇ κατ. A 2.
13. 16. 29. 33. 37. 38. 39. 42. 49
alii plurimi, Compl. ed. Hippol.
Andr. Areth. κατοικ. = 41.

^b προσκυνήσουσι AC 7. 14. 30*.
36 al. pl.

CAPUT XIII.

^b προσκυνήσωσι" ° τὸ θηρίον τὸ πρῶτον", ^d οὗ" *ex recens. Scholasticā.*
 ἐθεραπεύθη ἡ πληγὴ ° τοῦ θανάτου" ^e αὐτοῦ".
 13 Καὶ ^g ποιεῖ" σημεῖα μεγάλα, ^h καὶ πῦρ ἵνα" ⁱ ἐκ
 τοῦ οὐρανοῦ καταβαίνῃ" ^k εἰς" τὴν γῆν, ἐνώπιον
 14 τῶν ἀνθρώπων. Καὶ πλανᾷ ^l τοὺς κατοικοῦντας
^m ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ⁿ ἃ ἐδόθη αὐτῷ ποι-
 ῆσαι ἐνώπιον τοῦ θηρίου· ^o λέγων τοῖς κατοι-
 κοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι" εἰκόνα τῷ θηρίῳ,
 ° δ" ^p ἔχει" ^q τὴν" πληγὴν ^r· ^s τῆς μαχαίρας
 15 καὶ ἔζησε". Καὶ ἐδόθη ^t αὐτῷ" ^u δοῦναι"

^b rec. ἵνα καὶ πῦρ.
 ἐκ τοῦ οὐρανοῦ.

ⁱ rec. ποιῇ καταβαίνειν
^p const. εἶχε.

^a τῷ θηρίῳ τῷ πρώτῳ 41. 42 al.

^d ὥς Arm. ° = A.

^f = 14. ^g ποιῇ 13.

^h ἵνα καὶ πῦρ rec. c. codd. plur.
 sed καὶ πῦρ ἵνα 2. 7. 9. 13. 16. 29.
 37. 39. 41. 42. 48. 49. 50 al. pl.,
 Compl. ed. Areth. πῦρ ἵνα 14.
 ἵνα πῦρ edd. Slav. ms. Æth. Ty-
 chon. Auct. de prom. ἵνα post
 οὐρανοῦ pon. 40. ἵνα + ἐν πλάνῃ
 28. Andr. 1. καὶ ἐδίδου πῦρ κατα-
 βαίνειν Arm.

ⁱ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ
 rec. c. cdd. pl. sed ἐκ τοῦ οὐρανοῦ
 καταβαίνῃ s. καταβαίνει s. καταβαί-
 νει ἐκ τοῦ οὐρανοῦ 2. 7. 9. 13. 14.
 16. 29. 36. 37. 39. 41. 42. 49 al.
 pl. Compl. ed. Areth. ποιῇ ἐκ
 τοῦ οὐρανοῦ καταβαίνειν AC 28.
 38 al. Vulg. Ir. Primas. Auct. de
 prom.

^k ἐπὶ 2. 13. 14. 16. 29. 38. 49
 al. pl., Compl. ed. Hippol. Andr.
 2. Areth. εἰς τὴν γῆν = Primas.

^l + τοὺς ἐμούς 2. 9. 13. 29. 30.
 32. 40. 41. 42. 48. 49. 50 al. pl
 Compl. Areth.

^m ἐπὶ τῆς γῆς ad ἐπὶ τῆς γῆς =
 Syr.

ⁿ λέγουσιν αὐτῷ οἱ κατοικοῦντες
 ἐπὶ τῆς γῆς· ποιήσον Arm.

^o ὅς A 28. 33 al. δ ἀπὸ τῆς
 μαχαίρας ἔζησε Arm. sed rec. in
 m.

^p εἶχε 7. 9. 13. 14. 16. 29. 39.
 40. 41. 42. 49 alii pl. Compl. ed.
 Syr. Andr. Areth.

^q = 2. 13. 40. 41. 42 al. pl.

^r + ἀπὸ 47.

^s καὶ ἔζησεν ἀπὸ (τῆς πληγῆς 16.
 39 al.) τῆς μαχαίρας 2. 7. 9. 13.
 14. 16. 29. 30. 32. 39. 48. 50 alii
 pl. edd. Areth.

^t αὐτῇ AC.

^u = C. Post πνεῦμα pon. 2.
 13. 16. 29. 30. 32. 37. 38. 39. 40.
 41. 42. 49 al. pl. Compl. ed. Hip-
 pol. Areth.

APOCALYPSIS.

ex recens. Scoliasticā. πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ὅτι καὶ λαλήσῃ ἢ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ὅσοι ἂν μὴ προσκυνήσωσι τῇ εἰκόνι τοῦ θηρίου ἵνα ἀποκτανθῶσι. Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσωσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τὸ μέτωπον αὐτῶν. Καὶ ἵνα μή 17

^a rec. τὴν εἰκόνα.

^e rec. δώσῃ.

^f const. χαράγματα.

ⁱ rec. τῶν μετώπων.

^v = 14. 16 al. Syr. Ar. pol. Copt. καὶ = 7. 38. 50^a al. pl. Æth. Andr. τοῦ θηρίου = Arm. Ir.

^w καὶ προσκυνήσωσιν αὐτὴν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, καὶ ὅς ἂν μὴ προσκυνήσῃ τὴν εἰκόνα τοῦ θηρίου, ἀποκτανθῇ Arm.

^x ποιήσῃ 14. 16 al. Hippol. ποιεῖ Compl.

^y + ἵνα A 11. 26. 36 al. Syr. Ar. pol. Slav. ed. Vulg. Hippol. Andr. 1. Primas.

^z τοὺς μὴ προσκυνήσαντας Compl. ὅσοι | ὅσα 40. ἂν | ἐὰν 13. 37. 38. 39 al. pl. προσκυνήσωσι | προσκυνήσουσι 42.

^a τὴν εἰκόνα rec. cum codd. plur. sed τῇ εἰκόνι 2. 13. 14. 16. 29. 33. 35. 36. 37. 38. 39. 40. 46. 49 al. pl. Compl. ed. Hippol. Areth.

^b = A 11. 13. 14. 16. 28. 29. 30. 33. 35. 36. 38. 39. 40. 41. 42. 46. 48. 50 al. plur., edd. Syr. Arr. Slav. ed. Vulg. Primas.

^c ἀποκτανθῆναι 14.

^d τ. δ. καὶ τοὺς ἐλ. 39.

^e δώσῃ rec. c. codd. pl. sed δώσω AC 12. 13. 14. 36. 37. 38. 49 al. pl., Compl. ed. Andr. 1. δώσουσιν a. δώσωσιν 2. 7. 9. 16. 29. 39. 40. 41. 42. 46. 47. 48. 50 al. pl., edd. Areth. δοθῇ Syr. item Ir. λάβωσι τὸ 26. ἵνα δώσωσιν αὐτοῖς | ἔχειν Arm. Vulg. Primas.

^f χαράγματα 7. 9. 13. 14. 16. 29. 37. 39. 40. 41. 42. 48. 49. 50 al. pl. Compl. ed. Areth.

^g τ. δ. τ. χ. α. 39. τῆς (prius) = 2. 13. 38 al. αὐτ. τ. δ. | τ. δ. α. 38.

^h καὶ 12. 38 al. Arm. Ir. Haymo.

ⁱ τῶν μετώπων rec. c. codd. pl. sed τὸ μέτωπον A 2. 7. 9. 13. 14. 16. 29. 38. 39. 41. 42. 47. 48. 50 al. pl., edd. Copt. Arm. Hippol. Areth. Ir. Tychon. τοῦ μετώπου C Areth. (in comm.) τῷ μετώπῳ 40. Post αὐτῶν pon. 38.

^k = C 6. 28. 32 al. edd. Syr. Arr. Copt. Slav. Vulg. ms. Hippol. Andr. 1. Ir. Primas. Ether. Ansb. Apring.

CAPUT XIV.

τις ¹ δύνηται ἄγοράσαι ἢ πωλῆσαι, εἰ μὴ ἔχων ^{ex recens. Scholasticā.}
 τὸ χάραγμα, ^m τὸ ὄνομα ⁿ τοῦ θηρίου, ^p ἢ
 18 τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. Ὡδὲ ἡ σοφία
 ἐστίν· ὁ ἔχων ^q νοῦν, ψηφισάτω τὸν ἀριθ-
 μὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου
 ἐστίν, ^r καὶ ὁ ἀριθμὸς αὐτοῦ ^s χξς'.

1 XIV. Καὶ εἶδον, καὶ ἰδὸν τὸ ἄρνιον ἑστη-
 κὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκα-
 τὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἔχουσαι
 τὸ ὄνομα αὐτοῦ, καὶ τὸ ὄνομα τοῦ πατρὸς

^m rec. + ἦ.

^q rec. + τὸν.

^r rec. = τὸ.

^s rec. = αὐτοῦ, καὶ τὸ ὄνομα.

¹ δύναται 14. 16. 32. 39. 41. 48.
 50 alii plurimi, Erasmi. Andr.

^m + ἦ rec. c. codd. plur. sed
 = AC 2. 7. 12. 13. 14. 16. 29.
 30*. 32. 37. 39. 40. 41. 42. 46. 49
 al. pl. edd. Syr. Ar. pol. Slav. ms.
 Tol. Lips. 4. Hippol. Andr. Areth.
 (in comment.) Ir. Primas. καὶ 36.
 Arm. (bis.)

ⁿ = 40. 41 al. Joachim. ut vi-
 detur. τοῦ ὀνόματος C Syr. Tol.
 Lips. 4. Vulg. ms. Andr. 1. Ir.
 Primas.

^o = 40. Ante ἦ hab. 38.

^p = Slav. ms.

^q + τὸν rec. c. codd. pl. sed =
 AC 2. 7. 13. 14. 29. 33. 35. 36.
 37. 38. 39. 40. 41. 42. 49 al. pl.
 Compl. ed. Hippol. Andr. Areth.

^r νοῦς 39.

^s τὸ ὄνομα 14. 36 al. τὸν ἀριθ-
 μὸν τοῦ ὀνόματος 37. Lips. 5.

^t nominis Quidam ap. Joachim.

^u = 2. 7. 9. 13. 14. 16. 29. 33.

35. 38. 40. 48. 50 al. pl. edd. Slav.
 ms. Tychon.

^v = Primas. αὐτῶν 16. 39 al.
 + ἐστίν C 10. 18. 37. 38. 49 alii,
 Compl. Vulg. ms. Hippol. Andr.
 Joachim. αὐτοῦ ἐστὶ καὶ ὁ ἀριθμὸς
 αὐτοῦ 41.

^w ἑξακόσιοι δέκα ἐξ (id est χις.)
 C 11. Quidam ap. Ir. quos ipse
 vituperat. Tychon. ed. qu. ἑξα-
 κόσιοι A alii. ἑξακόσιοι C 39. ἐξ-
 ακόσια 7. 16 al. Andr.

^x = rec. c. codd. pl. sed + AC
 2. 7. 9. 13. 16. 29. 30. 38. 39. 40.
 41. 42. 47. 48. 50 al. plur., edd.
 Syr. Arr. Copt. Or. Areth.

^y ἐστὸς AC Erasmi. ἐστὼς 12.
 18. 28. 33. 35. 36. 38 al. edd. Or.
 Method. ^z ὁρος C.

^a + ἀριθμὸς 2. 7. 9. 13. 16. 29.
 41. 42. 47. 48. 50. 50* al. pl., edd.
 Syr. Ar. pol. Areth.

^b ρμδ. 37. 40. 41 al. Codd.

^c = rec. c. codd. plur. sed +

APOCALYPSIS.

ex recens. Scholziand. αὐτοῦ ^d ° γεγραμμένον" ἐπὶ τῶν μετώπων αὐ-
τῶν. Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς
¹ φωνὴν" ὑδάτων πολλῶν, ² καὶ ὡς φωνὴν βρον-
τῆς μεγάλης" καὶ ^h ἡ φωνὴ ἦν ἤκουσα ὡς"
κιθαρωδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.
Καὶ ᾄδουσιν ¹ ᾠδὴν καινὴν ^k ἐνώπιον τοῦ θρό- ³
νου, καὶ" ἐνώπιον τῶν τεσσάρων ζώων, ¹ καὶ
τῶν πρεσβυτέρων" καὶ οὐδεὶς ἠδύνατο μαθεῖν
τὴν ᾠδὴν, εἰ μὴ αἱ ^m ἑκατὸν τεσσαράκοντα τέσ-
σαρες" χιλιάδες, οἱ ἡγορασμένοι ⁿ ἀπὸ" τῆς
γῆς °. ^p Οὗτοί εἰσιν", οἱ μετὰ γυναικῶν ^q οὐκ ⁴
ἐμολύνθησαν· παρθένοι γάρ ^r εἰσιν". οὗτοί ^s εἰ-
σιν" οἱ ἀκολουθοῦντες τῷ ἄρνιφι ὅπου ^t ἂν"

^h rec. φωνὴν ἤκουσα.

¹ rec. + ὡς.

ABC 2. 7. 9. 12. 13. 14. 29. 36.
37. 38. 39. 40. 41. 42. 46. 49 al.
pl., Compl. ed. Syr. Ar. pol. Copt.
Æth. Arm. Slav. ms. Vulg. (non
Luxon.) Or. Method. Andr. Areth.
Cypr. Primas. Tychon. Hier. Fulg.
Vigil. Cassiod. + αὐτοῦ καὶ 16.
Or. ed. (alicubi.)

^d + *et Spiritus Sancti ejus* Æth.
+ τὸ Α.

^e καίόμενον Erasm.

^f φωνή 39.

^g = 28. καὶ = 12. ὡς = Arm.

^h φωνὴν ἤκουσα rec. c. codd. pl.
sed ἡ φωνὴ ἦν ἡκ. ὡς AC 2. 13. 37.
38. 39. 40. 41. 42. 49 alii plurimi,
Compl. ed. Syr. Arr. Copt. Arm.
Slav. ms. Vulg. Or. Method. Areth.
Primas. φωνὴν ἦν ἤκουσα ὡς Andr.
φωνὴν ἤκουσα ὡς 28. Arm.

ⁱ + ὡς rec. c. codd. pl. sed 2.

7. 9. 14. 16. 29. 37. 38. 39. 40. 41.
42** 49 al. pl., Compl. ed. Syr.
Arr. Copt. Æth. Arm. Slav. ms.
Or. Method. Andr. 2. Areth. Pri-
mas. Hier. Cassiod.

^k = 13. 39 al. θρόνου + *Dei*
Arm. sed = ed. Venet. + *et*
agno ejus Æth.

^l = C. καὶ τῶν κθ. πρεσβ. 36.
Slav. ms. καὶ ἐνώπιον τῶν πρεσβ.
Arm.

^m ρμδ 37. 38. 41 al. ἑκατὸν μδ
40.

ⁿ ἐπὶ 40.

^o + *Ægypti* Æth.

^p = A Æth. Vulg. ms. εἰσιν
= 38. Ab οὗτοί ad γάρ εἰσιν =
40.

^q *vestimenta sua non coinquina-*
verunt Tert. Hier.

^r = 38.

CAPUT XIV.

ὑπάγῃ· οὗτοι ^u ἡγοράσθησαν ^v ἀπὸ τῶν ἀνθρώ- ^{ex recens. Scholzianā.}
 5 πων", ^w ἀπαρχὴ" τῷ θεῷ καὶ τῷ ἀρνίῳ· Καὶ
^x ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη" ^y ψεῦδος·"
 ἄμωμοι ^z γάρ" εἰσιν ^a.

6 Καὶ εἶδον ^b ἄλλον" ^c ἄγγελον" ^d πετόμενον"
 ἐν μεσουρανήματι, ^e ἔχοντα" εὐαγγέλιον αἰώνιον
^f ^g εὐαγγελίσαι" ^h ⁱ τοὺς καθημένους" ἐπὶ τῆς

^y rec. δόλος. ^a rec. + ἐνώπιον τοῦ

θρόνου τοῦ θεοῦ. ^d rec. πετώμενον.

^h alex. + ἐπὶ. ⁱ rec. τοὺς κατοικοῦντας.

^u = AC Erasm. ed. Arm. Slav. ms. et ed. Vulg. Or. Andr. 1. Ambrosiast. (Sed non Primas. Cypr.)
^v ἐὰν 18. 40 al.

^w + ὑπὸ Ἰησοῦ 2. 7. 9. 13. 14. 16. 29. 30. 32. 37. 38. 39. 40. 41. 42. 49 al. plur., Compl. ed. Syr. Ar. pol. Areth. (Non agnoscunt AC 12. 33. 36 alii, Erp. Copt. Arm. Slav. Vulg. Orig. (bis) Andr. Latini, quorum plerique postremum hujus versus comma prætermittunt.) + ὑπὸ Ἰωάννου 46.

^x = C.

^y ἀπ' ἀρχῆς 16. 39 al. Ar. pol. et, ut videtur, Æth. Arm.

^z οὐχ εὐρέθη ἐν τῷ στόματι αὐτῶν 2. 13. 14. 30. 32. 33. 35. 38. 39. 40. 41. 42. 47. 48. 50 al. plurimi, edd. (Sed non Or.)

^a δόλος rec. c. codd. plur. sed ψεῦδος AC 2. 13. 37. 38. 39. 40. 41. 42. 46. 49 al. plur., Compl. ed. Syr. Arr. Copt. Æth. Arm. Vulg. (non Slav. ms. et ed.) Orig. (bis) Andr. 2. (non 1.) Areth. ut videtur Aug. Hier. Tychon. Cas-

siod.

^z = AC 12. Harl. Vulg. ms. ὅτι ἄμωμοι 17. ἄμωμοι γάρ εἰσιν = 36.

^a + ἐνώπιον τοῦ θρόνου τοῦ θεοῦ rec. c. codd. pl. sed = ABC 13. 37. 38. 39. 40. 41. 42. 47. 49. 50. 50^a al. plurimi, Compl. ed. Syr. Ar. pol. Copt. Æth. Slav. ms. Harl. Tol. Vulg. ms. Or. (bis) Andr. Areth. Aug. Hier. Nec attingunt Primas. Tychon. Ansb. Haymo. οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ 33. 35. 48 al. Areth.

^b = B 2. 7. 9. 12. 13. 14. 16. 29. 36. 37. 38. 39. 40. 41. 42. 47. 48. 50 al. pl. Erasm. ed. Ar. pol. Slav. ms. Or. Andr. 2. Areth. Ambr. Post ἄγγελον pon. 33.

^c ἀετὸν 6.

^d πετόμενον rec. c. cdd. pl. sed πετόμενον A 2. 9. 13. 14. 16. 29. 30. 33. 35. 49 al. pl., Compl. ed. Or. Andr. Areth.

^e + in manu sua Slav. ms.

^f + ἐρχόμενον 28. Andr. 1.

APOCALYPSIS.

ex recens. Scholziau. γῆς, καὶ ^k ἐπὶ " πᾶν ἔθνος καὶ ^l φυλὴν " καὶ
γλῶσσαν καὶ λαόν· ^m Λέγων " ἐν φωνῇ μεγάλῃ· 7
Φοβήθητε τὸν ⁿ θεὸν " καὶ δότε ^o αὐτῷ δόξαν",
ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ ^p προσ-
κυνήσατέ" ^q τῷ ποιήσαντι " τὸν οὐρανὸν καὶ τὴν
γῆν ^r καὶ " ^s τὴν " θάλασσαν καὶ πηγὰς ^t ὑδάτων.
Καὶ ἄλλος ^u ἄγγελος ^v ἠκολούθησε", λέγων ^w· 8

^k rec. = ἐπὶ. ^m rec. λέγοντα. ⁿ const.
κύριον. ^r rec. = τὴν. ^u alex. + δεύτερος.

^s εὐαγγελίσασθαι 10. 28. 33. 35.
36. 49 alii plur., Compl. Or. Andr.
1.

^k + ἐπὶ AC 33 Or. πᾶν ἔθνος
καὶ γλῶσσαν, ἃ κατοικοῦσι ἐπὶ τῆς
γῆς Arm. Sed ed. in m. supplet
καὶ φυλὴν et καὶ λαόν.

^l = Cyr. Firmic. τοὺς κατοι-
κοῦντας rec. c. codd. plur. sed τοὺς
καθημένους 2. 7. 9. 12. 13. 16. 29.
33. 35. 37. 39. 40. 41. 42. 49 al.
plur., Compl. ed. Slav. ms. Vulg.
Or. Andr. 2. Areth. Cyr. (ali-
cubi.) τοῖς καθημένοις 38. τοὺς
καθημένους καὶ κατοικοῦντας 36.
Eras.

^m = rec. c. codd. plur. sed + AC
2. 13. 37. 38. 39. 40. 41. 42. 46.
49 al. plurimi, Compl. ed. Syr.
Slav. ms. Vulg. Or. Andr. 2. Areth.
Cyr.

^l φυλῶν 39.

^m λέγοντα rec. c. codd. pl. sed
λέγων AC 2. 13. 37. 38. 39. 40.
41. 42. 46. 49 al. pl., Compl. ed.
Copt. Slav. ms. Vulg. Andr. Areth.
Tychon. Vigil. (non Or.) Post
μεγάλῃ pon. 39.

ⁿ κύριον 2. 7. 13. 14. 16. 29. 33.
35. 36. 38. 39. 40. 41. 42. 47. 48.
50 al. plur., edd. Ar. pol. Vulg.
Areth. Firmic. Tychon. (Sed
non Or. Cyr. Primas. Vigil.)

^o δόξαν αὐτῷ 38.

^p προσκυνήσαντα 40.

^q αὐτὸν τὸν ποιήσαντα 2. 9. 13.
14. 29. 40. 41. 42. 47. 48. 50 al.
pl. edd. Andr. 1. Areth. item,
omisso αὐτὸν, Or. αὐτῷ τῷ ποι-
ήσαντι 16. 18. 38. 39 al.

^r = 7. Æth. Vulg. ed. Primas.
Vigil.

^s = rec. c. codd. plur. sed +
2. 13. 14. 16. 29. 33. 35. 37. 38.
39. 40. 41. 42. 49 al. pl., Compl.
ed. Or. Andr. Areth.

^t + καὶ 39.

^u + δεύτερος AB 2. 13. 16. 29.
33. 34. 35. 38. 39. 41. 42. 47. 48.
50 al. pl., edd. Syr. Andr. 1. Areth.
item, omisso ἄλλος Arr. Post
ἄγγελος ponunt C 7. 9. 37. 40. 46.
49 al. pl., Compl. ed. Copt. Arm.
Andr. 2. item (omisso ἄλλος) 36.

^v ἦλθε 46. + αὐτοῖς 13. 39
al.

CAPUT XIV.

Ἐπεσεν, ^x ἔπεσε Βαβυλὼν ^y ἡ μεγάλη· ^z ὅτι ^{ex recens. Scholasticana.}
ἐκ τοῦ οἴνου ^{a b} τοῦ θυμοῦ τῆς πορνείας ^c αὐ-
9 τῆς ^d πεπότικε πάντα ^e ἔθνη. Καὶ ^f ἄλλος
ἄγγελος τρίτος ἠκολούθησεν ^h αὐτοῖς, λέγων
ἐν φωνῇ μεγάλη· Εἴ τις ⁱ προσκυνεῖ τὸ θηρίον
καὶ ^k τὴν εἰκόνα αὐτοῦ, ^l καὶ λαμβάνει ^m χά-
ραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα

^x alex. = ἔπεσε. ^y rec. + ἡ πόλις. ^z rec.
τρίτος ἄγγελος. ⁱ rec. τὸ θηρίον προσκυνεῖ.

^w + ἐν φωνῇ μεγάλῃ 39. 46
al.

^x = BC 7. 13. 14. 16. 29. 33.
34. 35. 38. 39. 40. 41. 46. 48. 50
al. pl., edd. Ar. pol. Copt. Æth.
Slav. ms.

^y + ἡ πόλις rec. c. edd. pl. sed
= ABC 2. 13. 37. 38. 40. 41. 42.
46. 49 al. pl., Compl. edd. Syr.
Arr. Copt. Arm. Slav. ms. Vulg.
Andr. Areth. (in comm.) Primas.
Tychon.

^z = 2. 7. 12. 13. 14. 16. 29. 37.
39. 42. 46. 47. 48. 49 al. pl., Compl.
ed. Ar. pol. Arm. Slav. ms. Pri-
mas. ἢ AC 26. 33. 34. 35. 38.
50* al. plur., Syr. Æth. Vulg. καὶ
Erp. ὅτι 36 al.

^a + inebriante Arm.

^b = Erasm. Vulg. ms. Andr. 1.
(in textu) Primas. (in comm.) Ty-
chon. Cassiod. ἐκ τοῦ θυμοῦ, ἐκ
τῆς Arm.

^c ταύτης B 2. 7. 13. 29. 30. 32.
33. 34. 35. 39. 40. 41. 48. 50 al.
pl. + ἥς 37. 47 al. + καὶ Slav.
3. non 4.

^d πέπτωκε 12. Copt. πεπότικε

πάντα τὰ ἔθνη = Primas. in textu.
πεπότικε = in comm.

^e + τὰ A 7. 12. 13. 16. 30. 32.
36. 37. 38. 40. 49 al. pl. Compl.
ed. Andr. Areth.

^f + ἰδοὺ Slav. ms.

^g τρίτος ἄγγελος rec. c. edd. pl.
sed ἄλλος ἄγγελος. τρίτος AC 2. 7.
13. 16. 29. 30. 32. 36. 37. 38. 39.
40. 41. 42. 46. 47. 48. 49. 50. 55
al. plur., Compl. ed. Syr. Ar. pol.
Copt. Arm. Slav. ms. Tol. Vulg.
ms. Andr. ἄλλος ἄγγελος 14. ἄγ-
γελος 12.

^h αὐτοῖν Slav. ms. αὐτῷ A Slav.
ed. Primas. τῷ δευτέρῳ ἀγγέλῳ
Slav. ms.

ⁱ τ. θ. π. rec. c. codd. plur. sed
π. τ. θ. AC 2. 13. 14. 16. 29. 33.
37. 39. 40. 41. 42. 49 al. plurimi,
Compl. Syr. Arr. Vulg. Andr.
Areth. Primas. προσκυνήσει τὸ
θηρίον 38. θηρίον | ποτήριον 14.
θυσιαστήριον A.

^k τῇ εἰκόνι 39.

^l = C 14. ἢ καὶ χάραγμα ση-
μείου αὐτοῦ λαμβ. Arm.

^m + τὸ 28. 35. 36. 37 al.

APOCALYPSIS.

ex recens. Sololiani. αὐτοῦ· ^α Καὶ αὐτὸς'' πίνεται ^ο ἐκ τοῦ ^ρ οἴνου'' 10
τοῦ θυμοῦ ^α τοῦ θεοῦ'', ^ι τοῦ κεκερασμένου
ἀκράτου ^α ἐν τῷ ποτηρίῳ'' τῆς ὀργῆς ^ι αὐτοῦ'',
καὶ ^α βασανισθήσεται'' ἐν πυρὶ καὶ θείῳ ἐν-
ώπιον ^ι τῶν'' ^α ἁγίων'' ἀγγέλων καὶ ἐνώπιον
^ι τοῦ ἁρνίου''. Καὶ ὁ καπνὸς ^ι τοῦ βασα- 11
νισμοῦ'' ^α αὐτῶν'' ^α εἰς αἰῶνας αἰώνων ἀναβαί-
νει''. καὶ οὐκ ἔχουσιν ἀνάπαυσιν ^ι ἡμέρας καὶ
νυκτὸς'' οἱ προσκυνοῦντες τὸ θηρίον ^ο καὶ ^α τὴν
εἰκόνα'' αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα
τοῦ ὀνόματος αὐτοῦ. ^ο Ὡδε ^ι ὑπομονὴ τῶν ἁγίων 12
ἐστίν, ^ε ^ι οἱ τηροῦντες'' τὰς ἐντολὰς ^ι τοῦ θεοῦ'',

^α rec. ἀναβαίνει εἰς αἰῶνας αἰώνων.

^ε rec. + ὥδε.

^α οὕτως Arm.

^ο + calicem Slav. ms.

^ρ αἵματος 38.

^ι αὐτοῦ 14.

^ι + καὶ 50^α.

^ο ἐκ τοῦ ποτηρίου A 16. 39 al.

^ι = Arm.

^α βασανισθήσονται A 8. 14. 38
al.

^ι = 38.

^α = A 26. Copt. Vulg. ms.
αὐτοῦ Æth. Post ἀγγ. pon. C 14.
38 al. Erasm. Syr. Slav. Vulg.
(non Luxon.) Et ante et post
ἀγγ. repetit 38. τῶν ἁγίων ἀγγέ-
λων καὶ ἐνώπιον | θεοῦ καὶ Arm.

^ι τοῦ θρόνου Syr. τῶν ἁγίων
καὶ τοῦ ἁρνίου Ar. pol.

^ι = Arm.

^α αὐτοῦ 7. 16. 39. 41. 42. 49
al. plurimi, Lips. 4. Areth. = 40.

^α = 39. ἀν. εἰς α. αἰών. rec. c.
cdd. pl. sed ε. α. α. ἀν. AC 2. 12.
13. 14. 29. 33. 37. 38. 40. 41. 42.
46. 49 al. plur., Compl. ed. Syr.
Luxon. Tol. Vulg. ms. Andr. Areth.
Cypr. (semel) Ansb. αἰῶνας |
αἰῶνα 14. 48 al. plur., Erasm. Erp.
Andr. (in comment.) Areth.

^ι post θηρίον pon. Arm. Ante
ἀνάπαυσιν pon. 38.

^ο καὶ οἱ προσκυνοῦντες τὴν εἰ-
κόνα καὶ λαμβάνοντες τὸ χάραγμα
καὶ τὸ ὄνομα αὐτοῦ Arm. καὶ εἴ-
τις . . . αὐτοῦ = Syr.

^α τῇ εἰκόνι 39.

^ο Vs. 12 = 12.

^ι + ἡ A 7. 9. 13. 16. 30. 32.
37. 38. 40. 41. 42. 47. 49. 50 al.
pl., edd. Andr.

^ε + Ὡδε rec. c. cdd. pl. sed =
ABC 2. 9. 13. 14. 29. 33. 38. 40.

CAPUT XIV.

13 καὶ τὴν πίστιν ^k Ἰησοῦ ¹. Καὶ ἤκουσα ^m φωνῆς ^{ex vocans. Scholasticā.}
ἐκ τοῦ οὐρανοῦ, λεγούσης ⁿ. Γράψον· μακάριοι
οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ^o ἀπάρτι·
Ναὶ, λέγει" τὸ πνεῦμα, ^p ἵνα ἀναπαύσωνται
^q ἐκ τῶν κόπων" αὐτῶν· ^r τὰ δὲ" ἔργα αὐτῶν
ἀκολουθεῖ μετ' αὐτῶν.

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ
" τὴν νεφέλην" ^t καθήμενον ὅμοιον" ^u υἱῷ" ἀν-
θρώπου, ^v ἔχων" ἐπὶ ^w τῆς κεφαλῆς" αὐτοῦ
στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέ-

ⁿ rec. + μοι.

^r alex. τὰ γὰρ.

^t rec. καθήμενος ὅμοιος.

41. 42. 47. 48. 50 al. plur., edd.
Syr. Erp. Copt. Æth. Slav. ed.
Vulg. Andr. (in comm.) Areth.
Primas. ^δτι s. ὡς Slav. ms.

^b τῶν τηρούντων 36. 38 al.

ⁱ = Erasm. *ejus* Vulg. ms.

^k + τοῦ 37.

^l + χαρήσονται 17*. Slav. ms.
χαρήσονται εἰς τὸν αἰῶνα Slav. ms.

^m φωνὴν . . . λέγουσαν 40. φ.
λεγούσης μοι ἐκ τ. οὐρ. 38.

ⁿ + μοι rec. c. codd. pl. sed =
ABC 2. 7. 9. 13. 14. 16. 29. 33.
34. 35. 39. 41. 42. 48. 50 al. plu-
rimi, edd. Syr. Arr. Copt. Æth.
Lips. ms. Vulg. ms. Areth. Beda.
Ansb. Haymo. Joachim. Correcto-
rium.

^o ἀπάρτι λέγει ναὶ 2. 9. 13. 14.
29. 30. 32. 37. 40. 41. 42. 48 al.
pl. Compl. Ar. pol. ἀπάρτι λέγει
ναὶ 5. 11. 17. 49. 50 al. plurimi.
ἀπάρτι ναὶ λέγει 4. *Amodo* (*Ab-*
hinc) *jam* (*etiam* s. *et jam*) *dicit*

Vulg. Primas. Aug. ἀπάρτι καὶ
λέγει 33. 35. 36 al. ἀπάρτι τοῦτο
λέγει Arm. ἀπάρτι λέγει 16. 34.
39 al.

^p + 40.

^q ἀπὸ τῶν ἔργων 14.

^r τὰ γὰρ AC 18. 26. 38 al. Syr.
Vulg. Primas. Aug. καὶ τὰ Arr.
δτι μόνον τὰ Arm. τὰ Copt.

^s τῇ νεφέλῃ 41.

^t καθήμενος ὅμοιος rec. c. codd.
plur. sed ὅμοιον AC 2. 9. 13. 14.
29. 32. 33. 38. 40. 41. 42. 48. 50
al. plur., edd. Slav. ms. Synops.
Areth. καθήμενον ὅμοιος 30. καθ-
ήμενος ὁμοίως 39. καθήμενον υἱὸν
Tychon.

^u = 40. υἱὸν A 2. 9. 14. 30.
32. 33. 41. 42. 50 al. pl. υἱῶν 28.
υἱοῦ 26.

^v ἔχοντα 29. 42** al. Slav. ms.
ἔχοντι 38.

^w τὴν κεφαλὴν A 29. 30. 38. 40.
47 al. pl.

APOCALYPSIS.

^{ex recens. Scholasticā.} πανον ^z ὁξύ". Καὶ ὁ ἄλλος ἄγγελος" ἐξῆλθεν 15
^z ἐκ τοῦ ναοῦ", κράζων ἐν ^z φωνῇ μεγάλῃ"
^b τῷ καθήμενῳ" ἐπὶ τῆς νεφέλης· ὁ Πέμψον ^d τὸ"
 δρέπανόν σου, καὶ θέρισον, ὅτι ἦλθεν ὁ ἥ ὥρα
^e τοῦ" ^z θερίσαι", ὅτι ἐξηράνθη ὁ θερισμὸς τῆς
 γῆς. ^b Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ ¹ τὴν νε- 16
 φέλην" τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ
 ἐθερίσθη ἡ γῆ. ^z Καὶ ἄλλος ἄγγελος ἐξῆλθεν 17
 ἐκ τοῦ ναοῦ ¹ τοῦ" ^m ἐν τῷ οὐρανῷ", ἔχων καὶ
 αὐτὸς δρέπανον ὁξύ. Καὶ ἄλλος ἄγγελος ⁿ ἐξ- 18
 ἦλθεν" ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν
^p ἐπὶ" τοῦ πυρός ^q· ^z καὶ" ἐφώνησε ^r κραυγῇ"

^a rec. μεγάλη φωνῇ.

^o rec. + σοι.

^z = 40. + λίαν 36.

^y ἄγγελος ἄλλος 38.

^z = 29. Areth. (in comm. ad h. l. sed ad vs. 17. agnoscit ἐκ τοῦ ναοῦ) Primas. Post κράζων pon. A. ἐκ τοῦ οὐρανοῦ 7. 12. 16. 38. 46. 47. 49 (in textu, sed ναοῦ in marg.) al. plur., Ar. pol. Arm. Andr.

^a μεγάλη φωνῇ rec. c. codd. plur., sed μ. φ. AC 2. 13. 14. 32. 33. 37. 42. 49 al. plur., Compl. ed. Arm. Vulg. Andr. Areth. = Primas.

^b qui sedes Arm.

^c πέμψον . . . τῆς γῆς et vs. 16. ὁ καθήμενος ἐπὶ τὴν νεφέλην = Syr. ὅτι ἐξηράνθη ὁ θερισμὸς = Grp.

^d τὸν 13.

^e + σοι rec. c. codd. plur. sed = AC 2. 9. 13. 14. 29. 37. 38. 40. 41. 42. 49 al. plur., Compl. ed. Arr. Copt. Æth. Arm. Slav. Vulg.

Andr. 2. Areth. Primas. σου 12. 17. 36 al. Andr. 1.

^f = AC 2. 13. 14. 16. 32. 47. 48. 50 al. plur., Erasm. ed. Andr. Areth.

^z θερισμοῦ 38. 41 al.

^b Vs. 16 = Arm. ed. Venet.

¹ τῇ νεφέλῃ 13.

^z Vs. 17. = 50³ al.

¹ = 40. αὐτοῦ 46.

^m οὐρανοῦ 12. ἐν οὐρανῷ C.

ⁿ = A Vulg. ms. Ansb. Rupert. item Primas.

^o + ὁ A (Syr. Copt. Arm. Vulg.)

^p = 38.

^q + καὶ ὕδατος Vulg. ms.

^z = Vulg. ms. Rupert.

^r ἐν κραυγῇ 2. 7. 14. 16. 29. 39. 47. 48. 50 alii plurimi, edd. Areth. φωνῇ AB 38. Ar. Æth. Arm. Vulg.

CAPUT XIV.

μεγάλη ¹ τῷ ἔχοντι τὸ δρέπανον ² τὸ ὄξυ", λέ- ^{ex recens. Scholziatá.}
γων· ³ Πέμψον σου τὸ δρέπανον τὸ ὄξυ", καὶ
τρύγησον τοὺς βότρυας ⁴ τῆς ἀμπέλου" τῆς γῆς,
19 ὅτι ⁵ ἤκμασαν αἱ σταφυλαὶ" ⁶ αὐτῆς". Καὶ
⁷ ἔβαλεν" ὁ ἄγγελος τὸ δρέπανον αὐτοῦ ⁸ εἰς
τὴν γῆν", καὶ ἐτρύγησε ⁹ τὴν ἀμπελον τῆς γῆς"
καὶ ἔβαλεν εἰς ¹⁰ τὴν" ¹¹ ληνὸν" ¹² τοῦ θυμοῦ"
20 τοῦ θεοῦ ¹³ τὸν μέγαν". ¹⁴ Καὶ ἐπατήθη ἡ ληνὸς
¹⁵ ἔξωθεν" τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ¹⁶ ἐκ ¹⁷ τῆς"

¹ const. ἤκμασεν ἡ σταφυλή. ⁷ const.
τῆς γῆς. ¹ rec. τὴν μεγάλην. ^h rec. ἔξω.

¹ + τῷ ἀγγέλῳ Arm. Slav. ms.

² = 12.

³ = Arm.

⁴ = Erasm. Steph. 3.

⁵ ἤκμασεν ἡ σταφυλή B 2. 9. 13.
14. 29. 33. 34. 35. 41. 42. 43. 48.
50 al. plurimi, edd. Arr. Æth.
Areth.

⁶ τῆς γῆς 2. 9. 13. 14. 16. 29.
33. 34. 35. 39. 40. 41. 42. 43. 48.
50 al. pl., Syr. Æth. Areth. ἐν
αὐτῇ Arm.

⁷ ἔξέβαλεν 2. 7. 9. 13. 29. 30.
32. 33. 34. 35. 48. 50 al. pl., edd.
Areth.

⁸ = Vulg. ms. Andr. 2. ἐπὶ
τῆς γῆς 38.

⁹ τὴν σταφυλὴν ἐν αὐτῇ Arm.
sed in ora edd. Const. et Amst.
extat ἐν τῇ γῇ. ἀμπελον | ἀγγε-
λον 41.

¹⁰ τὸν 12. 13** 32** 36. 49**
al. pl.

¹¹ ἀλῶναν C. + τοῦ οἴνου 38.

¹² = 39. 47*. 49* al. pl., Arm.

¹ τὴν μεγάλην rec. c. codd. pl.
sed τὸν μέγαν AC 2. 9. 13. 14. 18.
29. 30. 32. 38. 40. 41. 42. 43. 48.
49*. 50. 50² al. plurimi, Compl.
ed. Areth. Tychon. Græca ex-
emplaria ap. Primas. et Ansb. =
12. 34 al. Æth. Ante τοῦ θυμοῦ
pon. Slav. ms. τοῦ μεγάλου θυμοῦ
τοῦ θεοῦ Slav. ms. ed. (Syr.) λη-
νὸν τοῦ θεοῦ τοῦ θυμοῦ τοῦ μεγάλου
36.

¹⁵ καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ
ἄχρι τῶν χαλινῶν τῶν ἵππων καὶ
ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως
ἀπὸ σταδίων ¹⁶ αχ. 39. καὶ ἐπατήθη
... πόλεως = 12. ἔξω τῆς ...
τῆς ληνοῦ = Syr.

^h ἔξω rec. c. codd. plur. sed
ἔξωθεν AC 2. 7. 9. 13. 14. 16. 29.
33. 40. 41. 42. 43. 49 al. pl., Compl.
ed. Areth. (in textu.)

¹ τοῦ 42.

^h καὶ μῆκος αὐτοῦ Arm.

¹ In cod. 27. notatur: ἐν ἀλλῳ,
δισχιλίῳ· decem et sex stationes s.

APOCALYPSIS.

αε reccens. ληνου ἄχρι τῶν χαλινῶν τῶν ἵππων ^κ ἀπὸ''
Scholsianā. σταδίων ^ι γιλίων ἐξακοσίων''.

XV. Καὶ εἶδον ἄλλο σημεῖον ἔν τῷ οὐρανῷ¹
 ἡ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ, ἔχον-
 τας πληγὰς ὁ ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν ἡ ἀν-
 ταῖς ἔτελέσθη ὁ θυμὸς τοῦ θεοῦ. Καὶ εἶδον²
 ὡς θάλασσαν ἡ ὑαλίνην μεμιγμένην πυρὶ, καὶ
 τοὺς νικῶντας ἡ ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης
 αὐτοῦ, ἡ καὶ ἡ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος
 αὐτοῦ, ἡ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ἡ ὑαλί-
 νην, ἡ ἔχοντες ἡ κιθάρας τοῦ θεοῦ. Καὶ³
 ᾄδουσι τὴν ψῆδὴν ἡ Μωϋσέως ἡ δούλου τοῦ

^t rec. + ἐκ τοῦ χαράγματος αὐτοῦ.

² rec. Μωσέως.

milliaria Æth. *ἐξακοσίων* = C
11. *διακοσίων* 26. *ἐκατὸν καὶ ἐξ*
Arm. + *ἐξ* Andr. 1.

m = Arm.

² μέγαν 37.

⁹ = 36. Ante πλγγ. transp.
38 al.

^p ταύταις 17. 28 al. Andr. 1.

^a ὑελίγην 18.

^ε ἐκ τῆς εἰκότος καὶ ἐκ τοῦ θηρίου
αὐτοῦ B 2. 13. 14. 29. 30. 32. 40.
41. 42. 43. 48. 50 al. plurimi. ἐκ
τοῦ θηρίου καὶ ἐκ τῆς εἰκότος καὶ ἐκ
τοῦ θηρίου. αὐτοῦ 33. ἐκ ante τῆς
= 7. 16. 38. 39 alii. αὐτοῦ =
Arm.

 $\gamma = 14.21$ al.

¹ + ἐκ τοῦ χαράγματος αὐτοῦ
rec. c. odd. pl. sed = ABC 2. 7.
9. 14. 16. 29. 37. 38. 40. 41. 42.
43. 48. 49. 50. 50³ al. pl., Compl.

ed. Syr. Arr. Copt. Æth. Vulg. Andr. (in comment.) Areth. (in comm. semel) Haymo. Rupert. Post *ὁνόματος αὐτοῦ* pon. Arm. Habet, sed cum additamento (καὶ ἐκ τοῦ χαράγματος τοῦ ὁνόματος αὐτοῦ, καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὁνόματος αὐτοῦ) 33. Habet, sed omittit sequentia, (cf. not. *) 39. (Habet 34. 35. 36. 47 al. Slav. Andr. (in textu) Areth. (in textu et semel in comm.)).

^u + καὶ 12. 13. 28. 33. 47 al.
pl., Areth.

^v = 16. 39 al. Vulg. ms. Primas. Rupert.

• ἐλάνην 13.

¹ ἔχοντας 13.

† τὰς 2. 16. 32. 35. 39. 42.
43. 48. 50 al. pl., Areth.

² Μωσέως rec. c. codd. pl. sed

CAPUT XV.

θεοῦ, καὶ τὴν ψδὴν τοῦ ἀρνίου, λέγοντες· Με- ex recens. Scholziand.
γάλα καὶ θανμαστὰ τὰ ἔργα σου, κύριε ^{b c} ὁ
θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθινὰ αἱ
4 ὁδοί ^d σου ὁ βασιλεὺς τῶν ἔθνων. Τίς οὐ
μὴ φοβηθῇ ⁱ σε, ^e κύριε, καὶ ^h δοξάσῃ τὸ
ὄνομά σου; ὅτι μόνος ⁱ ὁστος ὅτι ^k πάντα τὰ
ἔθνη ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου ^l.
5 ὅτι τὰ δικαίωματά σου ἐφανερώθησαν. ^m Καὶ
μετὰ ταῦτα εἶδον, καὶ ⁿ ἠνοίγη ὁ ναὸς τῆς σκη-

^o rec. ἀγίων.

ⁱ alex. = σε.

^h alex. δοξάσει.

ⁱ const. ἅγιος.

^k const. πάντες.

ⁿ rec. + ἰδοὺ.

Μωϋσέως A 2. 14. 16. 32. 33. 37.
38. 42. 49 al. plurimi, Compl. ed.
Andr. l.

^a + τοῦ A 7. 10. 12. 37. 38.
47. 49 al. plurimi, Compl. ed.
Andr.

^b + λέγοντες 40.

^c = 16. 39 al. Primas. + ἡμῶν
Slav. ms.

^d σοι 2.

^e ἀγίων rec. c. codd. pl. sed ἐθ-
νῶν AB 7. 9. 12. 13. 14. 16. 29.
33. 37. 38. 40. 41. 42. 43. 49 al.
pl., Compl. ed. Ar. pol. Copt. Æth.
(πάντων τῶν ἐθνῶν Arm. Primas.)
Slav. ms. Andr. Areth. Cypr. Ambr.
Ansbert. in comm. τῶν αἰώνων C
18. Syr. Erp. Arm. ed. in m. Vulg.
Liturgia Jacobi. Tychon. Beda.

^f = ABC 12. 14. 36. 47 al. pl.,
Erasm. (Erp.) Æth. Arm. Tol.
Vulg. ms. Andr. (legit Slav.) Cypr.
Ambr. Primas.

^g = 14. Æth. Arm. Demidov.
Cypr. Ambr. Primas. Conf. not. ^l.

^h δοξάσει AC 9. 13. 16. 32. 39.
43. 47. 48. 50 al. pl., edd. Areth.

ⁱ ὁστος B 2. 7. 9. 13. 14. 16. 29.
33. 34. 35. 37. 39. 40. 41. 42. 43.
48. 49. 50 al. pl., Compl. ed. Slav.
ms. Andr. 2. *pious et sanctus et*
justus Syr. pol. *pious et justus* Syr.
sanctus et pious Demidov. ὁστος
καὶ ἄξιος προσκυνήσεως Arm. +
εἰ 10. 36. 37. 49 al. Compl. Syr.
Vulg. (non Tol.) Latini. Ante
ὁστος idem addunt 38. 47 al. Ar.
pol. Andr. 2.

^k πάντες B 2. 7. 9. 13. 14. 16.
29. 33. 34. 35. 39. 40. 41. 42. 43. 47.
48. 50 al. pl., edd. Ar. pol. Sed
rec. habent A 12. 36. 37. 38. 49
al. Syr. Erp. Copt. Arm. Vulg.
Andr. (in textu et comm.) Cypr.
Primas. Ambr. item, sed πάντως
Areth.

^l + κύριε Æth. Arm.

^m = 40.

ⁿ + ἰδοὺ rec. c. codd. pl. sed
= ABC 2. 7. 9. 12. 13. 14. 16. 29.

APOCALYPSIS.

ex recens. Scholziaanā. νῆς ^p τοῦ μαρτυρίου ἔν τῷ οὐρανῷ. Καὶ ^a ἕξ-6 ἦλθον οἱ ^r ἑπτὰ ἄγγελοι ^s οἱ ^t ἔχοντες ἑπτὰ πληγὰς ^u ἐκ τοῦ ναοῦ, ^v ἐνδεδυμένοι ^w λίνον καθαρὸν ^x λαμπρὸν, καὶ περιεζωσμένοι ^y περι ^z τὰ στήθη ζώνας χρυσᾶς. Καὶ ^z ἐν ⁷ ^a ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἄγγελοις ἑπτὰ φιάλας ^b χρυσᾶς, ^c γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων ^d. Καὶ ἐγεμίσθη ὁ ναὸς ^e καπνοῦ ⁸

^s rec. = οἱ.

^x rec. + καὶ.

33. 37. 38. 39. 40. 41. 42. 43. 49 al. pl., Compl. ed. Syr. Æth. Arm. Slav. ms. Andr. Areth.

^e *sanctuarium ejus quod in celo* Æth. ὁ ναὸς τῆς σκηνῆς | ὁ ναὸς 50². *tabernaculum* Tychon. (in textu.) ναὸς + τοῦ θεοῦ 36.

^r = 6. 11 al.

^a ἐξῆλθεν 2.

^r ἄγγ. οἱ ἑπτὰ 13.

^s = rec. c. codd. plur. sed + A 2. 13. 14. 16. 30. 32. 33. 37. 38. 39. 40. 41. 42. 43. 47. 49. 50 alii plur., Compl. ed. Andr. 1. Areth. ἔχοντες . . . ναοῦ = 29.

^t ἔχοντας 13.

^u = B 2. 9. 13. 14. 30. 32. 33. 34. 35. 38. 40. 42. 48. 50 al. plur., edd. Areth. ἐκ τοῦ οὐρανοῦ 10. 49 al. Compl. ἐκ τοῦ ναοῦ ante οἱ ἔχοντες pon. Slav. ed. Post ἐνδεδυμ. pon. Arm.

^v + οἱ ἦσαν B 2. 7. 9. 13. 14. 29. 33. 35. 37. 38. 39. 40. 41. 43. 46. 49 al. pl., Compl. ed. (Syr.) Areth. οὗ ἦσαν 17*. καὶ ἦσαν Slav. ms. καὶ Arm.

^w λίθον AC 38*. 48 al. Slav. ms. Lips. 4. 5. 6. Demidov. Vulg. ms. Utrumque laudant Andr. in comm. Beda. Ansb. Haymo. λινούν B 14. 18. 36 al. = Æth. Erp.

^x + καὶ rec. c. codd. plur. sed = ABC 13. 37. 38. 39. 40. 41. 42. 43. 49 al. plur., Erasm. ed. Syr. Arr. Copt. Slav. ms. Tol. Vulg. ms. Andr. Areth. Ansb. Rupert. ^y = 12. Erasm. ed. Vulg. ms. Andr. (in textu et comm.) ἐπὶ 28.

^z = 7. 12. 16. 50² al. Arm. Andr. (in textu et comment.)

^a = 11. 12. 16 al. Erasm.

^b = Arm. Andr. (in comm.) Primas. Rupert.

^c = 9. 27 al.

^d + ἀμήν 12. 28. 46 al. Slav. ms.

^e + ἐκ τοῦ 2. 9. 12. 13. 14. 29. 30. 32. 33. 35. 36. 40. 41. 42. 43. 48. 50 al. pl., Syr. Areth.

^f = 13. 33. 35 al. Demidov.

^g = 39.

CAPUT XVI.

ἔκ τῆς δόξης ⁸ τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως ^{ex recens. Scholizianā.}
 αὐτοῦ ^h καὶ οὐδεὶς ¹ ἠδύνατο ^κ εἰσελθεῖν ² εἰς
 τὸν ναὸν, ἄχρι τελεσθῶσι αἱ ¹ ἑπτὰ ³ πληγαὶ
 1 τῶν ^m ἑπτὰ ⁴ ἀγγέλων. XVI. Καὶ ἤκουσα
 "μεγάλης" φωνῆς ^o ἐκ τοῦ ναοῦ, λεγούσης
 τοῖς ἑπτὰ ἀγγέλοις ^p Ὑπάγετε ^q καὶ ^r ἐκχέ-
 ατε ² τὰς ^s ἑπτὰ ^t φιάλας τοῦ θυμοῦ ^u τοῦ θεοῦ
 2 "εἰς τὴν γῆν". Καὶ ἀπῆλθεν ὁ πρῶτος ^v, καὶ
 ἐξέχεεν τὴν φιάλην αὐτοῦ ^w εἰς ^x τὴν γῆν καὶ
 ἐγένετο ἔλκος ^y κακὸν καὶ ^z πονηρὸν ¹ ἐπὶ ² τοὺς

ⁿ rec. φωνῆς μεγάλης. ^a rec. = ἑπτὰ.

^w rec. ἐπὶ. ^y rec. εἰς.

^h + καὶ τίς ἐνέγκει τὸν θυμὸν
 αὐτοῦ 28.

¹ ἠδύνατο 2.

^κ εἰσελθεῖν 39.

¹ = 12. 36. 38 al.

^m = 10. 12. 17. 18. 38. 49 al.
 pl., Compl. Slav. Andr.

^o φ, μ. rec. c. codd. plur. sed
 μεγάλης φωνῆς ABC 13. 14. 41.
 42. 43. 48. 50 al. pl., Areth.

^o = B 2. 7. 9. 14. 16. 29. 30.
 39. 41. 42. 43. 47. 48. 50 al. pl.,
 edd. Syr. (habet Syr. pol.) Ar.
 pol. Slav. ms. Areth. Post λε-
 γούσης pon. Andr. 1. ἐκ τοῦ οὐ-
 ρανοῦ 13. Erp. Copt. Tol. Demi-
 dov. Lips. 6. Vulg. ms.

^p ὑπάγε 2.

^q = 7. 12. 16. 36. 37. 39. 41.
 42. 49 alii plur., Erasm. Compl.
 ed. Copt. Arm. Lips. 4. Vulg. ms.
 Andr. 1. Rupert. ὑπάγετε καὶ =
 Tol.

^r ἐκχέετε AC 12. 14 al. Erasm.

^a = rec. c. codd. pl. sed +
 ABC 2. 7. 9. 13. 14. 16. 29. 36.
 38. 39. 40. 41. 42. 43. 48. 50 al.
 pl., edd. Syr. Arr. Arm. Vulg.
 Andr. 2. Areth.

¹ = 12. Erasm.

^u = Copt.

^v + ἄγγελος 12. 28. 33. 35. 36
 al. Arr. Æth. Arm. Slav. Vulg.
 ms. et ed. Sixt. Andr. 1.

^w ἐπὶ rec. c. codd. plur. sed εἰς
 AC 2. 7. 9. 12. 13. 14. 16. 29. 36.
 38. 39. 40. 41. 42. 43. 47. 48. 50
 al. plur., edd. Syr. Ar. pol. Vulg.
 Areth. (in textu) Primas. ἐπὶ
 τῆς γῆς = Arm. sed hab. ed. Ve-
 net.

^z = Copt. Arm. Slav. ms. Andr.
 2. (et in comment.) Areth. (in
 comment.) κακὸν = A.

^y εἰς rec. c. cdd. pl. sed ἐπὶ AC
 2. 7. 9. 13. 14. 16. 29. 38. 39. 40.
 41. 42. 43. 47. 48. 50 al. plur., edd.
 Syr. Arr. Arm. Areth. Primas.

APOCALYPSIS.

ex recens.
Scholesiana.

ἀνθρώπους τοὺς ἔχοντας * τὸ χάραγμα τοῦ θη-
ρίου", καὶ * τοὺς" ^b προσκυνοῦντας τῇ εἰκόνι
αὐτοῦ". Καὶ ὁ δεύτερος ^c ἄγγελος" ἐξέχεε ³
τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένε-
το ^d αἷμα ὡς" νεκροῦ, καὶ πᾶσα ψυχὴ ^e ἀπέ-
θανεν ἐν τῇ θαλάσῃ". Καὶ ὁ τρίτος ^f ἐξέχεε ⁴
τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ ^h εἰς"
τὰς πηγὰς τῶν ὑδάτων· καὶ ⁱ ἐγένετο" αἷμα.
Καὶ ἤκουσα ^k τοῦ ἀγγέλου ^l τῶν ὑδάτων" λέ- ⁵
γοντος· Δίκαιος ^{m n} εἶ", ὁ ὢν καὶ ^o ὁ" ^p ἦν",

^b rec. τῇ εἰκόνι αὐτοῦ προσκυνοῦντας. ^c rec.
+ ζῶσα. ^f rec. + ἄγγελος. ^m rec. + κύριε.

* τοῦ θηρίου τὸ χάραγμα 39.

* = 39.

^b τῇ εἰκόνι αὐτοῦ προσκυνοῦντας
rec. c. codd. pl. sed π. τ. εἰκ. α.
AC 2. 13. 37. 38. 40. 42. 43. 49
al. plurimi, Compl. ed. Arm. Vulg.
Areth. Andr. 1. Primas. προσκυ-
νοῦντες τῇ εἰκόνι αὐτοῦ 39.

^c = AC 18. edd. Æth. Tol.
Vulg. ms. Primas. Tychon. Beda.
Ansb.

^d ὡς αἷμα 12. 39 al. ὡς = 46.
Arm.

^e + ζῶσα rec. c. codd. plur.
sed = 2. 9. 12. 13. 14. 16. 29. 30.
32. 33. 35. 40. 47. 48. 50. 50² al.
pl., Slav. ms. Primas. ζῶης AC.
^f ἐν τῇ (ἢ ἐν τῇ Arm.) θαλάσῃ
ἀπέθανε 28. Arm. ἀπέθανε τὰ (τῶν
Syr. quidam. ἢ Slav. ms.) ἐν τῇ
θαλάσῃ AC Syr. Slav. ms. +
sicut factum est in Ægypto Slav.
ms.

^f + ἄγγελος rec. c. cdd. pl. sed
= AC 2. 7. 9. 13. 14. 16. 29. 39.

40. 41. 42. 43. 47. 48 al. plur.,
edd. Ar. pol. Æth. Vulg. (non
Lips. 4. nec ed. Sixt.) Areth. Pri-
mas.

^h = AC 10. 43. 49 al. perm.,
Compl. Copt. Primas. Ansb. ἐπὶ
18.

ⁱ ἐγένοντο A 36. Syr. (Arr.
Æth.) Copt. Primas. Ansb. Hay-
mo. + εἰς Andr. 2.

^k angelos aquarum dicentes Pri-
mas.

^l = Erasm. Arm.

^m + κύριε rec. c. codd. pl. sed
= AC 2. 14. 37. 38. 39. 40. 42.
46. 49 al. pl., Compl. ed. Syr. Ar.
pol. Copt. Slav. ms. Tol. Demid.
Vulg. ms. Andr. Areth. Primas.
Beda. Ansb. (alicubi) Haymo.
Rup. Joachim. δίκαιός ἐστι κύριος
Arm.

ⁿ ἦν 40.

^o ὁ B 2. 14. 30. 40. 41. 42. 43
al. pl.

^p ὢν 40. 41. 42. 43 al. pl.

CAPUT XVI.

6 ^α ὁ ^β ὁσῖος^γ, ὅτι ταῦτα ἔκρινας· Ὅτι αἷμα^δ ^ε αἰμάτων^ς καὶ ^ς προφητῶν ἐξέχεαν, καὶ αἷμα^ς
7 αὐτοῖς ἔδωκας πιεῖν· ἄξιοί ^ς εἰσι. Καὶ ἤκουσα
^ς τοῦ θυσιαστηρίου λέγοντος· Ναὶ, κύριε ὁ
θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ
8 κρίσεις σου. Καὶ ὁ τέταρτος ^ς ἐξέχεε τὴν φιά-
λην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ
9 καυματίσαι ^ς τοὺς ἀνθρώπους ἐν πυρί^ς. Καὶ
ἐκαυματίσθησαν οἱ ἄνθρωποι καὶ μέγα, καὶ
ἐβλασφήμησαν ^ς οἱ ἄνθρωποι^ς ^ς τὸ ὄνομα τοῦ

^α rec. + καὶ.

^α alex.=δ.

^β rec. + γὰρ.

^β rec. + ἄλλου ἐκ.

^γ rec. + ἄγγελος.

^γ rec.=οἱ ἄνθρωποι.

^α + καὶ rec. c. codd. plur. sed
= ABC 2. 7. 9. 12. 13. 14. 16.
29. 30. 35. 37. 38. 39. 49 alii plur.,
Compl. ed. Arm. Slav. ms. Vulg.
Andr. Areth.

^β = ABC 2. 7. 9. 13. 14. 16.
29. 30. 32. 38. 40. 41. 42. 43. 48.
50 al. pl., edd. Syr. Arm.

^γ καὶ ὁ ὁσῖος | καὶ ὁ ἐσόμενος
Cod. ap. Bezan, edd. = Copt.
+ ἐν τοῖς ἔργοις αὐτοῦ Arm. coll.
not. ^δ.

^δ αἵματα 39.

^ε = 36.

^ς = 40. διὰ τοῦτο Arm.

^ς + γὰρ rec. c. codd. pl. sed
= AC 2. 13. 37. 38. 39. 40. 41.
42. 43. 46. 49 al. plur., Compl. ed.
Copt. (Arm.) Slav. ms. Tol. Andr.
ὅτι s. οἱ s. ὡς s. καὶ ἄξιοι Alii.

^ς + ἄλλου ἐκ rec. c. codd. plur.
sed ABC 2. 7. 13. 14. 16. 29. 35.

37. 38. 39. 40. 41. 42. 43. 46. 49
al. plur., edd. Syr. Ar. pol. Copt.
Slav. ms. Vulg. ms. Beda. Codd.
lat. ap. Rupert. Areth. (in comm.
semel ἐκ, omisso ἄλλου) Compl.
Andr. 1. ἄλλου ἀγγέλου ἐκ De-
midon. Vulg. ms. ἄλλου ἀγγέλου
(omisso ἐκ τοῦ θυσιαστηρίου) Lips.
4. 5. 6. φωνὴν ἐκ et vox λέγουσαν
36. Arm. Erp. Primas. *Est dixit
angelus fontium aquarum: Etiam
Æth.*

^ς = 43. Arm.

^ς + ἄγγελος rec. c. codd. pl. sed
= AC 13. 16. 30. 32. 38. 39. 40.
41. 42. 43. 48. 50 al. plur., edd.
Syr. Ar. pol. Æth. Tol. Lips. 5.
Vulg. ms. Areth.

^ς ἐν πυρὶ τοὺς ἀνθρώπους 2. 13.
30. 32. 33. 39. 40. 41. 42. 43. 47.
48. 50 al. pl.

^ς = rec. c. codd. plur. sed +

APOCALYPSIS.

ex recens. Scholzianá. θεοῦ" τοῦ ἔχοντος ^α ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν. Καὶ ὁ πέμπτος ^ο ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ ¹ τὸν θρόνον" τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ^ε ἐμασσῶντο" τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, Καὶ ἐβλασφήμησαν ¹¹ τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ^η ἐκ τῶν ἐλκῶν αὐτῶν". καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. Καὶ ὁ ἕκτος ^ι ἐξέχεε ^κ τὴν ¹² φιάλην αὐτοῦ" ἐπὶ τὸν ποταμὸν τὸν μέγαν ¹ Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ ^μ αὐτοῦ", ἵνα ἐτοιμασθῇ ^η ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ" ^ο ἀνατολῶν" ^ρ ἡλίου". Καὶ εἶδον ^α ἐκ τοῦ στόμα- ¹³

^ε rec. + ἄγγελος.

^ι rec. + ἄγγελος.

¹ rec. + τὸν.

^ο const. ἀνατολῆς.

B 2. 9. 13. 14. 16. 29. 33. 35. 39. 40. 41. 42. 43. 49 al. plurimi, Compl. ed. Syr. Ar. pol. Slav. ms. Areth.

^ε ἐνώπιον τοῦ θεοῦ A. τὸν θεόν, et mox τὸν ἔχοντα Arm.

^α + τὴν A 10. 12. 36. 37. 49 al. plur., Compl. ed. Andr. 2.

^ο + ἄγγελος rec. c. codd. plur. sed = AC 2. 7. 9. 13. 14. 16. 29. 39. 40. 41. 42. 43. 47. 48. 50 alii plur., edd. Syr. Ar. pol. Æth. Tol. Lips. 5. Vulg. ms. Areth. Tychon. Beda. Ansb. Rup.

^ι τοῦ θρόνου 38.

^ε ἐμασσῶντο AC 9. 13. 37. 50 al. perm. Erasm. ed.

^η = 43. ἐκ τῶν ἐλκῶν | ἐκ τῶν ἐλκούσων 38. ex doloribus amaris Arm. vulneribus Vulg.

^ι + ἄγγελος rec. c. codd. pl. = AC 2. 7. 9. 14. 29. 38. 40. 41. 42. 43. 47. 48. 50 al. plur., Erasm. ed. Syr. Ar. pol. Æth. Tol. Lips. 5. Vulg. ms.

^κ αὐτοῦ τ. φ. 2. 13. 42 al.

¹ + τὸν rec. c. codd. plur. sed = 2. 13. 29. 30. 32. 36. 37. 38. 39. 40. 41. 42. 43. 48. 49. 50 al. pl., Compl. ed. Areth.

^μ = 12. 36 al. Erasm.

^η τοῖς ἀπὸ 36. τῶν βασιλείων τῶν | regibus venientibus Arm. regi venienti Primas. Alia translatio ap. Haym.

^ο ἀνατολῆς 2. 7. 9. 13. 14. 16. 30. 32. 33. 35. 36. 39. 40. 41. 42. 43. 47. 48. 50 al. pl., edd. Slav. ms. Areth.

^ρ = Arm.

CAPUT XVI.

τος ¹ τοῦ δράκοντος καὶ ἐκ τοῦ στόματος ² τοῦ ^{as recens. Scholziand.}
 θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου
 πνεύματα ³ τρία ἀκάθαρτα ⁴ ὡς βάτραχοι ⁵ ⁶.
 14 Εἰσὶ γὰρ πνεύματα ⁷ δαιμονίων ⁸ ποιοῦντα ση-
 μεία ⁹ ἃ ἐκπορεύεται ¹⁰ ἐπὶ τοὺς βασιλεῖς ¹¹ τῆς
 οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς ¹² τὸν ¹³
 πόλεμον τῆς ἡμέρας ¹⁴ ἐκείνης ¹⁵ τῆς μεγάλης τοῦ
 15 θεοῦ τοῦ παντοκράτορος. [^a ^b Ἴδον, ἔρχομαι ¹⁶ ὡς
 κλέπτῃς ¹⁷ ^c ^d μακάριος ὁ γρηγορῶν ¹⁸ καὶ τηρῶν τὰ

¹ rec. ὅμοια βατράχοις.

⁷ rec. δαιμόνων.

³ rec. + τῆς γῆς καὶ.

¹² rec. = τὸν.

¹ + ὅτε ἐξῆλθε Arm. Æth. Conf. not. ^a.

³ = C 9. 27. 39. Æth.

³ ἀκάθαρτα τρία B 2. 13. 14. 30. 32. 33. 35. 40. 41. 42. 43. 47. 48. 49. 50. 50^a al. plur., edd. Areth. ἀκάθαρτα = 49.

⁴ ὅμοια βατράχοις rec. c. codd. plur. sed ὡς βάτραχοι AB 2. 7. 9. 13. 14. 16. 28. 29. 33. 35. 37. 39. 40. 42. 43. 47. 48. 49*. 50 al. plur., Compl. ed. Ar. pol. Æth. Arm. Slav. ms. et ed. Vulg. Andr. 1. (ὡσεὶ βάτραχοι Andr. 2.) ὡς βατράχους 18. 36. 38. 49** al. Syr. Erp. Areth.

⁵ + ἐκπορευθέντα 28. 47 al. Slav. Post ἀκάθαρτα + exeuntes Tol. Primas. Auct. de promiss. Ante πνεύματα + exire Vulg. ed. Sixt. Demidov. + exisse Lips. 4.

⁷ δαιμόνων rec. c. codd. pl. sed δαιμονίων A 2. 9. 12. 13. 14. 29. 30. 32. 39. 40. 41. 42. 43. 47. 48. 50 al. pl., edd. Vulg. Areth. Latini.

⁶ = 12. ap. Wetst. (sed ap. Mill. = á tantum, ut Tol. et Auct. de prom.) Erp. Copt. Æth. ἐκπορεύεσθαι 18. Erasm. Steph. 3. ed. Andr. 1. ἃ ἐκπορεύονται 16. 36. 39 al. ἃ καὶ ἐκπορεύονται 28. καὶ ἐκπορεύονται Arm. Vulg. Primas.

⁸ + τῆς γῆς καὶ rec. c. codd. pl. sed = AB 2. 13. 37. 38. 39. 40. 41. 42. 43. 49 al. pl., Compl. ed. Syr. Æth. Slav. Andr. Areth. Tychon. Auctor de promiss. καὶ τῆς οἰκουμένης (ὅλης) = Copt. Arm. Erp. Vulg. Primas.

¹² = rec. c. codd. pl. sed + A 2. 13. 14. 16. 29. 30. 32. 37. 38. 39. 40. 41. 42. 49 al. plur., Compl. ed. Andr. 1. Areth.

¹⁴ = A 14. 38 al. Copt. Æth. Arm. Erp. Vulg. Tychon.

¹⁶ + οὕτω γὰρ ἔλεγεν ὁ κύριος Arm.

¹⁸ ἰδὸν, ἔρχεται 38. 47 alia editio ap. Bedam. Qui venit Primas.

¹⁷ + ταχὺ 36. Primas.

¹⁸ μακάριοι οἱ etc. Arm. Cyp.

APOCALYPSIS.

^{as recens.} ^{Scholsianā.} ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς ° περιπατῇ", καὶ βλέπωσι τὴν ° ἀσχημοσύνην" αὐτοῦ.] Καὶ 16 συνήγαγεν αὐτοὺς εἰς τὸν ° τόπον" τὸν καλούμενον Ἑβραϊστὶ ° Ἀρμαγεδών". Καὶ ὁ ἔβδο- 17 μος ° ἐξέχεε τὴν φιάλην αὐτοῦ ° ἐπὶ" τὸν ἄερα ° καὶ ἐξῆλθε φωνὴ ° μεγάλη" ° ἀπὸ" ° τοῦ ναοῦ" ° τοῦ οὐρανοῦ", ἀπὸ τοῦ θρόνου °, λέγουσα· Γέγονε. Καὶ ἐγένοντο ° ἀστραπαὶ καὶ 18 φωναὶ καὶ βρονταὶ", καὶ σεισμὸς ° ἐγένετο" μέγας, οἷος οὐκ ἐγένετο ° ἀφ' οὗ ° οἱ ἄνθρωποι

^h rec. Ἀρμαγεδδών.

ⁱ rec. + ἄγγελος.

^k rec. εἰς.

^r rec. φωναὶ καὶ βρονταὶ

καὶ ἀστραπαὶ.

° περιπατήσῃ 38.

ⁱ ἀσχύνην 7. 29 al.

^z ποταμὸν Α.

^h Ἀρμαγεδδών rec. c. codd. pl. Ἀρμαγεδών 37. 38. 39 al. plur. Ἀρμαγεδών Α 7. 12. 13. 16. 33. 36. 37. 38. 47. 49 al. plur. Compl. Erasm. ed. (Syr. Arr. Æth.) Arm. Vulg. Andr. Ἑρμαγεδδών Vulg. ms. Areth. Tychon. Ἑρμαγεδδών Copt. Ἀρμαγεδδών Slav. ms. Μαγεδδών Β 2. 9. 29. 30. 32. 40. 41. 42. 43. 48. 50 alii pl., Slav. ms. Vulg. ms. Tychon. ms. Μαγεδδών 28. Μαγεδδών 50². Μακεδδών 14.

ⁱ + ἄγγελος rec. c. codd. plur. sed = AC 2. 7. 9. 13. 14. 16. 29. 38. 39. 40. 41. 42. 43. 47. 48. 50. 50² al. pl., edd. Syr. Tol. Lips. 5. Vulg. ms.

^k εἰς rec. c. codd. pl. sed ἐπὶ Α 2. 7. 9. 13. 16. 30. 32. 33. 36. 38.

39. 40. 41. 42. 43. 47. 48. 50 alii pl., edd. (Syr. Arr.) Arm. Areth.

ⁱ + τοῦτον Slav. ms.

^m = 12. 46 al. Erasm. Cassiod. Haymo. (in comm.)

ⁿ ἐκ Α 12. 18. 36. 38. 46 al. plur., Erasm. Vulg. Andr.

^o = 12. 18. 28. 36. 47 al. plur., Erasm. Arm. Andr. 1.

^p = Α 10. 14 al. pl., Syr. Erp. Copt. Slav. ms. Vulg. Primas. *ejus* Æth. + καὶ edd. Arm.

^q + τοῦ θεοῦ Slav. ms. + τοῦ κυρίου Slav. ms.

^r φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ rec. c. codd. pl. ἀστραπαὶ κ. φ. κ. β. 2. 13. 40 al. α. κ. β. κ. φ. 37. 39. 40. 41. 43 al. pl.

^s = 2. 7. 13. 16. 30. 32. 33. 38. 39. 40. 41. 43. 47. 48. 50 al. pl., edd. Ar. pol. Slav. ms. Andr. 2. Areth. Primas.

^t + ἀπ' ἀρχῆς Arm.

CAPUT XVII.

- ἐγένοντο" ^ν ἐπὶ τῆς γῆς", τηλικούτος σεισμὸς ^{ex recens. Scholasticana.}
 19 οὕτω μέγας. Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη
 εἰς τρία μέρη, καὶ ^ν αἱ" πόλεις τῶν ἐθνῶν
^κ ἔπεσον". καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη
 ἐνώπιον τοῦ ^ν θεοῦ", δοῦναι αὐτῇ τὸ ποτήριον
 20 τοῦ οἴνου τοῦ θυμοῦ ^κ τῆς ὀργῆς" αὐτοῦ. ^β Καὶ
 πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὐρέθησαν."
 21 Καὶ χάλαζα μεγάλη ^α ὥς" ταλαντιαία κατα-
 βαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ
 ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς
 πληγῆς ^κ τῆς" χαλάζης, ὅτι μεγάλη ἐστὶν ἡ
 πληγὴ ^ν αὐτῆς" σφόδρα.
- 1 XVII. Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων
 τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ'
 ἐμοῦ, λέγων· Δεῦρο, ^β δέλω σοι" τὸ κρίμα τῆς
 πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ ^ι τῶν"

^κ rec. + μοι.

^α οἱ οὐρανοὶ ἐγένοντο 26. ἄνθρω-
 ποι ἐγένοντο 12. 14. 17. 36. ἄνθρω-
 ποι ἐγένετο A 38. Copt. Arm.

^ν = 7. 14 al. Tychon.

^κ = 28.

^κ ἔπεσαν 42. + πολλαὶ Slav.
 ms.

^ν κυρίου Slav. ms.

^κ + τοῦ θεοῦ Slav. ms.

^α = 14.

^β Vs. 20 = 12.

^κ + τότε οἱ ἀπὸ ἀνατολῶν φεύ-
 ονται ἐπὶ δυσμὰς καὶ οἱ ἀπὸ δυσμῶν
 εἰς ἀνατολὰς· ἔσται γὰρ θλίψις με-
 γάλη, οἷα οὐ γέγονεν ἀπὸ καταβολῆς
 κόσμου, οὐδ' οὐ μὴ γένηται 13. (ex
 Andreæ comm.)

^α = 43.

^κ = 42*.

^ν αὕτη 28. 33. 35. 38. 50 al. plu-
 rimi, Slav. ms. Andr. 1. αὕτη 39.
 50² al. αὐτοῦ 12.

^κ + μοι rec. c. edd. plur. = A
 2. 7. 9. 13. 14. 16. 30. 32. 33. 35;
 36. 37. 38. 39. 40. 41. 42. 43 alii
 plur., Compl. edd. Syr. Arr. Copt.
 Arm. Slav. ms. Vulg. Areth. Cypr.
 Auctor de prom. Primas. In lo-
 cum τοῦ μετ' ἐμοῦ transposuit μοι
 Hippol.

^β δέλωσι 38.

^ι = A 12. 28. 33. 35. 36 al.
 plur., Erasmi. ed. Hippol. Andr.

^ι Ἐφ' 41.

APOCALYPSIS.

ex recens.
Scholzianâ.

ὕδατων ¹ τῶν" πολλῶν· ¹ Μεθ' " ἧς ἐπόρνευσαν ²
οἱ βασιλεῖς ^k τῆς γῆς", καὶ ¹ ἐμέθυσθησαν" ^m οἱ
κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας
αὐτῆς", ⁿ Καὶ ἀπήνεγκέ ^o με" ^p εἰς ἔρημον" ³
^q ἐν" πνεύματι· καὶ εἶδον γυναῖκα καθημένην
ἐπὶ ^r θηρίον ^s κόκκινον", ^t γέμον" ^u ὀνομάτων"
βλασφημίας, ἔχον ^v κεφαλὰς ἑπτὰ καὶ" κέρατα
δέκα. Καὶ ἡ γυνὴ ^w ἦν" περιβεβλημένη ^x πορ- ⁴
φυροῦν καὶ κόκκινον", ^y καὶ" ^z κεχρυσωμένη"

^m rec. ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ
κατοικοῦντες τὴν γῆν. ^w rec. ἡ.

^x rec. πορφύρα καὶ κοκκίνω.

^k = 12.

ἐμέθυσαν 40.

ⁿ ἐκ τ. οἱ. τ. π. αὐτῆς οἱ κ. τ. γ.
rec. c. codd. pl. sed οἱ κ. τ. γ. ἐκ
τ. ρ. τ. π. α. A 2. 13. 14. 16. 30.
32. 33. 35. 36. 37. 38. 39. 41. 42.
49 al. pl., Compl. ed. Syr. Ar. pol.
Arm. Vulg. Hippol. Andr. Areth.
ἐκ τοῦ οἴνου τ. π. αὐτῆς = 40. οἴ-
νου + τῆς μέθης Arm.

^u (hæc Scholzii nota deleatur.)

^o = 39. Cypr. Cassiod. Auctor
de prom. εἰς + τὴν 41.

^p = 2. 29. 30. 33. 40. 50³ al.
pl.

^q + τὸ 40. 50⁴ al. ut videtur,
et 50².

^r + τὸ 13. 29. 30. 40. 41. 42.
50. 50³ al. mult.

^s = Cypr. (bis) Auctor de prom.

^t γέμον et mox ἔχων 30. 32. καὶ
γέμον ἦν ὀνομάτων βλασφημίας τὸ
στόμα αὐτῆς (s. αὐτοῦ), καὶ τὸ θη-
ρίον ὃ εἶδον εἶχε κεφαλὰς etc. Arm.
sed rec. ed. Venet.

^u τὰ ὀνόματα A 7. 8. 9 al. ὀνό-
ματα 2. 13. 14. 29. 30. 32. 33. 38.
40. 41. 42. 43. 47. 50 al. plur.

^v = Erasm.

^w ἡ rec. c. codd. plur. ἦν AB
2. 7. 9. 13. 14. 16. 30. 32. 47.
48. 50 al. plurimi, Compl. ed. Syr.
Arr. Æth. Arm. Slav. Vulg. Andr.
Areth. Hippol. Cypr. Primas. Ty-
chon. ἡ ἦν 29, et sic fortasse A.
ἦν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ
ἔχουσα τὴν βασιλείαν ἐπὶ τῶν βασι-
λέων τῆς γῆς· καὶ ἡ γυνὴ ἦν 38. 49
al. e commate 18, quod h. l. laudat
Andreas. Hinc etiam Slav. ms.
ista h. l. interposuit.

^x πορφύρα καὶ κοκκίνω rec. c.
cdd. pl. sed πορφυροῦν καὶ κόκκινον
AB 2. 7. 9. 13. 14. 16. 29. 33. 35.
38. 39. 40. 41. 42. 43. 47. 50 al.
plur., Hippol. Cypr. πορφύραν
καὶ κόκκινον 12. 28. 34. 36. 48. 49
al. pl., Compl. Andr. Areth. πορ-
φύραν κοκκίνην 37.

^y = 9. 14. 29. 30. 32. 34. 37*.

CAPUT XVII.

^a χρυσίῳ" καὶ λίθῳ τιμίῳ καὶ μαργαρίταις ^{b, ex recens. Scholziañd.}
 ἔχουσα ^c ποτήριον χρυσοῦν" ἐν τῇ χειρὶ αὐτῆς
 γέμον βδελυγμάτων, καὶ ^d τὰ ἀκάθαρτα τῆς"
 5 πορνείας ^e αὐτῆς", Καὶ ἐπὶ τὸ μέτωπον αὐτῆς
 ὄνομα" γεγραμμένον· ^f Μυστήριον". Βαβυ-
 λῶν ἡ μεγάλη, ἡ μήτηρ τῶν ^h πορνῶν" καὶ τῶν
 6 βδελυγμάτων ⁱ τῆς γῆς". Καὶ εἶδον τὴν γυ-
 ναῖκα μεθύουσαν ^j ἐκ" ^k τοῦ αἵματος" τῶν ἀγί-
 ων, ^l καὶ" ^m ἐκ" τοῦ αἵματος τῶν ⁿ μαρτύρων

^a rec. χρυσῶ. ^c rec. χρυσοῦν ποτήριον.

^d rec. ἀκαθάρτητος. ^e const. τῆς γῆς.

^h const. πόρνων.

40. 41. 49 alii pl., Compl. Hippol.
 Andr. 2. Areth.

^a = 12. Conf. not. ^b. χρυσο-
 μένη 13. κεχρυσωμένην 37*. περι-
 κεχρυσωμένη 34. σφαῖρα Arm.
 Cyp. Tychon. Cassiod.

^c χρυσῶ rec. c. codd. pl. sed
 χρυσίῳ A 2. 13. 14. 16. 29. 39.
 40. 41. 42. 47. 48. 50 al. plurimi,
 edd. Andr. 2. Areth.

^b + κεκόσμηται 12. (ex Andreæ
 comm.)

^c χρυσοῦν ποτ. rec. c. cdd. pl.
 sed ποτήρ. χρ. A 2. 13. 14. 16. 30.
 32. 33. 34. 35. 38. 47. 48. 50 al.
 pl., edd. Arm. Vulg. Hippol. Are-
 thas. Latini.

^d ἀκαθάρτητος rec. c. cdd. ple-
 risq. etiam 33. sed τὰ ἀκάθαρτα τῆς
 AB 2. 13. 37. 38. 39. 41. 43. 46.
 47. 48. 49. 50 al. plur., Compl. ed.
 Hippol. Andr. τὰ ἀκαθάρματα τῆς
 50*. ἀκάθαρτα τῆς 40. τῶν ἀκα-
 θάρτων τῆς Slav. Areth.

109

^e τῆς γῆς B 2. 9. 13. 14. 16. 29.
 33. 39. 40. 41. 42. 43. 48. 50 al.
 plur., edd. Syr. Arp. Copt. Slav.
 ma. Hippol. Areth. totius terræ
 Cyp. Primas. Auctor de prom.
 αὐτῆς καὶ τῆς γῆς Syr. ed. qu. ejus
 cum populo terræ totius Erp. =
 Arm.

^f = 36. 38 al. Demidov. Lips.
 4. Slav. ms. junctis: γεγραμμένον
 μυστήριον.

^g μυστηρίου Primas.

^h πόρνων 2. 12. 49. 50 al. plur.,
 edd. πορνειῶν Areth. (sed in
 comm. τῶν πορνῶν) Vulg. Pri-
 mas.

ⁱ αὐτῆς 28.

^j = 2. 9. 13. 14. 16. 29. 30*.
 39. 41. 48. 50 al. pl., edd. Areth.

^k τῶ αἵματι 38.

^l = 2. 9. 13. 16. 29. 30. 39. 41.
 48. 50 alii pl., edd. Areth.

^m = 6. 11 al.

ⁿ + ἀγίων 9. 13. 16. 39 al. Hinc

APOCALYPSIS.

^{as recens.} ^{Scholasticā.} ° Ἰησοῦ"· καὶ ἐθαύμασα, ῥ' ἰδὼν αὐτὴν", θαῦμα μέγα. Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμα- 7 σας; Ἐγώ ¹ σοι ἐρῶ" τὸ μυστήριον τῆς γυναι- κὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. ῥ Τὸ" θηρίον δ εἶδες, ² ἦν", ³ καὶ" οὐκ ἔστι, 8 καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ⁴ ὑπάγειν" καὶ θαυμάσονται οἱ κατ- οικούντες ⁵ ἐπὶ τῆς γῆς", ὧν ⁶ οὐ γέγραπται" ⁷ τὸ ὄνομα" ἐπὶ ⁸ τὸ βιβλίον" τῆς ζωῆς ⁹ ἀπὸ καταβολῆς κόσμου, ¹⁰ βλέπόντων" ¹¹ τὸ θηρίον

¹ const. ἐρῶ σοι. ² rec. = τὸ. ³ const. τὴν γῆν. ⁴ rec. τὰ ὀνόματα. ⁵ const. τοῦ βιβλίου. ⁶ rec. βλέποντες. ⁷ const. ὅτι ἦν τὸ θηρίον.

ἀγίων ad ἀγίων = 27. Andr. 1. τῶν μαρτύρων Ἰησοῦ | *Jesus Christi Pri- mas.*

° = 36. Andr. 2. Cassiod. Χρισ- τοῦ Arm. Utrumque jung. Primas. Auctor de prom.

¹ Post μέγα hab. 38.

² ἐρῶ σοι A 2. 13. 16. 30. 32. 33. 34. 35. 39. 40. 41. 42. 43. 47. 48. 50 al. plur., edd. Hippol. Areth. Vulg.

³ + A 2. 13. 14. 16. 29. 35. 36. 37. 38. 39. 40. 41. 42. 43. 49 al. plurimi, Compl. ed. Hippol. Andr. Areth.

⁴ δ ἦν Arm.

⁵ = 33. 36 al.

⁶ ὑπάγει A 12. Eras. Andr. 2. Areth. Iren. Primas.

⁷ τὴν γῆν 2. 9. 13. 14. 16. 29. 30. 33. 35. 38. 39. 40. 42. 43. 47.

50 al. pl., edd. Vulg. Hippol.

⁸ οὐκ ἐγγράπται A. οὐκ ἐγγέ- γραπτο 8. 9 alii, Hippol.

⁹ τὰ ὀνόματα rec. c. codd. pl. τὸ ὄνομα A 2. 9. 13. 14. 16. 29. 30. 38. 39. 40. 42. 43. 50 alii plur., edd. Syr. Erp. Copt. Slav. ms. Hippol.

¹⁰ τοῦ βιβλίου 2. 7. 9. 13. 14. 16. 29. 30. 33. 35. 38. 39. 42. 43. 47. 50 al. pl., edd. τῷ βιβλίῳ Hip- pol. Andr. 2.

¹¹ + agni, qui occisus est Primas.

¹² βλέποντες rec. c. codd. plur. sed βλέπόντων AB 2. 7. 9. 12. 13. 14. 16. 29. 33. 34. 35. 38. 46. 47. 48. 50 al. pl., edd. Andr. 2. δ εἶδες θηρίον Arm.

¹³ ὅτι ἦν τὸ θηρίον B 2. 7. 14. 16. 29. 33. 34. 35. 39. 40. 42. 43. 47. 48. 50 al. pl., edd. Slav.

CAPUT XVII.

9 ὅτι ἦν", καὶ οὐκ ἔστι, ^c καὶ πάρεσται". Ὡδε ^{ex recens. Scholsianah.}
 ὁ νοῦς ὁ ἔχων ^a σοφίαν· αἱ ἐπτά κεφαλαί,
^c ἐπτά ὄρη εἰσὶν", ὅπου ἡ γυνὴ κάθηται ἐπ'
 10 αὐτῶν. Καὶ βασιλεῖς ⁱ ἐπτά εἰσιν". οἱ πέντε
^e ἔπασαν", ^h ὁ εἰς ⁱ ἐστίν, ὁ ἄλλος οὐπω ἦλθε,
 καὶ ὅταν ἔλθῃ, ὀλίγον ^k αὐτὸν δεῖ" μείναι.
 11 Καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, καὶ ⁱ αὐτὸς
 ὄγδοός" ἐστι, καὶ ἐκ τῶν ἐπτά ἐστι, καὶ εἰς
 12 ἀπώλειαν ὑπάγει. Καὶ τὰ δέκα κέρατα ^a εἰ-
 δες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλεύουσιν ^m οὐ-
 πω" ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν

^c rec. καίπερ ἐστίν. ^e rec. ὄρη εἰσὶν ἐπτά.

^h rec. + καὶ.

ms. (ὅτι τὸ θηρίον ἦν Slav. ed.)
 Areth.

^c καίπερ ἐστίν rec. c. codd. plur.
 sed καὶ πάρεσται AB 2. 7. 9. 13.
 14. 29. 30. 32. 34. 35. 37. 38. 39.
 40. 41. 42. 43. 48. 49. 50 al. pl.,
 Compl. ed. Slav. (rec. in m.) Hip-
 pol. Andr. 2. Andr. (in comment.)
 Areth. et ventura est Primas. καί-
 περ ἔσται 33. καὶ πάρεσται 11. 12.
 16. 36. 43. 47 al. plur., Andr. 1.
 et appropinquavit Syr. et prope est
 Arm. καὶ παρὴν Slav. et abibit et
 advenit Ar. pol. et cecidit Erp.
 Copt. καὶ πάρεσται. Ὡδε ὁ νοῦς |
 Et hic est sensus Vulg. Æth. Ὡδε
 = B.

^a + τὴν 13.

^e ὄρη εἰσὶν ἐπτά rec. c. codd.
 plur. sed ἐπτά ὄρη εἰσὶν A 2. 13.
 16. 30. 32. 33. 34. 36. 37. 38. 39.
 42. 43. 49 al. plur., Compl. ed.

Vers. Hippol. Andr. Areth. Pri-
 mas. ἐπτά = 14.

ⁱ εἰσὶν ἐπτά 2. 13. 14. 30. 32.
 40. 42. 43. 48. 50. 50² al. pl., edd.
 Areth.

^e ἔπασαν 2. 13 al.

^h + καὶ rec. c. codd. pl. sed
 = A 2. 7. 9. 13. 14. 16. 29. 32.
 36. 37. 38. 39. 40. 41. 42. 43. 49
 alii plurimi, Compl. ed. Syr. Vulg.
 ed. Hippol. Andr. Areth.

ⁱ + οὐκ Copt.

^k δεῖ αὐτὸν 2. 13. 38. 39. 40. 43
 al. pl. δεῖν αὐτὸν 42.

ⁱ οὗτος ὄγδοος 7. 9. 13. 29. 30.
 33. 35. 38. 39. 50. 50² al. plur.,
 edd. Syr. οὗτος ὁ ὄγδοος 41. 42.
 αὐτὸς ὁ ὄγδοος 32. τοῦτο ὄγδοος
 40. 43 al. αὐτὸ ὄγδοον 36. octavus
 eorum ille Æth.

^m οὐκ A Erasm. ed. Erp. Slav.
 Vulg. ms. Ir. ms.

APOCALYPSIS.

ex recens.
Scholzianā.

ὧραν ⁿ λαμβάνουσι ^o μετὰ τοῦ θηρίου." Οὗτοι 13
μίαν ^p ἔχουσι γνώμην", καὶ τὴν δύναμιν καὶ
^q τὴν" ἑξουσίαν ^r αὐτῶν" τῷ θηρίῳ ^s διδῶσιν".
Οὗτοι μετὰ ^t τοῦ ἁρνίου" πολεμήσουσι, καὶ τὸ 14
ἁρνίον νικήσει αὐτοὺς, ὅτι κύριος ^u κυρίων" ἐστὶ
καὶ βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ, κλη-
τοὶ ^v καὶ ἐκλεκτοὶ" καὶ πιστοί. Καὶ ^w λέγει 15
μοι". Τὰ ὕδατα ^a εἶδες, οὗ ἡ πόρνη κάθεται,
^x λαοὶ" καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι.
Καὶ τὰ δέκα κέρατα ^a εἶδες, ^y καὶ" τὸ θηρίον, 16
οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρημωμένην
ποιήσουσιν αὐτὴν ^z καὶ γυμνὴν", καὶ τὰς σάρκας

^p rec. γνώμην ἔχουσι.

^r const. αὐτῶν.

^s rec. διαδιδῶσουσιν.

^y rec. ἐπὶ.

ⁿ + οὗ 16.

^o post bestiam Vulg. Auct. de
prom. cum bestia Primas. Ir.

^p γνώμην ἔχουσι rec. c. codd. pl.
sed ἔχ. γν. 2. 13. 15. 30. 32. 33.
34. 35. 38. 39. 40. 41. 42. 43. 47.
48. 50 al. pl., edd. Andr. 1. Areth.
^q = A 2. 13. 14. 16. 30. 32. 33.
34. 39. 41. 42. 43. 47. 48. 50. 50²
al. pl., edd. Areth.

^r αὐτῶν A 2. 13. 14. 16. 30. 32.
36. 37. 39. 41. 43. 49 al. pl., Compl.
ed. Hippol. Andr. Areth.

^s διαδιδῶσουσιν rec. c. codd. pl.
sed διδῶσιν A 2. 7. 9. 13. 14. 16.
29. 36. 37. 38. 39. 40. 41. 42. 43.
46. 49 al. plur., Compl. ed. Andr.
2. Areth. dant (Syr.) Arm. Slav.
ms. Vulg. ms. Iren. dederunt Ar.
pol. Æth. δώσουσι 18. διαδώ-
σουσι 33. Hippol. tradent Vulg.
Erp. Primas. dabunt Slav. Ty-

chon.

^t τὸ ἁρνίον 40.

^u ὁ θεὸς Slav. ms. αὐτῶν Arm.

^v = 38. καὶ = Arm. Vulg. ed.
Ordo trium vocabulorum varius
est.

^w = Æth. Rupert. εἰπέ μοι A
Syr. Arr. Vulg.

^x μὴ 33.

^y ἐπὶ rec. c. codd. pl. sed καὶ
AB 2. 7. 9. 12. 13. 14. 16. 29. 35.
36. 37. 38. 39. 40. 41. 42. 43. 49
alii pl., Compl. ed. Syr. Ar. pol.
Copt. Æth. Slav. ms. Vulg. ms.
Hippol. Andr. Primas. Haymo.
Rupert. Ansb. ἐπὶ 33. 34 al. Areth.
(in textu) in Vulg. Erp. καὶ τὸ
θηρίον = Vulg. ms. Tychon. Beda.
μετὰ τοῦ θηρίου Copt. τῷ θηρίῳ
s. τοῦ θηρίου Arm. et bestiam s.
et in bestiam Tol. Vulg. ms.

^z = 2. 3. 33. 36. 40. 43 al. Ante

CAPUT XVIII.

αὐτῆς φάγονται, καὶ αὐτὴν ^a κατακαύσουσιν'' ^{ea recens. Scholasticā.}
 17 ἐν πυρί. Ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας
 αὐτῶν ^b ποιῆσαι τὴν γνώμην αὐτοῦ, ^c καὶ ποι-
 ῆσαι ^d γνώμην μίαν'', καὶ δοῦναι τὴν βασιλείαν
 αὐτῶν τῷ θηρίῳ, ἄχρι ^e τελεσθήσονται'' ^f οἱ λό-
 18 γοι'' τοῦ θεοῦ. Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ
 πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν
 βασιλέων ^g τῆς γῆς.

1 XVIII. ^h Καὶ'' μετὰ ταῦτα εἶδον ⁱ ἄλλον''
 ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα
 ἑξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς

^a rec. μίαν γνώμην.

^e rec. τελεσθῇ.

^f rec. τὰ ῥήματα.

ⁱ rec. = ἄλλον.

ποιήσουσιν αὐτὴν pon. 34. Slav. ms. Primas. + ποιήσουσιν αὐτὴν B 2. 13. 14. 29. 30. 35. 37. 39. 41. 42. 48. 49. 50 in m. al. plur., Compl. Areth. in textu. ἡρημωμένην . . . γυνῆν = Arm. ni fallor.

^a καύσουσιν 12. 36. 38 al. Erasm. Ante αὐτὴν pon. 41.

^b ποιῆσαι ad ποιῆσαι = 18. 39 al. Æth. τὴν γνώμην . . . γνώμην | αὐτῶν εἰς μίαν γνώμην Arm.

^c καὶ ad καὶ = A Vulg. Tychon. Andr. Andr. 1. (non 49 nec Slav. ms. nec codd. Andreæ duo ap. Sylburg.) et esse illos in consensu et metu Primas.

^d μίαν γνώμην rec. c. codd. plur. sed γνώμην μίαν 2. 13. 14. 16. 30. 32. 33. 34. 37. 38. 39. 40. 41. 42. 46. 49 al. pl., Compl. Areth. γνώμην αὐτῶν 35.

^e τελεσθῇ rec. c. codd. plur. sed τελεσθήσονται A 8. 12. 37. 46. 49

al. pl., Compl. ed. Hippol. Andr. τελεσθῶσιν B 2. 7. 9. 13. 14. 16. 29. 33. 38. 39. 40. 41. 42. 43. 44. 47. 48. 50 al. pl., Areth.

^f τὰ ῥήματα rec. c. codd. plur. sed οἱ λόγοι AB 2. 13. 37. 38. 39. 40. 41. 42. 43. 44. 46 alii plurimi, Compl. ed. Hippol. Andr. Areth. ^g + ἐπὶ 2. 7. 9. 13. 29. 30. 33. 40. 41. 42. 43. 49 al. perm. + τῶν ἐπὶ 16. 39 al.

^h = A 2. 13. 14. 16. 29. 33. 39. 40. 41. 42. 43. 47. 48. 50 al. plur., Syr. Copt. Slav. ms. Hippol. Andr. 2. Areth. Tychon. Cassiod.

ⁱ = rec. c. codd. pl. sed + AB 2. 7. 9. 13. 16. 29. 30. 35. 36. 37. 38. 39. 40. 41. 42. 43. 46. 47. 50 al. plur., Compl. Erasm. ed. Syr. Ar. pol. Copt. Æth. Arm. Slav. Vulg. Hippol. Andr. Areth. Primas. Tychon Cassiod. Post ἄγγελον pon. 32. 48. 49 al. Lips. 6.

ΑΠΟΚΑΛΥΨΙΣ.

^{ex vocem.} δόξης ^{Scholziand.} ^k αὐτοῦ". Καὶ ἔκραξεν ¹ ἐν ἰσχυρᾷ ² φωνῇ", λέγων· Ἐπεσεν, ^m ἔπεσε" Βαβυλῶν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, ⁿ καὶ φυλακὴ ^o παντὸς" πνεύματος ^p ^q ἀκαθάρτου", ^r καὶ ^s φυλακὴ παντὸς" ^t ὀρνέου" ἀκαθάρτου ^u καὶ μεμνημένου". Ὅτι ἐκ ^v τοῦ οἴνου ³ τοῦ θυμοῦ τῆς πορνείας" αὐτῆς ^w κέπωκε" πάντα

¹ rec. ἐν ἰσχυῖ, φωνῇ μεγάλῃ.

^k αὐτῶν 13.

¹ ἐν ἰσχυῖ, φωνῇ μεγάλῃ rec. c. codd. plur. sed ἐν ἰσχ. φ. A 2. 7. 8. 9. 37. 42. 49 al. pl. Compl. ed. Syr. Arr. Copt. Æth. Arm. Vulg. ms. ἰσχυρᾷ φωνῇ B 2. 13. 14. 32. 33. 34. 35. 38. 41. 43. 48. 50 alii plurimi, Andr. 1. Areth. *forti voce* Vulg. ms. φωνῇ ἰσχυρᾷ Slav. ms. ἰσχυρὰν φωνὴν 16. 29. 30. 39. 40. 47 al. pl., φωνῇ μεγάλῃ Slav. ms. Arm. ἰσχυρᾷ (ἐν ἰσχυρᾷ 12) φωνῇ μεγάλῃ 12. Hippol. Andr. 2. ἐν ἰσχυρᾷ φωνῇ καὶ μεγάλῃ 36. in *fortitudine* (ἐν ἰσχυῖ) Vulg. Tychon. in *forti* (deleto voce) Lips. 6**. *magna voce fortiter* s. *et forti* Primas.

^m = B 2. 9. 13. 14. 16. 29. 33. 34. 35. 38. 39. 40. 41. 43. 48. 50 al. plur., edd. Arr. Copt. Æth. Slav. Areth. Primas. + ἡ B 14.

ⁿ καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου = Tychon.

^o = 40.

^p + δαιμονίου 7. 16. 39 al.

^q = 12. ἀκαθάρτου καὶ μεμνημένου A 7. 16 al. Areth.

^r καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου = 12. 48 al. Andr. Slav.

ms. (non 4. 10. Tol.*) καὶ φυλ. π. δ. ἀκ. καὶ μεμνημένου = 7. 14 al. Areth.

^s = 47. φυλακὴ = Slav. ms. Primas. παντὸς ὀρνέου ἀκαθάρτου | πάντων πνευμάτων ἀκαθάρτων Arm.

^t θηρίου A Andr. (in comm.)

^u καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμνημένου 34. καὶ μεμνημένου, καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμνημένου Syr. Æth. ut videtur. Vulg. ms. μεμνημένου | μεμνημένου Tychon.

^v θυμοῦ τῆς πορνείας A Æth. Tol. Lips. 5. 6. Vulg. ms. Ansb. οἶνον τῆς πορνείας Andr. (in comment.) Primas. θυμοῦ τοῦ οἴνου τῆς πορνείας 37. 47. 49 al. Compl. Arm. Slav. ms. Andr. (in textu) item (omisso τοῦ ante οἶνον) 35. οἶνον τοῦ θυμοῦ καὶ τῆς πορνείας Slav. ms. οἶνον τῆς πορνείας τοῦ θυμοῦ C. οἶνον τοῦ θυμοῦ 33. Syr.

^w πεπώκασι 7. 9. 14. 32. 37. 38. 39. 40. 41. 47. 48. 50 al. plur., Andr. 2. Areth. πεπιώκασι 41. πεπτώκασι 2. 13. 16. 29. 30. 33. 34. 35. 43. 46 al. plur. πέπτωκαν

CAPUT XVIII.

τὰ ἔθνη, καὶ ^z οἱ'' βασιλεῖς τῆς γῆς ^z μετ' αὐτῆς ^{ca. roome. Scholasticā.}
^z ἐπόρνευσαν'', καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς
 δυνάμεως τοῦ ^z στρήνους'' αὐτῆς ἐπλούτησαν.
 4 Καὶ ἤκουσα ^b ἄλλην'' φωνὴν ἐκ τοῦ οὐρανοῦ,
 λέγουσαν· ^c Ἐξέλθετε'' ^d ἐξ αὐτῆς'', ὁ λαός
 μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐ-
 τῆς, ^e καὶ'' ^f ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λά-
 5 βητε''. Ὅτι ^g ἐκολλήθησαν'' αὐτῆς αἱ ^h ἁμαρ-
 τίαι'' ἄχρι τοῦ ⁱ οὐρανοῦ'', καὶ ἐμνημόνευσεν
 6 ^k ὁ θεὸς τὰ ἀδικήματα αὐτῆς''. ^l Ἀπόδοτε''

^c const. ἔξελθε.
 τῶν πληγῶν αὐτῆς.

^f rec. ἵνα μὴ λάβητε ἐκ
^g rec. ἠκολούθησαν.

AC Copt. Æth. πεπότικε 18. 36.
 37 al. Compl. ineōriani Slav. πέ-
 πακε πάντα τὰ ἔθνη = Primas.

^z = 39.

^y + οἱ 39. Arm. Lips. 5. Ty-
 chon.

^z πορνέυσαντες 39.

^a στρήνου 47. Compl. Erasm.

^b = Arm. Post φωνὴν pon.
 38.

^c ἔξελθε 2. 7. 9. 12. 14. 16. 29.
 30. 33. 42. 43. 47. 48. 50 al. plur.,
 edd. Areth. Cypr. (bis) Primas.
 Ansb. Auctor de prom.

^d = 8. 12. 14 al. Erasm. Post
 ὁ λαός μου pon. C. 38.

^e = 12. Erasm. Arm.

^f ἵνα μὴ λάβητε ἐκ τῶν πληγῶν
 αὐτῆς rec. c. codd. plur. sed ἐκ
 τῶν πλ. α. ἵνα μὴ λάβητε AC 2.
 14. 16. 29. 33. 37. 38. 39. 40. 41.
 42. 43. 49 al. pl., Compl. ed. Syr.
 Arm. in m. Vulg. Hippol. Andr.
 Areth. et eodem ordine, Slav. Sed

non Cypr. Primas. Haymo. =
 Arm. in textu. λάβητε | βλαβῆτε
 Andr. 1. Slav. Cypr. Primas. Ty-
 chon.

^g ἠκολούθησαν rec. c. codd. pl.
 sed ἐκολλήθησαν AC 2. 7. 9. 12.
 14. 16. 29. 35. 36. 37. 38. 39. 40.
 41. 42. 43. 49 al. pl., Compl. ed.
 Syr. Arr. Copt. Æth. (Arm.) Slav.
 (pervenerunt Vulg.) Hippol. Andr.
 Areth. Cypr. Primas. Rec. est
 in 33. 34 al.

^h ἁμαρτίαι, ἁμαρτίαι 16. 39 al.

ⁱ θανάτου Slav. ms.

^k αὐτῆς ὁ θεός, τὰ ἀδικήματα αὐ-
 τῆς (ἀπόδοτε) 2. 29. 30. 37. 40. 41.
 43. 49. 50 al. pl. Compl.

^l ἀπέδωκε Arm. Æth. Tol. Red-
 dīdīt ei duplā, et in quo poculo mis-
 cuit, duplum remistum est ei (omis-
 sis cæteris) Cypr. Primas.

^m + ὑμῶν rec. c. cdd. plur. sed
 = AC 2. 7. 9. 14. 16. 29. 33. 34.
 35. 38. 39. 40. 41. 42. 43 alii pl.,

APOCALYPSIS.

*es recens.
Sokolianā.*

αὐτῇ, ὡς καὶ αὐτὴ ἀπέδωκε ^m, καὶ διπλώσατε
^a αὐτῇ" διπλᾶ ^o κατὰ τὰ ἔργα αὐτῆς· ^p ἐν τῷ
ποτηρίῳ ^q ᾧ ἔκείρασε", κεράσατε αὐτῇ διπλοῦν·
"Ὅσα ^r ἐδόξασεν" ^s ἐαυτήν" καὶ ^t ἐστρηνίασε", ⁷
τοσοῦτον ^v ὅτε" αὐτῇ ^w βασανισμὸν" ^x καὶ
πένθος". ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· ^y ^z Κάθ-
ημαι" ^a βασίλισσα", καὶ χήρα οὐκ ^b εἰμὶ", ^c καὶ
πένθος οὐ μὴ ἴδω". Διὰ τοῦτο ἐν μᾶ ^d ἡμέρα" ⁸
ἥξουσιν αἱ πληγαὶ αὐτῆς, ^e θάνατος ^f καὶ" πέν-
θος καὶ λιμός· καὶ ἐν πυρὶ ^g κατακαυθήσεται".
ὅτι ἰσχυρὸς ^h κύριος" ⁱ ὁ θεὸς" ὁ ^k κρίνας"

^m rec. + ὑμῖν. ^y alex. + ὅτι. ^k rec. κρίνων.

edd. Syr. Arr. Copt. Æth. Slav.
ms. Tol. Vulg. ms. Hippol. Ty-
chon. Beda. Joachim. ἡμῖν Arm.
Andr. 2. ἀπέδωκε διπλᾶ τὰ ἔργα
αὐτῆς· ἐν τῷ ποτηρίῳ etc. (omissis
intermediis) 35.

^a = A 9. 14 al. Slav. ms. Vulg.
αὐτὰ 38. τὰ C 2. 29. 30. 33. 40.
41. 42. 43. 46. 50 al. pl., edd. Hip-
pol.

^o + ὡς καὶ αὐτῇ, καὶ 2. 9. 14. 29.
30. 33. 40. 41. 42. 43. 46. 49 al.
pl., edd. Slav. ms.

^p ἐν τῷ . . . διπλοῦν = 36. καὶ
τὸ ποτήριον etc. Arm.

^q + αὐτῆς 2. 7. 14. 16. 29. 30.
33. 34. 35. 38 al. pl., edd. Slav. ms.

^r ἐκεράσατε 41. + ὑμῖν 47. Slav.
Lips. 5. 6. Vulg. Sixt. Auctor de
prom.

^s ἔδοξεν 41. 42 al.

^t αὐτὴν AC 2. 7. 9. 16. 29. 30.
33. 49. 50 al. pl. αὐτῇ 41. 42 al.
pl.

^u ἐστρηνίασε 41.

^v δώσουσι Slav. ms. datur Pri-
mas. Cypr.

^w = Arm.

^x = 10. 12. 37. 49 al. pl., Compl.
Andr. 2.

^y + ὅτι AC 2. 9. 14. 29. 30.
32. 33. 37. 38. 40. 41. 42. 43. 46.
49 al. pl., Compl. ed. Slav. Andr.
1. Areth. Primas. ὅτι αὖτις Arm.

^z καθὼς 14. καθὼς sic 29. καθὼς
2. 30. 40. 41. 42. 43. 49 al. pl.
καθὼς κάθημαι 33. 35. 36 al. ἐγὼ
κάθημαι 34. sum Primas. Cypr.

^a ἐν βασιλείᾳ Slav. ms.

^b ἔσομαι Arm. possum esse Pri-
mas.

^c = Arm.

^d ὥρα 14. Æth. Cypr. Primas.
Auctor de prom.

^e θανάτου πένθος καὶ λιμοῦ B.

^f = 2. 9. 29. 30*. 33. 34. 35.
38. 40. 41. 47. 48. 50 al. pl., edd.

^g καυθήσεται 41. 42 al.

^h = A Æth. Vulg.

ⁱ = 6. 38. 40. 48 al. pl., Areth.

CAPUT XVIII.

9 αὐτήν. Καὶ ¹ κλαύσουσι" ^m καὶ κόψονται ⁿ ἐπ' ^{es recens. Scholasticā.} αὐτῇ" οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες καὶ ^o στρηνιάσαντες", ὅταν βλέπωσι τὸν
10 καπνὸν τῆς πυρώσεως αὐτῆς, Ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες· Οὐαί, ^p οὐαί", ἡ πόλις ἡ μεγάλη, Βαβυλῶν ἡ πόλις ἡ ἰσχυρά, ὅτι ^q ^r μιᾷ ὥρᾳ
11 ἦλθεν" ^s ἡ κρίσις σου". Καὶ οἱ ἔμποροι τῆς γῆς ^t κλαίουσι καὶ πενθοῦσιν" ^u ἐπ' αὐτῇ", ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει ^v οὐκ ἔτι".

¹ rec. κλαύσονται. ^m rec. + αὐτήν. ^q rec. + ἐν. ^t const. κλαύσουσι καὶ πενθήσουσιν.

Primas. Haymo. Auctor de prom. ὁ παντοκράτωρ Andr. 1.

^k κρίνων rec. c. codd. plur. sed κρίνας AC 2. 37. 38. 39. 40. 41. 42. 43. 47. 49. 50 al. plur., Compl. ed. Syr. Arr. Copt. Arm. Slav. ms. Vulg. ms. Hippol. Rupert. κρινῶν Erasmi. ed. Areth. Æth. Vulg. Cypr. Primas. Tychon.

¹ κλαύσονται rec. c. codd. plur. sed κλαύσουσι BC 2. 9. 12. 14. 16. 30. 32. 34. 35. 37. 38. 39. 40. 41. 42. 43. 47. 48. 49. 50 al. pl., Compl. edd. Andr. 1. Areth.

^m + αὐτήν rec. c. codd. plur. sed = ABC 2. 9. 14. 29. 37. 38. 39. 40. 41. 42. 43. 49 alii plurimi, Compl. ed. Syr. Arr. Copt. Arm. Slav. Vulg. Hippol. Areth. Cypr. Primas. Tychon.

ⁿ ἐπ' αὐτήν C 2. 9. 29. 37. 40. 41. 42. 43. 49 al. plur., Compl. ed. Hippol. Areth. ἐπ' αὐτῶν 39. = 14. Primas. Alii aliter.

^o στρηνιάσαντες 41.

^p = 40.

^q + ἐν rec. c. codd. pl. sed = AC 2. 37. 39. 40. 41. 42. 43. 49 al. plur., Compl. ed. Slav. ms. Vulg. Hippol.

^r μίαν ὥραν A. μία ὥρα ἦλθεν 2. 17. 19. 50 alii pl. μιᾷ ὥρᾳ ἔρχεται 12.

^s κρίνειν Arm.

^t κλαύσουσι καὶ πενθήσουσιν 2. 7. 9. 14. 29. 33. 38. 40. 41. 42. 43. 47. 48. 50 al. plur., edd. Arr. Vulg. Hippol. Areth. item Primas. κλαύσουσι ἐπ' αὐτῇ καὶ πενθήσουσιν 39. κλαίουσι καὶ πενθήσουσι B. κλαύσουσιν 16. 39 al. πενθήσουσι Syr.

^u ἐν αὐτῇ A. ἐπ' αὐτήν C 16**. 18. 32. 39 alii, Hippol. ἐπ' αὐτοῦς A. ἐφ' ἐαυτοῦς 12. ἐφ' ἐαυτοῖς Andr. ἐν ἐαυτοῖς Erasmi.

^v = Primas. καὶ οὐκέτι 39. Ad sequentia referunt ABC 39. 40.

ΑΠΟΚΑΛΥΨΙΣ.

^{ex recens. Scholesianā.} * Γόμον" x χρυσοῦ" καὶ ἀργύρου, καὶ λίθον 12 τιμίον καὶ μαργαρίτον, ¹ καὶ" ² βυσσίνου" ³ καὶ πορφύρας", καὶ σηρικοῦ καὶ κοκκίνου· καὶ πᾶν ^b ξύλον θύϊνον", καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ^c ξύλου" τιμιωτάτον καὶ χαλκοῦ καὶ σιδήρου ^d καὶ μαρμάρου". Καὶ ^e κινά- 13 μωμον", ^f καὶ ἄμωμον", καὶ θυμιάματα, καὶ ^g μύρον", καὶ λίβανον, ^h καὶ οἶνον", ⁱ καὶ ἔλαιον", ^k καὶ σεμίδαλιν", καὶ σῖτον, ^l καὶ ^m κτήνη, καὶ πρόβατα" ⁿ καὶ ἵππων, ^o καὶ ῥεδῶν", ^p καὶ

² rec. βύσσου. ^a const. πορφυροῦ.

^f rec. = καὶ ἄμωμον.

41. 43. 47. 48. 50 al. plur., edd. Syr. καὶ γόμος· δε ἐν σοὶ οὐκέτι ἔσται Arm.

* γόμος Eras. γόμον χρυσοῦν καὶ ἀργυροῦν καὶ λίθους τιμίους καὶ μαργαρίτας C.

x χρυσοῦν 39.

¹ ἢ 12. οὔτε Eras.

² βύσσου rec. c. codd. pl. sed βυσσίνου AC 2. 9. 12. 14. 16. 29. 33. 34. 35. 38. 39. 40. 41. 42. 43. 47. 48. 50 al. pl., edd. Areth. = Primas.

^a πορφυροῦ 2. 9. 12. 14. 29. 37. 38. 40. 41. 42. 43. 48. 49. 50 al. pl., Compl. Eras. ed. Andr. 1st. 2 al. Areth. Primas. = A Ansb. Post σηρικοῦ pon. Primas.

^b σκεῦος θύϊνον A. sed *ignitum cedrinum* Primas.

^c λίθον A Æth. Vulg.

^d = Eras. καὶ μαρμάρου 47. καὶ μαργαρίτον καὶ μαρμάρου 36.

^e κινάμωμου 7. 9. 12. 14. 16. 32.

40. 47. 48. 50 alii plurimi, edd. Hippol. κινάμωρου 39. κινάμωμου 48.

^f = rec. c. edd. plur. + AC 6. 11. 12. 17. 19. 33. 35. 36 al. plur., edd. Syr. Æth. Slav. ms. Tol. Lips. 4. 5. 6. Vulg. ms. Hippol. Ansb. Haymo. Rup. Joachim. (non Primas.) Loco cinnamomum, habet *amomum* Vulg. Sixtin.

^g σμύρναν Andr. 1.

^h = 2. 7. 9. 14. 16. 29. 30. 39.

40. 41. 50 alii pl. Post ἔλαιον pon. 32. 33. 48 al.

ⁱ = 47.

^k = Primas. Ante οἶνον pon. 35.

^l + καὶ κτήματα πάντα Arm.

^m πρόβατα καὶ κτήνη 2. 38. 39. 40. 41. 42. 43 alii pl. καὶ πρόβατα = 13.

ⁿ + καὶ τράγους Hippol.

^o = Copt. Slav. ms. καὶ ῥαίδων

·CAPUT XVIII.

14 σωμάτων^α· ^α καὶ ψυχὰς ἀνθρώπων^β· Καὶ ^γ ἡ ^{ex recens. Scholasticā.} ὀπώρα τῆς ἐπιθυμίας^δ τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ ^ε πάντα^ε τὰ λιπαρὰ ^ς καὶ τὰ λαμπρὰ ^ς ἀπώλετο^ς ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ
15 εὐρήσῃς^ς· ^ς αὐτά^ς· ^ς Οἱ ἔμποροι τούτων^ς οἱ πλουτήσαντες ^ς ἀπ' αὐτῆς^ς ἀπὸ μακρόθεν στή-
σονται διὰ τὸν φόβον τοῦ βασανισμοῦ ^ς αὐτῆς^ς,
16 κλαίοντες καὶ πενθοῦντες^ς, ^ς Δέγοντες^ς· Οὐαὶ,
^ς οὐαὶ^ς· ἡ ^ς πόλις ἡ μεγάλη^ς, ἡ περιβεβλημένη

^α rec. ἀπῆλθεν. ^γ const. εὔρης. ^ε rec. + καὶ.

s. ραυδῶν 2. 7. 9. 13. 16. 29. 32. 33. 35. 37. 38. 39. 40. 41. 42. 48. 49 al. pl., Compl. ed. Andr. Areth. ῥεδῶν 48. *mulatorum et camelorum* Arr.

^α δ πρέπον ἐστὶ σωμάτων Arm. *et porcorum* (leg. *corporum*) Tychon. *et mancipiorum* Vulg. καὶ ψυχῶν 14.

^β *et diversi generis animalia* Primas. καὶ = 33.

^γ πᾶσα ἡ ἐπιθυμία Arm.

^δ = Arm. καὶ πάντα ad μὴ εὐρήσῃς = 12.

^ε + *decoris, uertus et pinguedo* Arm.

^ς ἀπῆλθεν rec. c. codd. pl. sed ἀπώλετο AC 2. 9. 13. 14. 17*. 29. 33. 36. 38. 40. 41. 42. 43. 47. 48. 50 al. plur., edd. Arr. Copt. Slav. ms. Hippol. Areth. (ἀπώχετο Andr. 2.) ἀπώλοντο 7. 16. 35. 37. 39. 40 al. plurimi, Compl. Syr. Slav. ms. Vulg. Primas.

^ς εὔρης 2. 7. 13. 14. 16. 29. 38. 39. 40. 41. 42. 43. 47. 48. 50 al. plurimi, edd. Hippol. εὐρήσεις

37. 49 al. Compl. Erasm. Primas. εὐρήσουσιν A 33. 35. 36 al. Syr. Vulg. Iidem fere huc referunt sequentia: οἱ ἔμποροι τούτων.

^ς αὐτὰ post οὐκέτι hab. 2. 13. 39. 40. 41. 43 al. post μὴ hab. 38. + οὔτε ψυχὰς ἀνθρώπων τοῦ λοιποῦ ἐμπορεύσῃ 6. 11. 47 al. (Ex Andreæ comm.)

^ς = Arr. καὶ πάντες οἱ ἔμπ. τούτων Arm. ἔμποροι + σου Slav. ant. Primas. τούτων οἱ | οἱ διὰ τούτων Slav. ms. οἱ διὰ τούτου Slav. ms. *hominum horum, qui* Lips. 4. 6.

^ς = Slav. ms. Hippol.

^ς = Arm. + καὶ 2. 7. 9. 13. 14. 16. 29. 30. 39. 40. 42. 50 al. pl.

^ς + καὶ rec. c. codd. plur. sed = AC 2. 9. 12. 13. 14. 16. 39. 40. 41. 42. 43. 50 al. pl., Syr. Arr. Copt. Slav. ms.

^ς = 12. 16. 39 al. pl. λέγουσιν 26. Slav. ms.

^ς = 2. 13. 39. 40. 42 al. pl.

^ς μεγάλη πόλις 38. + Βαβυλὼν Slav. ms.

ΑΠΟΚΑΛΥΨΙΣ.

ex recens.
Scholzianā.

° βύσσινον" καὶ ¹ πορφυροῦν" καὶ κόκκινον, καὶ
κεχρυσωμένη ⁸ ἐν χρυσίῳ" καὶ λίθῳ τιμίῳ καὶ
μαργαρίταις· Ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος 17
πλοῦτος· καὶ πᾶς κυβερνήτης, καὶ πᾶς ^h ὁ ἐπὶ
τόπον πλέων", καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν
ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν ¹, ^k Καὶ 18
ἔκραζον" ¹ βλέποντες" τὸν ^m καπνὸν" τῆς πυρώ-
σεως αὐτῆς, ⁿ λέγοντες· Τίς ὁμοία τῇ πόλει
° τῇ μεγάλῃ; Καὶ ἔβαλον ^p χοῦν ἐπὶ τὰς κεφα- 19
λὰς αὐτῶν, καὶ ἔκραζον ^q κλαίοντες καὶ πεν-

⁸ rec. ἐν χρυσῷ.
ὁ ὄμιλος.

^h rec. ἐπὶ τῶν πλοίων
¹ rec. ὀρώντες.

° βύσσινον 2. 7. 13. 14. 29. 30.
40. 41. 42. 43. 47. 50 al. plur.,
edd. Vulg. ed. Andr. 2.

¹ πορφυροῦν 40.

⁸ ἐν χρυσῷ rec. c. codd. plur.
χρυσίῳ A 2. 7. 13. 14. 16. 29. 33.
35. 38. 39. 40. 41. 42. 43. 47. 48.
50 al. plurimi, edd. Areth. ἐν
χρυσίῳ C 6. 8 al. edd. Hippol.

^h ἐπὶ τῶν πλοίων ὁ ὄμιλος rec.
c. codd. pl. sed ὁ ἐπὶ τόπον πλέων
AB (sed τὸν τόπον B) C 2. 7. 9.
13. 14. 16. 29. 30. 35. 38. 39. 40.
41. 42. 43. 47. 50 alii plurimi, item
(sed τόπων) 11 in m. edd. Syr.
Arm. Slav. ms. Vulg. ms. Anglo-
sax. Rup. Joachita. *qui in lacum*
(lege: *in locum*, unde ap. alios:
in longum) *navigant* Vulg. ed. *per*
mare navigans Primas. *qui ambu-*
lant in maribus Arr. (sed Erp. =
καὶ ναῦται . . . ἐργάζονται) ἐπὶ (s.
ὁ ἐπὶ) τῶν πλοίων πλέων 4. 6. 11.
12. 17. 32. 33. 36. 37. 48. 49 al.

plur., Compl. Slav. ed. Andr. 2.
Areth. Tychon. item (sed + *per*
mare et = καὶ ναῦται) Slav. ms.
Recepta legitur in Hippol. Andr.
1.

¹ + κλαίοντες Arm.

^k = 38. Primas. καὶ ἔκραξαν
AC 35. 36 al. Hippol. Sic etiam
vs. 19. καὶ ἐκραύγαζον 9. 13. 27
al.

¹ ὀρώντες rec. c. codd. plur. sed
βλέποντες AC 2. 13. 37. 38. 39.
40. 41. 42. 43. 49 al. pl., Compl.
ed. Hippol. Andr. Areth.

ⁿ τόπον A 10. Vulg. Sed non
Primas. Tychon.

ⁿ A λέγοντες ad λέγοντες = 40.

° + ταύτη C Arm. Vulg. Pri-
mas. Pro sq. ἔβαλον | ἔβαλλον
13.

^p + τὸν 29. 30 al.

^q = A. Post λέγοντες pon. 27.
item καὶ πενθ. καὶ κλ. 13.

^r + καὶ 2. 16. 29. 36. 37. 38.

CAPUT XVIII.

θοῦντες", ἡ λέγοντες· Οὐαί, ὡς οὐαί". ἡ πόλις ἢ ^{ex recens. Scholasticā.}
 μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες
 ἡ τὰ" πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς ἡ τιμιότητος"
 20 αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡ ἡρημώθη". Εὐφραίνου
 ἡ ἐπ' αὐτῇ", ἡ οὐρανὸν", καὶ οἱ ἡ ἄγιοι" ἡ καὶ
 οἱ ἡ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ
 21 θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. Καὶ ἦρεν εἰς
 ἡ ἄγγελος ἡ ἰσχυρὸς" λίθον ἡ ὡς ὡς ὡς μύλον" μέγαν,
 καὶ ἔβαλεν εἰς τὴν θάλασσαν ἡ, λέγων· Ὁὕτως
 ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις,
 22 καὶ οὐ μὴ εὐρεθῇ ἔτι·. ἡ Καὶ ἡ φωνὴ" κιθαρ-

ἡ rec. = τὰ.

ἡ rec. ἐπ' αὐτὴν.

ἡ rec. = καὶ οἱ.

39. 41. 42. 43. 49 al. pl., Compl.
 ed. Syr. Æth. Slav. ms. Lips. 5.
 6. Vulg. ms. Andr. 2. Areth.
 Prim. Ansb.

ἡ = 37. 40. 41. 42 al. pl.

ἡ = rec. c. codd. plur. sed + 2.

13. 14. 16. 29. 37. 38. 39. 40. 41.
 42. 43. 47. 48. 49 al. pl., Compl.
 ed. Hippol.

ἡ πύργος Hippol.

ἡ ἐρημωθείσα ἀπώλετο Arm.

ἡ ἐπ' αὐτὴν rec. c. codd. plur.

sed ἐπ' αὐτῇ 2. 7. 9. 14. 16. 29. 33.

35. 38. 39. 40. 41. 42. 43. 47. 48.

49 al. plur., Compl. ed. Hippol.

Areth. ἐν αὐτῇ AC.

ἡ ὁ οὐρανὸς 39.

ἡ ἄγγελοι Syr. Hippol. Post
 προφ. pon. ἄγιοι Ar. pol. Rup.

ἡ = rec. c. codd. pl. sed + A
 2. 7. 9. 13. 14. 16. 29. 35. 37. 38.
 39. 40. 41. 42 al. plur., Compl. ed.
 Syr. Copt. Lips. 5. Vulg. ms. Hip-

pol. Andr. Areth. Primas. Tychon.
 Ansb.

ἡ = A Syr. Tychon. ἡ ἰσχυρὸν 40.

ἡ μέγαν ὡς μύλον 32. Arm. Andr.

2. ὡς μύλον = 36.

ἡ μύλων AC. molarem Vulg.
 item Syr. ed. Copt. (Sed non
 Primas. Tychon. Cassiod.)

ἡ + μέγαν 14.

ἡ + ὅτι 39.

ἡ + ἐν αὐτῇ 14.

ἡ Singula membra comm. 22 et
 23 ab aliis transponuntur, ab aliis
 omittuntur. v. g. καὶ φωνὴ μύλον
 οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ φωνὴ
 νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ
 ἐν σοὶ ἔτι· καὶ φωνὴ κιθαρῳδῶν καὶ
 μουσικῶν καὶ αὐλητῶν καὶ σαλπι-
 στῶν οὐ μὴ εἰσακουσθῇ ἐν σοὶ ἔτι·
 καὶ πᾶς τεχνίτης πάσης τέχνης· καὶ
 φῶς etc. 46.

ἡ φωνὴν 39.

APOCALYPSIS.

ex recens. Scholesianā. ὠδῶν καὶ μουσικῶν καὶ ¹ αὐλητῶν" καὶ σαλπ-
στῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης
^κ πάσης τέχνης" οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, ¹ καὶ
φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι", Καὶ 23
φῶς ^μ λυχνοῦ" οὐ μὴ ^ν φανῇ" ἐν σοὶ ἔτι, ^ο καὶ"
φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ
ἔτι· ^ρ ὅτι" οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες
τῆς γῆς, ^α ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν
πάντα τὰ ἔθνη. Καὶ ἐν ^ι αὐτῇ" ^α αἵματα" προ- 24
φητῶν καὶ ἁγίων ^ι εὐρέθη", καὶ πάντων ^ν τῶν
ἐσφαγμένων ἐπὶ τῆς γῆς". XIX. ^ι Μετὰ ταῦτα 1
ἤκουσα ^ν ὡς" φωνὴν ^κ μεγάλην ὄχλου πολλοῦ"

^ι rec. αἷμα. ^ν rec. + Καὶ.
rec. ὄχλου πολλοῦ μεγάλην.

¹ αὐλιστῶν 39.
^κ = A Arr. Copt. Slav. ms.
καὶ πάσης τέχνης 50². Tol. Vulg.
ms. καὶ πάσης τέχνης ἐπίνοια 36.
¹ = 38. 40 al. Ante καὶ πάσης
τέχνης hab. 39. μύλου | μύθου
C.
^μ λυχνίου 40.
^ν ἀκουσθῇ 39.
^ο ἢ 38. A καὶ ad ἔτι = 40.
^ρ = 2. 9. 13. 29. 30. 38. 40. 41.
42. 50. 50² alii pl., Slav. ms. καὶ
47. οὐδὲ ἔμποροί σου οἱ ἔνδοξοι
καὶ μεγιστᾶνες Arm.
^α + qui oblectabantur in te Arm.
^ι σοι Syr. ed. Ar. pol. Arm.
Primas. + πᾶν Arm.
^ν αἷμα rec. cum codd. plur. sed
αἵματα 2. 7. 9. 13. 14. 16. 29. 33.
35. 36. 37. 39. 40. 41. 42. 49 alii
pl., Compl. ed. Arr. Slav. ms.

Andr. 2. Andr. (in comm.) Areth.
πᾶν αἷμα Arm.
^ι εὐρέθησας 39.
^ν ἐν τῇ γῇ ζώντων Arm.
^ρ + Καὶ rec. c. codd. pl. sed =
AC 2. 7. 9. 13. 14. 16. 29. 33. 35.
39. 40. 41. 42. 47. 48. 50 al. pl.,
edd. Syr. Copt. Slav. ms. Vulg.
Areth.
^ο = 12. 16. 18. 47 al. plur.,
Erasm. Steph. 3. ed. Syr. Arm.
Slav. ed. Andr. Primas. Tychon.
φωνὴν μεγάλην ὡς ὄχλου 36. ἐσφ.
| ἐσφραγισμένων 38.
^κ ὄχλου πολλοῦ μεγάλην rec.
cum codd. plur. sed μεγάλην ὄχλου
πολλοῦ AC 2. 13. 38. 39. 41. 42.
47. 48. 50 al. plur., edd. Syr. Arm.
Vulg. ms. Areth. μεγάλην = 40.
Erasm. Vulg. ed. Andr. Primas.
Cassiod. Alii varie transp.

CAPUT XIX.

ἐν τῷ οὐρανῷ, ὁ λεγόντων· Ἀλληλούϊα· ἡ σω- ^{ea recens.}
τηρία καὶ ἡ δόξα ἡ δύναμις" τοῦ θεοῦ" ^{Scholasticā.}
2 ἡμῶν· "Οτι" ἁ ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις
αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην" τὴν μεγάλην,
ἣτις ἔφθειρε" τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς,
καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ
3 χερσὶ αὐτῆς. Καὶ δεύτερον ἔιρηκαν". Ἀλ-
ληλούϊα· καὶ ὁ καπνὸς αὐτῆς" ἀναβαίνει"
4 εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ ἔπεσον οἱ
πρεσβύτεροι" οἱ εἴκοσι τέσσαρες, καὶ τὰ τέσ-
ῃ rec. λέγοντος. * const. δύναμις καὶ ἡ δόξα.
ῃ rec. + καὶ ἡ τιμὴ. ῃ rec. κυρίῳ τῷ θεῷ.
ῃ const. διέφθειρε. ῃ rec. + τῆς.
ῃ rec. + καὶ.

ῃ λέγοντος rec. c. codd. plur.
sed λεγόντων AC 2. 13. 37. 38.
39. 40. 41. 42. 49 al. plur., Compl.
ed. Syr. (Vulg.) Andr. Areth. +
τὸ Erasm. Andr. 1.

* δύναμις καὶ ἡ δόξα 2. 7. 12. 13.
14. 16. 29. 33. 35. 37. 39. 40. 41.
42. 48. 49. 50 al. pl., Compl. edd.
Syr. Slav. ms. Vulg. ms.

* + καὶ ἡ τιμὴ rec. c. codd. plur.
sed = edd. not. præc. laudati et
AC 9. 38 al. edd. Slav. ms. Vulg.
Andr. 1. Primas. Tychon.

ῃ κυρίῳ τῷ θεῷ rec. c. codd.
plur. sed τοῦ θεοῦ AC 2. 7. 12. 13.
14. 16. 29. 35. 37. 38. 39. 40. 41.
42. 48. 49. 50 al. plur., Compl. ed.
Copt. Slav. ms. Areth. τῷ θεῷ
36. 47 al. edd. Syr. Arr. Æth.
Arm. Slav. ms. Vulg. Areth. Pri-
mas. Tychon.

ῃ οἵτινες 40.

123

ῃ ἔκρινεν ἀληθῆ 13.

* πάλιν 14. 18. 46. 47. 49 al.
Slav. ms.

ῃ διέφθειρε 2. 7. 9. 13. 14. 16.
29. 33. 35. 37. 38. 39. 40. 41. 42.
48. 49. 50 al. plur., Compl. ed.
Andr. 2. Areth. ἔκρινε A. ἣτις
ἔφθειρε τὴν γῆν = Arm.

ῃ + τῆς rec. c. codd. multis, sed
= AC 2. 13. 37. 38. 40. 41. 42.
48. 49. 50 al. plur., Compl. ed.
Andr. 1. (in comm.) Areth.

ῃ εἶρηκαν 2. 13. 16. 29. 36. 37.
42. 49 al. plur., Compl. ed. Arr.
Areth. εἶπαν C 38. αἰνούντες
εἶρηκαν Arm.

ῃ = 47. Erasm. Æth. Slav. ms.
Andr. 2.

ῃ ἀνέβαινον 38.

ῃ οἱ πρεσβ. ἔπεσαν 39. ἔπ. |
ἔπεσαν 42.

ῃ + καὶ rec. c. codd. pl. sed =

APOCALYPSIS.

ex recens. Scholasticā. 5
σαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθ-
ημένῳ ἐπὶ ^a τοῦ θρόνου", λέγοντες· ^o "Ἀμήν".
^p ἁλληλοῦϊα". Καὶ φωνὴ ^a ἐκ" τοῦ θρόνου
ἐξῆλθε, ^t λέγουσα". Αἰνεῖτε ^a τὸν θεὸν" ἡμῶν
πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν
^t οἱ μικροὶ καὶ οἱ μεγάλοι. Καὶ ἤκουσα ^a ὡς" 6
φωνὴν ὄχλου πολλοῦ, καὶ ^t ὡς" φωνὴν ὑδάτων
πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, ^w λέ-
γοντες". Ἀλληλοῦϊα· ὅτι ἐβασίλευσε ^x κύριος"
ὁ θεὸς ^t ἡμῶν" ὁ παντοκράτωρ. Χαίρωμεν καὶ 7
^a ἀγαλλιώμεθα", καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι

^a const. τῷ θρόνῳ. ^a const. ἀπὸ. ^a rec.
τὸν θεόν. ^t rec. + καὶ. ^w rec. λεγόντων.
const. λέγοντας. ^t rec. = ἡμῶν.

AC 2. 13. 38. 39. 40. 41. 42. 47.
48 al. plur., Compl. Erasm. ed.
Alii habent κδ.
^a τῷ θρόνῳ A 2. 9. 13. 14. 29.
33. 40. 41. 42. 48. 50 al. plur.,
edd. Areth. + τῆς δόξης Arm.
^o = 7. Apring.
^p = Primas.
^a ἀπὸ A 2. 7. 9. 13. 14. 16. 29.
30. 38. 39. 40. 41. 42. 46. 50 al.
plur., edd. Areth. (in comm.)
^t = 12. 47 alii, Erasm.
^t τὸν θεόν rec. c. codd. plur. sed
τῷ θεῷ AC 9. 12. 14. 27. 36. 41.
42 al. pl., edd. (Vulg.)
^t + καὶ rec. c. codd. plur. sed
= AC 2. 13. 16. 29. 36. 37. 38.
39. 40. 41. 42. 47. 48. 50 al. plur.,
Compl. ed. Syr. Copt. Æth. Arm.
Slav. ms. Vulg. Andr. 2. Areth.
Primas.
^a = 6. 8. 12. 35 al. plur., Erasm.
Arm. Andr. Primas. Post φωνὴν
pon. 36. Vulg. ms.
^v = A 12.
^w λεγόντων rec. c. codd. pl. sed
λέγοντες B 2. 7. 13. 14. 29. 32. 33.
40. 41. 42. 48. 50. 50^a al. plur.,
edd. λέγοντας 12. 16. 30. 33. 47.
49 al. plur., Erasm. Steph. 3. ed.
Areth. λέγοντος 39. λεγούσης
Andr. 2. Ar. pol. λεγούσων ed.
+ πάλιν Arm.
^x = 8. 12 al. Erasm. Andr.
2.
^t = rec. c. codd. pl. sed + 2.
7. 9. 12. 13. 14. 16. 29. 33. 35. 36.
37. 38. 39. 40. 41. 42. 47. 48 alii
pl., Compl. ed. Syr. Ar. pol. Arm.
Slav. ms. Vulg. Andr. Areth.
^a ἀγαλλιώμεν A 12. 18. 35. 36
al. Andr.

CAPUT XIX.

ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ ^a αὐτοῦ ^{ex recens. Scholasticā.}
 8 ἡτοίμασεν ἑαυτήν ^b. Καὶ ἐδόθη αὐτῇ, ἵνα περι-
 βάληται βύσσινον ^{c d} λαμπρὸν καὶ καθαρὸν. [Τὸ
^e γὰρ ^f βύσσινον, τὰ δικαιώματά ^g ἐστὶ τῶν ἀγί-
 9 ων ^h.] Καὶ ⁱ λέγει μοι ^h. ⁱ Γράψον ^j. μακάριοι
 οἱ εἰς ^k τὸ ^l δεῖπνον ^m τοῦ γάμου ⁿ τοῦ ἀρνίου
^m κεκλημένοι ^o. ⁿ καὶ λέγει μοι ^o. Οὗτοι οἱ λόγοι
 10 ἄληθινοί ^p εἰσι τοῦ θεοῦ ^q. Καὶ ^r ἔπεσον ^s
 ἔμπροσθεν ^t τῶν ποδῶν αὐτοῦ ^u προσκυνῆσαι
 αὐτῷ. καὶ λέγει μοι. ^v Ὁρα μὴ ^w. ^x σύνδουλός
 σου εἰμι, καὶ τῶν ἀδελφῶν ^y σου ^z τῶν ἐχόντων
 τὴν μαρτυρίαν ^z τοῦ ^{aa} Ἰησοῦ. τῷ θεῷ προσ-
^a rec. καθαρὸν καὶ λαμπρὸν. ⁱ const.
 τῶν ἀγίων ἐστί. ^p const. τοῦ θεοῦ εἰσι.

^a = 7. 12. 16. 39 al. Erasm.

Post ἀρνίου pon. Æth.

^b + εἰς γάμον Slav. ms.

^c + λευκὸν Arm.

^d καθαρὸν καὶ λαμπρὸν rec. c. codd. pl. sed λ. κ. καθ. 2. 9. 13. 14. 16. 29. 33. 35. 37. 38. 40. 41. 42 al. plur., item (omisso καὶ) A 7. 49 al. Compl. ed. Syr. Erp. Æth. Slav. ms. Vulg. ms. Areth. item Prim. Tych. alii.

^e = Arm.

^f τῶν ἀγίων ἐστί A 2. 13. 14. 16. 30. 32. 35. 36. 37. 38. 39. 40. 49 al. plurimi, Compl. ed. Andr. 2. Areth.

^g + aliquis tertio Arm.

^h + angelus Slav. ms.

ⁱ = Erasm. Vulg. ms. Andr. 1. + τοῦτο Arm.

^k τὸν 41. 42 al.

^l = 16. 36. 39 al. Erasm. Andr.

1. Apring. βεβλημένοι 41.

^m + καὶ δῆγε καὶ ἀπρόντες (ἀπρόντων 11), ὡς δεῖ 6. 11. (ex Arethæ comm.)

ⁿ = 6. 11. 38 al. ὅτι Æth.

καὶ λέγει . . . θεοῦ = Arm.

^o + οἱ A 4. 48 al. edd.

^p τοῦ θεοῦ εἰσι A 2. 13. 14. 16.

29. 30. 32. 33. 35. 39. 40. 41. 42.

47. 48. 50 al. plur., edd. Areth.

εἰς τὸν θεὸν εἰσι 36.

^r ἔπεσα 2. 39. 42 al.

^s τοῦ ἀγγέλου 39.

^t ὅρα, μὴ ποιήσης 32. Vulg.

Cypr. Primas. Alii. ὅρα, μὴ πέ-

σης ἔμπροσθέν μου καὶ γὰρ ἐγὼ

Arm. ὅρα, μὴ σύνδουλός σου εἰμι

Conject.

^u + quoniam s. enim Latini.

^v = 6. σου καὶ 12. Erasm.

Andr. 1.

^w = A 2. 13. 14. 16. 29. 30*.

APOCALYPSIS.

^{ex recens. Schoisiana.} κύνησον. [^z Ἡ γὰρ μαρτυρία ¹ τοῦ ^z Ἰησοῦ ^z,
^a ἔστι τὸ πνεῦμα τῆς προφητείας^z.]

Καὶ εἶδον τὸν οὐρανὸν ^b ἀνεφγμένον^z, καὶ ¹¹
ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν,
^c καλούμενος^z πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιο-
σύνῃ κρίνει καὶ πολεμεῖ· Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ¹²
^d ὡς^z φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ
διαδήματα πολλά· ἔχων ^e ὄνομα γεγραμμένον
δ^z οὐδεὶς οἶδεν, εἰ μὴ αὐτός· Καὶ περιβεβλη- ¹³
μένος ἱμάτιον ^f βεβαμμένον^z αἵματι· καὶ ^z καλεῖ-
ται^z τὸ ὄνομα αὐτοῦ· ὁ λόγος τοῦ θεοῦ. Καὶ ¹⁴
^h τὰ στρατεύματα ¹ τὰ^z ἐν τῷ οὐρανῷ ^k ἠκολού-

^z alex. κέκληται.

32. 37. 38. 41. 42. 48. 49. 50 al.
pl., Compl. ed. Andr. Areth.

^z Ἰησοῦ τῷ θεῷ προσκύνησον.
Hæc jungit 6. item Cypr. Ἰησοῦ
Χριστοῦ Arm. Primas.

^z Sanctificatio enim testificationis
est spiritus prophetarum Primas.

^z = A 12. 14. 36. 49 al. pl.,
Erasm. ed. Andr. Areth.

^z υἱοῦ 48. Areth. (in textu et
comm.)

^z est visibile et spiritus prophetia,
nam testimonium Iesu et Spiritus S.
qui in prophetis erat Arm.

^b ἠνεφγμένον 42**.

^c = A 4. 6. 12. 17*. 32. 48 al.
Erasm. Arm. (sed ed. habet in m.)
Slav. ed. Vulg. ms. Hippol. Andr.
Areth. Sed hab. Or. (bis) Ir.
Cypr. Hier. Primas. Tychon.

^d = 2. 7. 9. 12. 13. 14. 16. 32.
37. 38. 39. 40. 41. 42. 49. 55 al.
plur., Compl. ed. Arm. Hippol.

Andr.

^e ὀνόματα γεγραμμένα, δ a. καὶ
9. 13. 16. 39 alii, Slav. ms. ὀνόματα
γεγραμμένα καὶ ὄνομα γεγραμμένον,
δ B 2. 14. 29. 30. 32. 33. 34. 35.

37. 38. 40. 41. 42. 49. 50 al. pl.,
Compl. ed. Syr. Andr. 2. Sed
rec. habent Or. Hippol. Andr. 1.
Areth. Cypr. Ir. Or. int. Hier.
Tychon. nomen magnum scriptum
Primas.

^f ἐβραντισμένον 32. 35. 36 al.
Or. (semel ἐβραντισμένον fort. ἐβρα-
σμένον) Hippol. candida rubricata
Slav. ms. rúbra conspersa Slav.
ms. + ἐν 32. 33. 48 alii, Areth.

^z κέκληται AB 2. 9. 13. 14. 29.
30. 40. 41. 42. 47. 50. 50^z al. pl.,
Syr. Ar. pol. Æth. Vulg. ms. et
ed. Sixt. Hippol. (ἐκέκλητο Or.)
Hier. Alii.

^h + οἱ στρατηγοὶ τοῦ οὐρανοῦ
καὶ Arm.

CAPUT XIX.

θει" αὐτῷ¹ ἐφ' ἵπποις λευκοῖς", ἐνδεδνμένοι ^{ex recens. Scholasticis}
 15 βύσσινον^m λευκὸν" ⁿ καθαρὸν". Καὶ ἐκ τοῦ
 στόματος αὐτοῦ ἐκπορεύεται ῥομφαία^o δίστομος"
 ὀξεῖα, ἵνα ἐν^p αὐτῇ" ^q πατάξῃ" τὰ ἔθνη, καὶ
 αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ
 αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ^r τῆς
 16 ὀργῆς^s ^t τοῦ θεοῦ ^t τοῦ" παντοκράτορος. Καὶ
 ἔχει^u ἐπὶ τὸ ἱμάτιον καὶ" ἐπὶ τὸν μηρὸν αὐτοῦ
^v τὸ" ^v ὄνομα" γεγραμμένον· βασιλεὺς βασι-

ⁿ rec. + καὶ. ^o rec. = δίστομος. ^q rec.
 πατάσση. ^r rec. + καὶ. ^v const. = τὸ.

¹ = 12. 14. 16 al. Erasm. Steph.

3. Andr. 1. αὐτοῦ 32. Or.

^k ἡκολούθουν 38.

^l ἑφίπποι πολλοὶ 12. 17* al. ἐπὶ
 ἵπποις λ. 2. 13. 37. 41. 42 al. λευ-
 κοῖς = Arm. ed. Venet.

^m = Erp. Or. (semel) Cypr.
 Vigil. taps. λαμπρὸν 18. Andr. 1.
 Ante βύσσινον pon. A. Post καθα-
 ρὸν Arm.

ⁿ + καὶ rec. c. codd. pl. sed =
 A 2. 12. 13. 14. 16. 30*. 32. 36.
 37. 38. 39. 40. 41. 42. 49 al. plur.,
 Compl. ed. Syr. Arr. Copt. Æth.
 Vulg. ms. Or. (semel) Areth. Ir.
 Cypr. ed. Primas. alii.

^o = rec. c. cdd. plur. sed + B
 2. 7. 9. 13. 14. 16. 29. 33. 34. 35.
 37. 39. 40. 41. 42. 49. 55 al. pl.,
 Compl. ed. Syr. Ar. pol. Æth.
 Slav. ms. Vulg. ed. Andr. 2. Areth.
 Cypr. Primas. Tychon. Non ad-
 dunt A 12. 36. 38 al. Erp. Arm.
 Copt. Slav. ms. Vulg. ms. Or.
 Andr. 1. Ir. Hier. Cassiod. Beda.

^p αὐτῷ 38.

^q πατάσση rec. c. cdd. plur. sed
 πατάξῃ A 2. 13. 14. 16. 30. 32.
 33. 37. 38. 40. 41. 42. 49. 55 alii
 pl., Compl. ed. Or. Andr. Areth.
 παρατάξῃ 9. 27 al. + πάντα 38.

^r + καὶ rec. c. codd. pl. sed =
 A 2. 9. 13. 14. 16. 29. 37. 38. 39.
 42. 49. 55 al. plur., Compl. ed.
 Syr (qui etiam τῆς ὀργῆς omittit)
 Erp. Copt. Æth. Arm. Slav. ms.
 Vulg. Or. (qui τοῦ θυμοῦ pon.
 post τῆς ὀργῆς) Areth. Ir. Cypr.
 (qui cum Primas. omittit etiam
 τοῦ θυμοῦ.)

^s + αὐτοῦ 39.

^t = 29. Erasm.

^u = A Æth. Cassiod.

^v = A 2. 13. 14. 16. 29. 36.
 37. 38. 39. 40. 41. 42. 49. 55 alii
 plurimi, Compl. ed. Or. Andr. 2.
 Areth.

^w = Vulg. Fulg. Cassiod. γράμ-
 μα Arm.

^x = B 2. 9. 13. 14. 16. 29. 39.

APOCALYPSIS.

*ex recens.
Scholesiana.*

λέων καὶ κύριον κυρίων. Καὶ εἶδον ^α ἕνα ^β ἄγ- 17
γελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε ^γ φωνῇ
μεγάλῃ, ^δ λέγων, ^ε πᾶσι τοῖς ὀρνέοις τοῖς ^ς πετο-
μένοις ^ζ ἐν μεσουρανήματι· Δεῦτε, ^η συνάχθητε ^θ
εἰς ^ι τὸ δεῖπνον ^κ τὸ μέγα τοῦ ^λ θεοῦ· ^μ Ἰνα φά- 18
γητε σάρκας βασιλέων, ^ν καὶ σάρκας χιλιάρ-
χων, ^ξ καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων
καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάν-
των ἐλευθέρων ^ο τε ^π καὶ δούλων, ^ρ καὶ ^ς μικρῶν
^τ τε ^θ καὶ μεγάλων. Καὶ εἶδον τὸ θηρίον καὶ 19
τοὺς βασιλεῖς ^ι τῆς γῆς ^κ καὶ τὰ στρατεύματα

^α rec. πετωμένοις.

^β rec. καὶ συνάγεσθε.

^δ rec. τοῦ μεγάλου.

^γ rec. = τε. ^η rec. = τε.

40. 42. 48. 50. 55 al. plur., edd.
Syr. Andr. 1. Tychon. ἄλλον 36.
Erp. Arm. Copt. Rup. Haymo.
ἕνα ἄλλον 35.

^γ + ἐν 2. 7. 13. 14. 29. 30. 42.
50. 50^α. 55 alii plur., edd.

^ς = 12. 36. 49 al. pl.; Ansb.
(in comm.) Haymo. Ante δεῦτε
pon. Arm.

^ς πετωμένοις rec. c. codd. plur.
sed πετομένοις A 14. 16. 30*. 42.
49. 55 al. plur., Compl. ed. Andr.
Areth. πετόμενος 13. τοῖς πετομ.
ἐν μεσουρ. | cæli Primas.

^η καὶ συνάγεσθε rec. c. cdd. pl.
sed συνάχθητε A 2. 7. 9. 13. 14.
16. 29. 33. 37. 38. 39. 40. 41. 42.
49. 55 al. pl., Compl. ed. Syr. Erp.
Copt. Æth. Slav. ms. Vulg. ms.
Andr. 2. Areth. Tychon. Beda.
Rup. Ansb. = Andr. 1. Primas.
Cassiod.

^ι τὸν δεῖπνον τὸν μέγαν 16. 32.

38. 39. 48. 55 alii pl., Areth. τὸ
δεῖπνον τὸν μέγαν 4. 35. 41. 42 al.

^δ τοῦ μεγάλου rec. c. codd. plur.
sed τὸ μέγα τοῦ A 2. 7. 9. 13. 14.
29. 33. 34. 37. 40. 47. 50 al. pl.,
(item omnes nota præced. laudati)
Compl. ed. Syr. Erp. Copt. Slav.
Vulg. (non Lips. 6.) Andr. 2.
Primas. Tychon.

^ν = 49. Arm. (sed ed. habet
in m.) Slav. Post ἰσχυρῶν pon.
Slav. σάρκας = Erasm.

^ο = rec. c. codd. pl. sed + τε
A 2. 13. 14. 16. 19. 30. 32. 33.
37. 38. 39. 40. 41. 42. 49 al. plur.,
Compl. ed. Andr. 1. Areth.

^ρ = 9. 14. 30. 36. 47 al. pl.,
Compl. Slav. ms.

^ς = rec. c. cdd. plur. sed + τε
2. 9. 13. 14. 16. 29. 30. 33. 36. 37.
38. 39. 40. 41. 42. 47. 49. 50 al.
pl., Compl. Slav. ms.

^τ = 26 al. τῆς οἰκουμένης 39 al.

CAPUT XX.

^k αὐτῶν" συνηγμένα, ποιῆσαι ¹ τὸν" πόλεμον ^{ex recens. Sololiciand.}
μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου ^m, καὶ μετὰ
20 τοῦ στρατεύματος αὐτοῦ. Καὶ ἐπιάσθη τὸ θηρίον,
καὶ ⁿ ὁ μετ' αὐτοῦ" ψευδοπροφήτης ὁ ποιήσας τὰ
σημεῖα ἐνώπιον αὐτοῦ, ^o ἐν οἷς ἐπλάνησε τοὺς
λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσ-
κυνοῦντας ^p τῇ εἰκόνι" αὐτοῦ· ζῶντες ^q ἐβλή-
θησαν" ^r οἱ δύο" εἰς τὴν λίμνην ^s τοῦ πυρὸς"
21 ^t τὴν καιομένην" ἐν ^u θείῳ. Καὶ οἱ λοιποὶ
ἀπεκτάνθησαν ἐκ τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ
τοῦ ἵππου, τῇ ^v ἐξελεύσῃ" ἐκ τοῦ στόματος
αὐτοῦ· καὶ πάντα ^w τὰ" ὄρνεα ἐχορτάσθησαν
1 ἐκ τῶν σαρκῶν αὐτῶν. XX. Καὶ εἶδον ^x ἄγγε-

¹ rec. = τὸν.

ⁿ rec. μετὰ τούτου ὁ.

^u rec. + τῷ.

^v rec. ἐκπορευομένη.

^k αὐτοῦ A 6. 11 al.

¹ = rec. cum codd. plur. sed
+ A 7. 9. 13. 14. 16. 29. 39. 41.
47. 48. 50 alii pl., edd. Areth.

^m + λευκοῦ Arm. Arr. Æth.
Primas.

ⁿ μετὰ τούτου ὁ rec. c. codd. pl.
sed ὁ μετ' αὐτοῦ 2. 7. 9. 13. 16.
29. 39. 40. 42. 47. 48. 50 al. plur.,
item (sed ὁ μετὰ τούτου) 30. edd.
Syr. Ar. pol. Hippol. Areth. οἱ
μετ' αὐτοῦ, ὁ A 41. οἱ μετ' αὐτοῦ
καὶ ὁ Copt. οἱ μετ' αὐτοῦ ψευδο-
προφῆται 32. μετ' αὐτοῦ ὁ 14. 37.
38. 49** al. plurimi, Compl. ed.
Slav. Vulg. Andr. 2. Synops. Pri-
mas. ὁ μετ' αὐτοῦ ὁ 33. 34. 35.
μετ' αὐτοῦ 36. ὁ Erp. et Pseudo-
propheta ejus Æth.

^o quibus signis seducti erant ad-

orare imaginem bestiae, et qui acce-
perant caragma illius Primas.

^p τὴν εἰκόνα 39. τὸ χάραγμα B.

^q βληθήσονται 36. 38 al. Erasm.
Andr. 2.

^r = Æth. Arm.

^s = 14. Tol. Vulg. ms.

^t τῆς καιομένης A. τοῦ καιομέ-
νου Ar. pol. Æth. Vulg.

^u + τῷ rec. c. codd. pl. sed =
A 2. 9. 13. 14. 16. 29. 30*. 33. 34.
35. 37. 38. 39. 40. 41. 42. 47. 48.
50 alii plur., Compl. ed. Andr. 2.
Areth.

^v ἐκπορευομένη rec. c. codd. plur.
sed ἐξελεύσῃ AB 2. 13. 37. 38.
39. 40. 41. 42. 49 al. pl., Compl.
ed. Slav. Andr. Areth.

^w = 12. Erasm.

^x + ἄλλον 32. item post ἄγγ.

APOCALYPSIS.

*ex recens.
Scholzianā.*

λον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν
^γ κλεῖν" τῆς ἀβύσσου, καὶ ^α ἄλυσιν" μεγάλην
^α ἐπὶ τὴν χεῖρα" αὐτοῦ. Καὶ ἐκράτησε τὸν ²
δράκοντα, ^β τὸν ὄφιν τὸν ἀρχαῖον", ὅς ἐστι διά-
βολος καὶ ^ο Σατανᾶς^α, καὶ ἔδησεν αὐτὸν χίλια
ἔτη, Καὶ ἔβαλεν αὐτὸν εἰς τὴν ^ο ἄβυσσον", καὶ ³
^ε ἔκλεισε"^ε, καὶ ^β ἐσφράγισεν"^ι ἐπάνω αὐτοῦ",
ἵνα μὴ ^κ πλανᾷ"^ι ἔτι τὰ ἔθνη", ^μ ἄχρι

^γ rec. κλεῖδα.

^ε rec. + αὐτὸν.

^κ rec. πλανήσῃ.

^ι rec. τὰ ἔθνη ἔτι.

16. 39 al. Æth. Arm. Tychon. Ansb. Haymo.

Sic vs. 1. verterat ἀβύσσου.

^γ κλεῖδα rec. c. codd. plur. sed κλεῖν A 2. 37. 38. 40. 41. 42. 49 alii plur., Compl. ed.

^ε ἔδησεν 3. 12 al. Erasm. Andr. 1.

^α ferream Slav. ms. catenam ferream Slav. ms.

^α + αὐτὸν rec. c. codd. pl. sed = A 2. 13. 37. 38. 39. 40. 41. 42. 49 al. plur., Compl. ed. Syr. Ar. pol. Æth. Arm. Slav. ms. Vulg. Andr. Areth. Synops. Primas. Tychon. Aug. Auctor de prom.

^β ἐν τῇ χειρὶ 38. ^β ὁ ὄφης ὁ ἀρχαῖος A. τὸν ὄφιν seu τὸν δράκοντα = Æth. Slav. ms. Sed post ὅς ἐστιν addit ὁ ὄφης Slav. ms.

^β ἀπεσφράγισεν 40. ^ι ἐμμενῶς αὐτὸν A. αὐτὸν Arm.

^α + ὁ A 2. 9. 13. 37. 38. 41. 42. 48. 49. 50 alii plurimi, Compl. Areth.

^κ πλανήσῃ rec. c. codd. pl. sed πλανᾷ 2. 7. 9. 13. 14. 16. 29. 33. 34. 35. 37. 38. 39. 40. 41. 42. 49 alii pl., Compl. ed. Andr. 2. Areth.

^α + ὁ πλανῶν τὴν οἰκουμένην δλην B. 2. 7. 9. 13. 14. 16. 29. 30. 33. 34. 35. 37. 38. 39. 40. 41. 42. 48. 49. 50 al. plurimi, Compl. ed. Syr. Ar. pol. Slav. ms. Andr. 2. Areth. Ex cap. 12. 9. Sed non habent A 12. 32. 47 al. Erp. Copt. Slav. ms. Vulg. Andr. 1. Primas. Tychon. Auctor de prom. Aug. Nec in commentt. attingunt Andr. et Areth.

^ι τὰ ἔθνη ἔτι rec. c. codd. plur. sed ἔτι τὰ ἔθνη A 2. 7. 9. 13. 14. 16. 29. 33. 34. 35. 37. 38. 39. 40. 41. 49 al. plur., Compl. ed. Syr. Vulg. Andr. 2. Areth. Primas. Aug. Auctor de prom. = ἔτι 14. 40 al. Andr. 1. Tychon.

^ο θάλασσαν 30. + ἔθου Arm.

^μ ἄχρι . . . ἔτι = 33. Conf. infr. not. ^ι.

^α τελέσῃ Syr. τελεσθῶσι 40. 47 al. Andr. 2.

^ο = 12. Erasm. Andr.

CAPUT XX.

ᾠ τελεσθῆναι ὁ τὰ ἡλίου ἔτη· ᾠ καὶ μετὰ ταῦτα ^{as recens. Scholziand.}
 δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.
 4 Καὶ εἶδον θρόνους, καὶ ἑκάθισαν ἐπ' αὐ-
 τοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς
 τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν
 Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ
 οἵτινες οὐ προσεκύνησαν τὸ θηρίον, οὔτε
 τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ
 χάραγμα ἐπὶ τὸ μέτωπον· καὶ ἐπὶ τὴν
 χεῖρα αὐτῶν καὶ ἔζησαν, καὶ ἐβασίλευσαν
 5 μετὰ τοῦ Χριστοῦ τὰ ἡλίου ἔτη. Οἱ

^x rec. τῷ θηρίῳ. ^z const. τὴν εἰκόνα.

^c rec. + αὐτῶν.

^p = A 2. 7. 8. 9. 14. 16. 29.
 33. 38. 40. 47. 50 al. plurimi, edd.
 Syr. Tol. Vulg. ms. Primas. Aug.
 Apring. Tychon. Auctor de prom.
 Sed post μετὰ addunt δὲ 29. 30 al.
 Syr.

^q λυθῆναι αὐτὸν 13. 40 al.

^r ἐκάθισεν ἐπ' αὐτοὺς ὁ υἱὸς τοῦ
 ἀνθρώπου Æth. ἐπ' ἐπάνω 41.
 42 al.

^s καὶ ταῖς ψυχαῖς Andr. 2. δοκι-
 μάζειν τὰς ψυχὰς Arm.

^t πεπολεμημένων A.

^u nomen Cypr.

^v = 40.

^w = Slav. ed.

^x τῷ θηρίῳ rec. c. codd. pl. sed
 τὸ θηρίον A 2. 8. 9. 13. 14. 16. 30.
 33. 35. 38. 40. 42. 47. 48. 50 al.
 pl., edd. Areth. (in textu.)

^y οὐδὲ 2. 13. 38. 40. 41. 42 al. pl.

^z τὴν εἰκόνα not. ^z laud. (exc. 8.
 9. 14. 16) et 32. 34. 41. Erasm.

Steph. 3. ed. Andr. 1*. Areth. in
 textu. οὔτε τ. εἰκ. αὐτοῦ = Arm.

^a ἔλαβε 26. 42. 50 al.

^b = 38.

^c + τοῦ θηρίου 32. ejus Vulg.
 ed.

^d τῶν μετώπων 39.

^e + αὐτῶν rec. c. codd. pl. sed
 = A 2. 7. 9. 14. 16. 29. 33. 34.
 35. 38. 39. 40. 41. 42. 47. 48. 50
 alii plur., edd. Syr. Slav. ms. Vulg.
 ed. Andr. 2. Areth. Cypr. Primas.
 Aug.

^f ἡ 12. Vulg. Andr. ed. Cypr.
 Primas. Aug.

^g + τὴν δεξιὰν Arm.

^h = Aug. καὶ ἀνέζησαν Slav.
 ms. ut videtur.

ⁱ = 32. Erasm. Steph. 3. ed.
 Andr. 2.

^k = A 12. 32. 34. 49 al. plur.,
 Compl. Erasm. Mill. ed. Andr.
 ἕως Arm.

APOCALYPSIS.

ex recens. Scholzianâ. ^α δὲ'' λοιποὶ ° τῶν νεκρῶν'' οὐκ ^β ἔζησαν''
^α ἄχρι'' ° τελεσθῇ'' τὰ χίλια ἔτη. ° αὕτη ἡ
ἀνάστασις ἡ πρώτη. ° Μακάριος ° καὶ ἅγιος'' ^δ
ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ
τούτων ° ὁ δεύτερος θάνατος'' οὐκ ἔχει ἐξου-
σίαν, ἀλλ' ἔσονται ἱερεῖς ° τοῦ θεοῦ καὶ τοῦ
Χριστοῦ'', καὶ βασιλεύσουσι ° μετ' αὐτοῦ'' ° χί-
λια ἔτη''.

Καὶ ° ὅταν τελεσθῇ'' ° τὰ'' χίλια ἔτη, λυθή- 7

^β rec. ἀνέζησαν. ^α rec. ἕως. ° rec. ὁ
θάνατος ὁ δεύτερος. ° const. μετὰ ταῦτα.
° const. μετὰ.

¹ ἔτη ad ἔτη proximum = 7. 9. ° + ὅτι 7. 16. 39 al.
13. 14. 16. 29. 30. 33. 47. 50 al. ° + καὶ 40.
pl., Syr. Vs. 5 = 11. τὰ χίλια ° ° = 14. Slav. ms. nec attingit
ἔτη = Slav. ms. (sed extat in Andreæ comm. Slavonicus. Or.
m.) Tychon. ed.
^α + καὶ μετὰ ταῦτα ἐκ τῶν νε- ° ὁ θάνατος ὁ δεύτερος rec. c.
κρῶν οὐδεὶς ἀνέζησεν Arm. Ab oi codd. plur. sed ὁ δ. θ. A 2. 7. 9.
ad ἔτη = 2. 39. 40. 41. 42 al. pl. 13. 14. 16. 29. 32. 33. 34. 35. 37.
° = A Vulg. ed. oi δὲ | καὶ oi 38. 39. 40. 41. 42. 47. 48. 50. 50^α
B 12. 13. 16. 32. 37. 38. 48. 49 al. al. plur., Compl. ed. Arm. Slav.
pl., Compl. ed. Vulg. ms. Areth. ms. Vulg. Hippol. Andr. 2. Areth.
° τῶν ἀνθρώπων B 32. 34 al. Primas. Alii. ὁ δεύτ. ὁ θάν. 30.
cortum Primas. Aug. ° τῷ θεῷ καὶ τῷ Χριστῷ 38. καὶ
^β ἀνέζησαν rec. c. codd. plur. τοῦ Χριστοῦ = 16. καὶ τοῦ κυρίου
sed ἔζησαν AB 12. 13. 16. 32. 37. 'I. X. Arm. + αὐτοῦ Syr. Erp.
38. 48. 49 al. pl., Compl. ed. Copt. Vulg. ms. Fulg.
Slav. 3. Vulg. Andr. 2. Areth. ° μετὰ ταῦτα 2. 9. 16. 39. 40.
Primas. Aug. ἀνέστησαν Andr. 41. 42. 48. 50 alii pl., edd. καὶ
1. μετὰ ταῦτα 30.
^γ ἕως rec. c. cdd. plur. sed ἄχρι ° = Slav. ms. Fulg. τὰ χ. ἔτη
AB 12. 13. 16. 32. 37. 38. 48. 49 14. 18. 47 alii plurimi, Syr.
al. plur., Compl. ed. Areth. ἀλλ' ° μετὰ B 2. 7. 9. 13. 14. 16. 29.
ἄχρι Slav. ms. 30. 33. 39. 40. 41. 42. 47. 48. 50
° τελεσθῆναι 38. alii plurimi, edd. Arm. Slav. ms.

CAPUT XX.

8 σεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ· Καὶ ^{ex recens. Bohemianā.} ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ^b ταῖς ^c τέσσαρσι γωνίαις τῆς γῆς, ^e τὸν Γὼγ καὶ ^d τὸν ^e Μαγὼγ", ^f συναγαγεῖν" ^g αὐτοὺς" εἰς ^h τὸν" πόλεμον, ὧν ὁ ἀριθμὸς ⁱ αὐτῶν" ^k ὥς" ἡ ἄμμος ⁹ τῆς θαλάσσης. ^l Καὶ ἀνέβησαν" ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ^m ἐκύκλωσαν" τὴν παρεμβολὴν τῶν ἀγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ⁿ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ" ¹⁰ καὶ κατέφαγεν αὐτούς. ^o Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς, ἐβλήθη" εἰς τὴν λίμνην τοῦ πυρὸς καὶ ^p θείου, ὅπου ^q καὶ" τὸ θηρίον ^r καὶ"

^h rec. = τὸν. ⁱ rec. = αὐτῶν. ^m const.
ἐκύκλευσαν. ⁿ rec. ἀπὸ τοῦ θεοῦ ἐκ τοῦ
οὐρανοῦ. ^q rec. = καὶ.

Areth. *ὅτε τελεσθῇ 12. ὅτι ἐτε-
λέσθησαν* Erasm.

^a = 2. 4. 19 al.

^b = 14. 37 al. Erasm.

^c + καὶ Arm.

^d = A Erasm. Andr. 1.

^e Μαγὼδ 8. Μαγὼθ 11. + καὶ
11. 12. 17. 32 alii, Vulg. Andr.

Primas. Aug. + *prehendet* Arm.

^f *συνάγει* 12. *congregabit* Vulg.
item Primas. Aug.

^g αὐτοῦ 12. *σὺν αὐτοῖς πάντα
τὰ στρατεύματα* Arm.

^h = rec. c. codd. plur. sed +
A 2. 7. 9. 13. 14. 16. 30. 37. 38.
39. 40. 41. 42. 47. 48. 50. 50² al.
pl., Compl. ed. Areth.

ⁱ = rec. c. codd. plur. sed +
AB 2. 7. 9. 13. 14. 16. 29. 30. 32.
35. 39. 40. 41. 42. 47. 50. 50² al.

pl., edd.

^k ὥσεὶ 2. 13. 39 al.

^l = 14.

^m ἐκύκλευσαν A 2. 9. 13. 29.
30. 37. 40. 42. 47. 49. 50. 50² al.
plur., Compl. *ἐσκύλευσαν* 41.

ⁿ ἀπὸ τ. θ. ἐ. τ. οὐρ. rec. c. codd.
plur. sed ἐκ τ. οὐρ. ἀ. τ. θ. 2. 13.
14. 29. 30. 32. 33. 35. 37. 38. 39.
40. 41. 42. 49 al. plur., Compl.
ed. Erp. Copt. Arm. Vulg. ms.
Andr. 2. Areth. Tychon. Aug.
ἀπὸ τοῦ θεοῦ = A 12. 18 al. Ar.
pol. Slav. ms. Vulg. ms. Andr. 1.
Primas. Tychon. (semel) Rup. ἐκ
τοῦ οὐρανοῦ = Vulg. ms. ἐκ |
ἀπὸ 39.

^o καὶ ἔβαλεν αὐτοὺς Arm.

^p + τοῦ 13. 32. 33. 35. 39. 47
al. pl.

APOCALYPSIS.

ex rouspis. Scholasticā. ὁ ψευδοπροφήτης· ^a καὶ ^u βασιανισθήσονται ἡμέρας καὶ νυκτὸς, ^z εἰς τοὺς αἰῶνας τῶν αἰώνων^u.

Καὶ εἶδον θρόνον ^u μέγαν λευκὸν^u, ^z καὶ τὸν ¹¹ καθήμενον ἐπ' ^u αὐτόν^u, οὗ ἀπὸ προσώπου ^z ἔφυγεν ^u ἡ γῆ καὶ ὁ οὐρανὸς^u, καὶ τόπος οὐχ εὐρέθη αὐτοῖς. Καὶ εἶδον ^u τοὺς νεκροὺς^u, ^b μι- ¹² κροὺς καὶ μεγάλους^u, ^c ἐστῶτας^u ἐνώπιον τοῦ ^a θρόνου^u, καὶ βιβλία ^u ἠνοιχθησαν^u. καὶ ^z ἄλλο

^u rec. λευκὸν μέγαν. ^z rec. αὐτοῦ.

^a rec. θεοῦ. ^c rec. ἠνεψύχθησαν.

^z rec. βιβλίον ἄλλο.

^a = rec. c. codd. pl. sed + A 2. 7. 9. 13. 14. 16. 30. 32. 33. 35. 37. 38. 39. 40. 41. 42. 49 al. plur., Compl. ed. Syr. Vulg. ed. Andr. 1. Areth. Primas. Aug. + ^u Arm. Slav. ms. Hier. + ἐβλήθησαν post ψευδοπρ. 32.

^z = 39.

^u = Vulg. ed. Primas. Cassiod.

^z = 12. Arm. Slav. 3. (non 3.) *eis aīōna aīōnos* Andr. (comm. in Andr. 1. sed *eis aīōnas aīōnon* in 49.) *τῶν αἰώνων* = 16^u. 47 al. Andr. 2. + ἀμήν 16^u.

^u *λευκὸν μέγαν* rec. c. codd. plur. sed μ. λ. A 2. 7. 9. 13. 14. 16. 30. 37. 39. 40. 41. 42. 47. 48. 50 al. pl., Compl. ed. Syr. Arr. Copt. Æth. Slav. Vulg. Areth. Primas. Aug. *μέγαν* = 26 al.

^z = 14.

^z *αὐτοῦ* rec. c. codd. pl. sed αὐτόν 2. 9. 12. 13. 14. 16. 29. 37. 39. 40. 41. 42. 49. 51 al. plur., Compl. ed. Ephr. Andr. 1. Areth. αὐτῷ 33. 35 al. Ephr. (semel)

Andr. 2.

^z + ἐφοβοῦντο καὶ Arm.

^u δ *οὐρ.* καὶ ἡ γῆ 10. 37. 49 alii, Compl. Ar. pol. Æth. Slav. Tol. Ephr. Andr. Primas. Aug.

^u = 14. 39 al.

^b = 2. 29. 30. 42. 50. 50^u al. mult. *τοὺς μεγάλους καὶ τοὺς μικροὺς* A 12. 13. 14. 16. 35. 37. 38. 47. 49 al. perm., Compl. ed. Syr. Ar. pol. Æth. Arm. Slav. ms. Vulg. Andr. Areth. (in comm.) Ir. Primas. Tychon. Ambr. Aug. Alii.

^c = 2. 14. 30 al. Vulg. ms. Post *νεκροὺς* pon. 32. 48 al. pl., Method. Areth. *ἐστῶτας ἐνώπιον τοῦ θρόνου* = Primas. Aug.

^a *θεοῦ* rec. c. codd. pl. sed *θρόνου* AB 2. 7. 12. 13. 14. 16. 29. 33. 35. 37. 38. 39. 40. 41. 42. 49. 51 al. pl., Compl. ed. Syr. Arr. Copt. Æth. Arm. Slav. ms. Vulg. Areth. Ambr. *throni Dei* Auctor de prom. item Auctor ad Novat.

^z *ἠνεψύχθησαν* rec. c. codd. plur.

CAPUT XX.

βιβλίον" ^ε ἠνεψύχθη", ^η ὃ ἐστὶ" ^ι τῆς ζωῆς". καὶ ^{ex recens. Scholasticā.} ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ^κ ἐν
 13 τοῖς βιβλίοις", κατὰ τὰ ἔργα αὐτῶν. Καὶ ἔδω-
 κεν ἡ θάλασσα τοὺς ^ι νεκροὺς τοὺς ἐν αὐτῇ",
^μ καὶ ^η ὁ " θάνατος καὶ ὁ ἄδης ὁ ἔδωκαν" τοὺς
^ρ νεκροὺς τοὺς ἐν αὐτοῖς". καὶ ἐκρίθησαν ^ι ἕκα-
 14 στος" κατὰ τὰ ἔργα ^ι αὐτῶν". Καὶ ὁ θάνατος
 καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός·
^ι οὗτος" ^ι ὁ θάνατος ὁ δεύτερος ἐστὶν" ^η ἡ λίμνη

^ι rec. ἐν αὐτῇ νεκρούς. ^ρ rec. ἐν αὐτοῖς
 νεκρούς. ^ι rec. ἐστὶν ὁ δεύτερος θάνατος.

^η rec. = ἡ λίμνη τοῦ πυρός.

sed ἠνοίχθησαν A 11. 14. 32. 38.
 35. 48 al. pl., Erasm. ed. Areth.
 ἠνοίγησαν Andr. 2. ἦνοιξαν 2. 29.
 30. 40. 41. 42. 50. 51 al. perm.
 ἦνοιξεν 9. 13. 16. 39 al. ἀνεψύχθη-
 σαν 37. 38 al.

^ι βιβλίον ἄλλο rec. c. edd. plur.
 sed ἄλλο βιβλίον A 2. 13. 14. 16.
 30. 32. 33. 35. 37. 38. 39. 40. 41.
 42. 49. 51 al. plur., Compl. ed.
 Arm. Vulg. Andr. Areth.

^ε ἠνοίχθη A 3. 7. 29. 40 al. pl.,
 Erasm. ed. Areth. ἀνεψύχθη 37.
 38 al.

^η = Arm.

^ι ἡ ζωὴ 7. + *uniuscujusque*
 Prim. Aug. Auctor de prom.

^κ = Arm.

^ι ἐν αὐτῇ νεκρούς rec. c. codd.
 plur. sed ν. τ. ἐ. αὐτῇ A 2. 7. 9.
 13. 14. 16. 29. 33. 35. 39. 40. 41.
 47. 48. 50. 51 al. plur., edd. Slav.
 ms. Vulg. Areth. Ir. Ambr. Pri-
 mas. Aug. νεκρούς τοὺς ἐν αὐτοῖς

38. Erasm. Vulg. ms. νεκρούς αὐ-
 τῆς Arm. Vulg. ms. Tychon.

^μ καὶ ὁ θάν. . . . ἔργα αὐτῶν =
 40. καὶ ὁ θάν. . . . ἐν αὐτοῖς =
 38.

^η = 13.

^ο = Arm. ἔδωκε A 2. 48 al.

^ρ ἐν αὐτοῖς νεκρούς rec. c. codd.
 pl. sed ν. τ. ἐ. α. A 2. 9. 13. 14.
 16. 29. 30. 32. 33. 35. 47. 48. 50.
 51 al. pl., edd. Slav. ms. Andr. 2.
 Areth. Ir. Primas. Ambr. Aug.
 αὐτῶν νεκρούς 37. Compl. Arm.
 Vulg. ms. Tychon. *mortuos suos,*
qui in ipsis erant Vulg. ed. αὐτοῦ
 νεκρούς 7.

^ι = Slav. ed. non ms.

^ι αὐτοῦ 2. 7. 14. 29. 30. 32. 33.
 35. 47. 51 alii pl., Andr. 2.

^η οὗτος ἐστὶν ὁ δεύτερος θάνατος
 = 18. 41. 42 al. Copt. Arm. ed.
 Venet. Slav. ms. Primas. Auctor
 de prom. (Fortasse saltus a πυρός
 ad πυρός.)

APOCALYPSIS.

ex recens. Scholsiand. τοῦ πυρός". Καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ 15 βίβλῳ" τῆς ζωῆς" γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

XXI. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν και-
νήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ ᾧ ᾧ πρώτη" γῆ
ᾧ ἀπῆλθον", καὶ ᾧ ᾧ θάλασσα οὐκ ἔστιν" ἔτι.
Καὶ ᾧ ᾧ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινήν 2

ᾧ const. τῷ βιβλίῳ. ᾧ rec. παρῆλθε. ᾧ rec.
+ ἐγὼ Ἰωάννης. ᾧ rec. εἶδον τὴν πόλιν τὴν
ἁγίαν, Ἱερουσαλὴμ καινήν.

ᾧ ε. δ. θ. rec. c. codd. pl. sed
ὁ θάνατος ὁ δεύτερος ἐστὶν A 2.
13. 14. 16. 32. 33. 35. 38. 39. 40.
44. 47. 48. 50. 51 al. pl., edd. Syr.
Tol. Vulg. ms. Areth. ἐστὶν ὁ
θάνατος ὁ δεύτερος 9. 10. 37. 49 alii,
Compl. Ar. pol. Slav. ms. Vulg. ὁ
δεύτερος θάνατος ἐστὶν 38. ὁ δεύ-
τερος ἐστὶν (absque θάνατος) 29.
30 al.

ᾧ = rec. c. codd. plur. sed +
A 2. 7. 9. 13. 14. 16. 29. 30. 32.
33. 35. 37. 38. 40. 44. 49. 51 al.
pl., Compl. ed. Syr. Ar. pol. Æth.
Slav. ms. Vulg. ms. Tol. Lips. 4.
5. (non Erp. Arm. Confer etiam
not. *) Hippol. Andr. Areth. Ir.
Fulg. Ansb. Joachim.

ᾧ τῷ βιβλίῳ 2. 9. 13. 14. 16. 29.
33. 35. 40. 47. 48. 50. 51 al. pl.,
edd. Areth.

ᾧ = 35.

ᾧ = 13. 29 al. Arm. Slav. ms.
Ir. Aug. Primas. Tychon. Post
γῆ pon. Slav. ed.

ᾧ παρῆλθε rec. c. cdd. plur. sed
ἀπῆλθον 9. 13. 29. 30. 32. 33. 38

40. 41. 42. 48. 50. 51 alii plur.,
(item ἀπῆλθον A) edd. Areth. Ir.
Tert. Tychon. recesserunt Prim.
Aug. ἀπῆλθε 2. 4. 11. 35. 47 al.
pl. Syr. Copt. Æth. Vulg.

ᾧ τὴν θάλασσαν οὐκ εἶδον A.
ἔστιν | ἔσται Slav. ms.

ᾧ + ἐγὼ Ἰωάννης rec. c. cdd. pl.
sed = AB 2. 7. 9. 12. 13. 16. 29.
33. 35. 38. 39. 40. 41. 42. 46. 49.
51 al. pl., Compl. ed. Syr. Arr.
Copt. Æth. Arm. (ed. habet rec.
in marg.) Slav. ms. Tol. Vulg. ms.
Andr. Areth. Ir. Aug. Prim. Ty-
chon. Alii.

ᾧ εἶδ. τ. π. τ. δ. Ἱ. κ. rec. c.
codd. pl. sed τ. π. τ. δ. Ἱ. κ. εἶδ.
AB 2. 7. 9. 12. 13. 16. 29. 33.
35. 37. 38. 39. 40. 41. 42. 46. 49.
51 al. plur., Compl. ed. Syr. Ar.
pol. Æth. Arm. (ed. habet rec. in
marg.) Slav. ms. Tol. Vulg. ms.
Andr. Areth. Latini. ἁγίαν | mag-
nam Primas. Aug.

ᾧ δ. τ. θ. ε. γ. ο. rec. c. codd.
plur. sed ἐκ τ. ο. δ. τ. θ. AB 2.
13. 16. 29. 30. 32. 33. 35. 38. 39.

CAPUT XXI.

εἶδον" καταβαίνουσιν ^c ἐκ τοῦ οὐρανοῦ, ἀπὸ ^{es recens. Scholasticā.} τοῦ θεοῦ" ἡτοιμασμένην ὡς νύμφην ^d κεκοσμημένην" τῷ ἀνδρὶ αὐτῆς. Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ^e οὐρανοῦ", λεγούσης· Ἴδου, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, ^f καὶ αὐτοὶ ^g λαὸς" ^h αὐτοῦ" ἔσονται καὶ αὐτὸς ὁ θεὸς ⁱ μετ' αὐτῶν ἔσται", ^k θεὸς ^l αὐτῶν", Καὶ ^m ἐξαλείψει" ⁿ πᾶν δάκρυον ^o ἀπὸ τῶν ὀφθαλμῶν αὐτῶν", ^p καὶ ὁ θάνατος οὐκ

^c rec. ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ. ^e rec. λαοί. ^f rec. ἔσται μετ' αὐτῶν. ^m rec. + ὁ θεός.

40. 42. 47. 48. 50. 51 al. plurimi, edd. Syr. Arr. Copt. Æth. Slav. ms. Vulg. Andr. 2. Areth. Primas. Tychon. Aug. ἀπὸ τοῦ θεοῦ = 41. Ir.

^d = 47. κεκοσμημένην 2. καὶ κεκοσμημένην ὡς νύμφην Arm.

^e θρόνου A 18. Arm. ed. in m. Vulg. Ir. Ambr. Aug. Sed non Prim. Tych. Cassiod.

^f καὶ αὐτοὶ . . θεὸς αὐτῶν | θεὸς ὢν αὐτῶν 12.

^g λαοὶ rec. c. codd. plur. sed λαὸς 2. 7. 9. 13. 16. 29. 33. 35. 37. 38. 39. 40. 41. 46. 49. 51 alii plur., Compl. ed. Syr. Arr. Copt. Æth. Vulg. Andr. 2. Areth. Aug. Ambr. Primas. Tych. (non Ir.)

^h αὐτῷ Arm.

ⁱ ἔσται μετ' αὐτῶν rec. c. codd. plur. sed μ. a. ζ. AB 2. 13. 16. 29. 30. 35. 38. 39. 40. 41. 42. 48. 50. 51 al. plurimi, edd. Syr. Vulg. Areth. Ir. Ambros. + in terris Vigil. taps. ὁ θεὸς μετ' αὐτῶν

ἔσται = Arm.

^k = 2. 7. 8. 16. 29. 30. 35. 38. 39. 40. 41. 42. 48. 49. 50 alii plurimi, Compl. ed. Erp. Copt. Slav. ms. Andr. 2. Areth. Primas. Ambros. Aug. (semel) (non Ir. Tychon.) αὐτῶν θεός A Vulg. θεὸς ὢν αὐτῶν 12.

^l ἐκλείψει 4. Syr. Areth.

^m + ὁ θεός rec. c. codd. plur. sed = B 2. 7. 9. 12. 13. 16. 29. 30. 32. 35. 37. 38. 39. 40. 41. 42. 49. 51 al. plurimi, Compl. ed. Syr. Arr. Copt. Æth. Arm. Slav. ms. Ir. gr. et lat. Andr. 1. Ambros. (sæpe) (non Prim. Tych. Aug.). Dominus Lips. 6.

ⁿ + ἀπ' αὐτῶν B 2. 9. 13. 26. 29. 30. 35. 40. 41. 42. 50. 51 al. pl. + ἐπ' αὐτῶν 13.

^o = 40. 41 al.

^p καὶ ὁ θάνατος . . . ἀπῆλθεν = 12. οὔτε πένθος . . . ἔτι = 35.

^q + οὔτε νύξ Arm.

APOCALYPSIS.

*ex recens.
Sokolskianā.*

ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ ^a οὔτε πόνος
οὐκ ἔσται ἔτι· ὅτι" τὰ πρῶτα ^a ἀπῆλθον".
[†] Καὶ" εἶπεν ^u ὁ καθήμενος ἐπὶ ^v τῷ θρόνῳ". ⁵
Ἰδοὺ, ^w ^x καὶ πάντα ποιῶ". ^y καὶ λέγει ^z μοι".
^a Γράψον· ὅτι" οὗτοι οἱ λόγοι ^b πιστοὶ καὶ ἀλη-
θινοί" ^c εἰσι. Καὶ εἰπέ μοι· ^d Γέγονε· ἐγώ ^e
εἰμι τὸ" Α καὶ τὸ Ω, ^e ^f ἡ ἀρχὴ καὶ τὸ τέλος".

^v rec. τοῦ θρόνου.
πιστοί.

^b rec. ἀληθινοὶ καὶ
^d const. γέγονα τὸ.

^z = A Erasm. Slav. ms. *quæ*
Vulg. ms.

[†] ἀπῆλθεν 2. 13. 16. 29. 32. 33.
42. 47. 48. 50. 50² al. plurimi,
Areth. + ἰδοὺ γέγονε καὶ τὰ
πάντα Æth.

^u = 2. 41. 51.

^u + μοι Slav. ms. Arm.

^v τοῦ θρόνου rec. c. codd. pl.
sed τῷ θρόνῳ A 2. 9. 12. 13. 16.
29. 33. 41. 47. 48. 50. 50². 51 al.
pl., edd. Andr. 2. Areth.

^w + ἰδοὺ 41.

^x πάντα καὶ ποιῶ 2. 13. 16. 30.
32. 33. 39. 40. 41. 42. 47. 48. 50.
50². 51 al. plurimi, edd. Areth.
καὶ ποιῶ πάντα A 35. 37. 38. 49
al. plur., Compl. Vulg. Primas. Ir.
Alii.

^y καὶ . . . εἰσι = 2. 12. 51 al.
et dicit Dominus: omnia scribe, quo-
modo si sermones etc. Ir.

^z = AB 2. 7. 9. 13. 16. 29. 30.
39. 40. 50. 51 al. plur., edd. Syr.
Ar. pol. Tol. Vulg. ms. Ir. Pri-
mas. Tychon.

^a = Primas.

^b ἀληθινοὶ καὶ πιστοὶ rec. c. codd.

plur. sed π. κ. δ. AB 2. 13. 16. 29.
30. 35. 38. 40. 47. 48. 50. 50². 51
al. plur., edd. Syr. Ar. pol. Æth.
Slav. ms. Vulg. Areth. Ir. Prim.
Tych.

^c + τοῦ θεοῦ B 2. 7. 9. 13. 16.
29. 30. 35. 39. 41. 42. 48. 50. 50².
51 al. pl., edd. Syr. Areth. Post
eisi pon. 32. 33 al. Ar. pol.

^d Receptam habent B 1. 10. 41
al. plur., Vulg. Primas. γέγονε·
ἐγὼ τὸ Arm. Ar. pol. γέγονε· τὸ
17. *Facta sunt* (γέγοναν) Ir. cu-
jus allegatio hoc ipso verbo finitur.
γέγοναν (γεγόνασι· 38.) ἐγὼ εἰμι
τὸ A 38. γέγονα ἐγὼ εἰμι τὸ 39.
Slav. ms. γέγονα ἐγὼ τὸ 7. 11. 12.
13. 26. 32. 33. 35. 47. 48 al. plu-
rimi, Syr. Andr. 1. Areth. γέγονα
τὸ 2. 4. 5. 8. 9. 16. 18. 19. 27. 29.
30. 37. 40. 42. 49. 50. 51 al. pl.,
Compl. ed. Andr. 2. ἐγὼ εἰμι τὸ
(absque γέγονε) Copt. Slav. ms.
Luxon. Tychon. ἐγὼ τὸ Erp.

^e + καὶ 2. 29. 30. 40. 41. 42.
50 al. perm.

^f = 12. ἀρχὴ καὶ τέλος 32. 37.
46. 48. 49 alii perm. Compl. Areth.

CAPUT XXI.

ἐγὼ τῷ διψῶντι δώσω ^ε αὐτῷ" ἐκ ^η τῆς πηγῆς" ^{ex russia. Scholasticā.}
 7 τοῦ ὕδατος ^ι τῆς ζωῆς" δωρεάν· ^κ Ὁ νικῶν
^ι κληρονομήσει" ^μ ταῦτα", καὶ ἔσομαι ^α αὐτῷ
 8 θεὸς, καὶ αὐτὸς ἔσται ^ο μοι" ^ρ ὁ" υἱός. ^α Τοῖς
 δὲ δειλοῖς" καὶ ἀπίστοις, ^ι καὶ ἁμαρτωλοῖς" ^α καὶ
 ἐβδελυγμένοις", καὶ φονεῦσι καὶ πόρνοις, καὶ
^ι φαρμακοῖς" καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς

^ε rec. = αὐτῷ.

^ι const. δώσω αὐτῷ.

^μ rec. πάντα.

^α rec. Δειλοῖς δὲ.

^ι rec. = καὶ ἁμαρτωλοῖς.

^ι rec. φαρμακεῦσι.

^ε = rec. c. codd. pl. sed + αὐτῷ
 B 2. 9. 13. 30. 33. 35. 40. 41. 42.
 48. 50. 51 al. pl., Areth.

^η = A Slav. ms. Ante δώσω
 pon. Slav. ms.

^ι = 2. 16. 35. 39 al. Arab. ζω-
 σης Copt. Lips. 5. Primas. + καὶ
 41.

^κ Vs. 7 = 12.

^ι δώσω αὐτῷ B 2. 13. 16. 29.
 30. 32. 33. 35. 39. 40. 41. 42. 48.
 50. 51 al. pl., edd. Slav. ms. Areth.
 Receptam habent A 7. 9. 17. 37.
 38. 46. 47. 49 alii pl., Compl. Erasm.
 Verss. Andr. Tert. Cypr. Fulg.
 Primas. Tychon. Cassiod. Utrum-
 que sic conjung. δώσω αὐτῷ ταῦτα,
 καὶ κληρονομήσει ταῦτα Slav. ms.

^μ πάντα rec. c. codd. pl. sed
 ταῦτα AB 2. 13. 37. 38. 39. 40.
 41. 42. 46. 49. 51 al. pl., Compl.
 ed. Syr. Arr. Copt. Æth. Slav.
 ms. Vulg. Andr. Areth. Tert.
 Cypr. Fulg. Prim. Tych. ταῦτα
 πάντα Arm.

^α ἐγὼ αὐτῶν θεὸς καὶ αὐτοὶ ἔσου-
 ταί μοι υἱοί Arm. Andr. 1. Tert.

αὐτῷ | αὐτῶν A. αὐτὸς = A.

^ο μοι 2. 39 al.

^ρ = A 2. 7. 9. 13. 16. 29. 30.
 32. 35. 39. 40. 50. 51 al. pl., (for-
 tasse etiam 47. 48. 49.) Compl. ed.
 Andr. Areth.

^α δειλοῖς δὲ rec. c. codd. plur.
 sed τοῖς δὲ δειλοῖς AB 2. 13. 37.
 38. 39. 40. 41. 42. 49. 51 alii plur.,
 Compl. ed. Andr. Areth.

^ι = rec. c. codd. pl. sed + B
 7. 9. 12. 13. 16. 29. 33. 35. 37.
 38. 39. 40. 41. 42. 49**. 51 al.
 plur., Compl. ed. Syr. Ar. pol.
 Slav. 10 et (omisso καὶ) 4. Andr.
 2. Areth. Sed non A Erp. Copt.
 Arm. Slav. ms. Vulg. Tert. Fulg.
 Prim. Tychon.

^α = Arm. κ. βδελυγμένοις 41.
 = καὶ 12. Andr. 1. Tychon.

^ι φαρμακεῦσι rec. c. codd. pl.
 sed φαρμακοῖς A 2. 13. 37. 38.
 39. 40. 41. 42. 49. 50. 51 al. pl.,
 Compl. ed. Andr. Areth. = Ar.
 pol. Idem (synonymo usus vo-
 cabulo) repetit post εἰδωλολάτραις
 Arm.

APOCALYPSIS.

ex recens.
Scholesianā.

^u "ψευδέσι", τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ και-
ομένη πυρὶ καὶ θείῳ, ὃ ἐστὶν ^v ὁ θάνατος ὁ δεύ-
τερος". Καὶ ἦλθεν ^w ^x εἰς" ^y ἐκ" τῶν ἐπτὰ ⁹
ἀγγέλων τῶν ἐχόντων τὰς ^z ἐπτὰ" φιάλας ^a τὰς
γεμούσας" ^b τῶν" ἐπτὰ πληγῶν τῶν ἐσχάτων,
° καὶ" ἐλάλησε μετ' ἐμοῦ, λέγων· Δεῦρο, ^d δέλω
σοι ° τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα". Καὶ ¹⁰
^e ^f ἀπήνεγκέ" ^h με" ⁱ ἐν πνεύματι" ἐπ' ὅρος

^v rec. δεύτερος θάνατος. ^w rec. + πρὸς με.

^y rec. = ἐκ. ^c const. τὴν γυναῖκα, τὴν
νύμφην τοῦ ἀρνίου.

^u ψεύσταις A. Sed Arethas in
comm. ψευδέσιν, Sis, οὐ τοῖς ψεύ-
σταις + imptis Arm.

^v δεύτερος θάνατος rec. c. codd.
pl. sed ὁ θ. ὁ δ. A 2. 13. 16. 29.
37. 38. 39. 40. 47. 50. 51 al. plur.,
Compl. ed. (Syr. Arm. Slav. Vulg.)
θάν. ὁ δ. τ. 41. 42 al. Alii aliter.

^w + πρὸς με rec. c. codd. pl.
sed = AB 13. 38. 40. 46. 49. 51
al. plur., Compl. ed. Syr. (non
Arr.) Copt. Æth. (non Arm.)
Slav. ms. Vulg. (non Lips. 4.)
Andr. Areth. Primas. εἰς με 9.

^x = 12. ὁ πρῶτος 35. 38 al.

^y = rec. c. codd. pl. sed + A
2. 7. 9. 12. 13. 16. 29. 32. 33. 37.
39. 41. 42. 48. 49. 50. 51 al. pl.,
Compl. ed. Syr. Erp. Æth. Slav.
ms. et ed. Vulg. Areth.

^z = Slav. ms. Vulg. Tychon.
Primum ἐπτὰ = Ar. pol.

^a γεμούσας 2. 13. 16. 29. 30.
38. 40. 48. 50. 51 al. pl., Compl.
ed. Andr. 2. Areth. ἐχούσας 35.

τῶν γεμόντων A 12.

^b = 2. 13. 29. 30*. 32. 33. 38.
39. 40. 48. 50 al. pl., edd. Areth.

^c = Arm.

^d + καὶ Slav. ms. Vulg. ed. +
ἵνα Slav. ms.

^e τὴν γυναῖκα τοῦ ἀρνίου Vulg.
ms. Tychon. (semel) τὴν νύμ-
φην τοῦ ἀρνίου Demid. Vulg. ms.
Apring. τὴν νύμφην, τὴν γυναῖκα
τοῦ ἀρνίου A 33. 35. 38 alii, edd.
Syr. Erp. Copt. Æth. Vulg. Cypr.
Firmic. Primas. Tychon. semel.
τὴν νύμφην καὶ γυναῖκα τοῦ ἀρ-
νίου Arm. τὴν γυναῖκα (καὶ 13.
32.) τὴν νύμφην τοῦ ἀρνίου 2. 7.
13. 16. 29. 30. 32. 37. 39. 40. 41.
42. 49 alii pl., Compl. ed. Ar. pol.
Areth. Cypr.

^f + λαβὼν Arm.

^g ἀπήγαγε 47.

^h μοι 13.

ⁱ = Primas. Cassiod. Ante καὶ
ἐδειξε pon. Arm. spiritus Ambr.

^k = Slav. ms. Cypr. Firmic.

CAPUT XXI.

μέγα ^κ καὶ ὑψηλὸν", καὶ ἔδειξέ μοι τὴν πόλιν ^{ex recens. Scholsianā.}
¹ τὴν ἀγίαν Ἱερουσαλήμ, καταβαίνουσιν ^κ ἐκ"
11 τοῦ οὐρανοῦ ^κ ἀπὸ" τοῦ θεοῦ, Ἔχουσιν τὴν
δόξαν τοῦ θεοῦ ^κ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ
τιμιωτάτῳ, ^κ ὡς λίθῳ" ἰάσπιδι κρυσταλλίζοντι.
12 ^κ Ἔχουσα" τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσα"
πυλῶνας ^κ δώδεκα", ^κ καὶ ἐπὶ τοῖς πυλῶσιν ἀγ-
γέλους δώδεκα", καὶ ὀνόματα ἐπιγεγραμμένα, ἃ
ἐστὶ" τῶν δώδεκα φυλῶν ^κ τῶν νιῶν" Ἰσραήλ.

¹ rec. + τὴν μεγάλην. ^κ const. ἐκ. ^κ rec.
+ καὶ. ^κ rec. ἔχουσάν τε. ^κ rec. ἔχουσιν.

Ante μέγα pon. Arm. Non at-
tingit Andr. καὶ = 12.

¹ + τὴν μεγάλην rec. c. codd.
plur. sed = AB 2. 7. 9. 16. 29.
30. 38. 39. 40. 41. 42. 47. 48. 50
al. plur., edd. Syr. Arr. Copt. Æth.
Slav. ms. Vulg. Areth. Cypr. Fir-
mic. Primas. Ambros. μεγάλην καὶ
ἀγίαν 12. 17. 32. 33. 35 al. pl.,
Arm.

^κ ἀπὸ 11. 32. 33. 35. 50² al. pl.

^κ ἐκ 2. 9. 11. 13. 16. 29. 32. 33.
35. 40. 41. 42. 48. 50 al. plur., edd.
Areth. ἀπὸ τοῦ θεοῦ = Vulg. ms.
Hier. Tychon. Cassiod.

^κ + τὴν φωτίζουσιν αὐτὴν 32.

^κ + καὶ rec. c. codd. plur. sed
= A 2. 9. 13. 16. 29. 33. 37.
38. 39. 40. 41. 42. 49 alii plurimi,
Compl. ed. Copt. Slav. ms. Tol.
Vulg. ms. Tychon. Peda. Ansb.
Rup. Apring. Joach. καὶ ἐν αὐτῇ
φωστὴρ Arm. ὡς φωστὴρ Syr.

^κ = 7. 12. 17*. 18. 38. 49 al.
plurimi, Erasm. Andr. 2. Slav. ms.

^κ + καὶ ζῶντι Arm.

^κ ἔχουσάν τε rec. c. codd. plur.
sed ἔχουσα A 2. 13. 37. 38. 40.
46. 49 al. plur., Erasm. ed. Andr.
τε = 42. Ab ἔχουσιν. ad ὑψηλὸν
= 39.

^κ ἔχουσα iidem fere, et 39. 41
al. Lips. 5. ἔχον Vulg. Primas.
ἔχουσιν rec. c. codd. pl.

^κ δεκαδύο 2.

^κ δώδεκα ad δώδεκα = A Syr.
δώδεκα | δεκαδύο 13.

^κ = Primas. Post ἃ ἐστὶ +
(τὰ) ὀνόματα A 2. 7. 9. 13. 16. 29.
35. 38. 40. 41. 42. 49 al. pl., edd.
Syr. Ar. pol. Copt. Slav. ms. Vulg.
Areth. καὶ ὀνόματα ἐκάστων ἐπὶ
τῶν πυλῶνων γεγραμμένα κατὰ τὰς
ἑβ φυλὰς Arm.

^κ = 12. 27. 47* alii. τοῦ 32.
Andr. τῶν = A 2. 13. 16. 29.
30*. 33. 35. 38. 41. 42. 47. 48. 50
al. pl., edd. Areth.

^κ ἀπ' ἀνατολῆς rec. c. codd. pl.
sed ἀπὸ ἀνατολῶν 2. 7. 9. 12. 16.
29. 30. 33. 35. 37. 38. 39. 40. 41.
42. 49 alii plur., Compl. ed. Areth.

APOCALYPSIS.

*ex recens.
Scholesianā.*

' Ἀπὸ ἀνατολῶν'', πυλῶνες τρεῖς· * καὶ'' ἀπὸ 13
βορρᾶ, πυλῶνες τρεῖς· * καὶ'' ἀπὸ * νότου'',
πυλῶνες τρεῖς· * καὶ'' ^b ἀπὸ δυσμῶν, πυλῶνες
τρεῖς''. Καὶ τὸ'' τεῖχος τῆς πόλεως ^a ἔχον'' 14
θεμελίους δώδεκα, καὶ * ἐπ' αὐτῶν'' ⁱ δώδεκα''
ὀνόματα τῶν δώδεκα ἀποστόλων * τοῦ ἀρνίου.
Καὶ ὁ λαλῶν μετ' ἐμοῦ ^b, εἶχε ⁱ ^k μέτρον'' κάλα- 15
μον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς
πυλῶνας ^l αὐτῆς'', ^m καὶ τὸ τεῖχος αὐτῆς''. Καὶ 16
ἡ πόλις τετράγωνος ⁿ κεῖται'', καὶ τὸ μῆκος αὐ-
τῆς ^o ὅσον ^p καὶ'' τὸ πλάτος ^q καὶ ἐμέτρησε τὴν

^y rec. ἀπ' ἀνατολῆς.

^z rec. = καὶ ter.

^e rec. ἐν αὐτοῖς.

^f rec. = δώδεκα.

^k rec. = μέτρον.

^o rec. + τοσοῦτόν ἐστιν.

^{*} = rec. c. codd. plur. sed + καὶ
A 2. 9. 13. 16. 29. 33. 35. 37. 38.
39. 40. 41. 42. 49 al. plur., Compl.
ed. Syr. Arr. Copt. Arm. Slav. ms.
Vulg. ed. (non Tol. Demid. Lips.
4.) Areth. Hier. Ab καὶ ἀπὸ ad
δυσμ. π. τ. = 2.

^a μεσημβρίας Erasm.

^b Ante ἀπὸ βορρᾶ pon. 40.

^c = Erasm.

^d εἶχε 38.

^e ἐν αὐτοῖς rec. c. codd. multis,
sed ἐπ' αὐτῶν A 2. 13. 37. 38. 39.
40. 41. 42. 49 al. plur., Compl.
ed. Syr. Arr. Copt. Vulg. ms.
Andr. Areth. Primas. Tychon.

^f = rec. c. codd. pl. sed + δώ-
δεκα s. δεκαδύο A. 2. 13. 37. 39.
41. 49 alii plur., Compl. ed. Syr.
Ar. pol. Arm. Slav. ms. Vulg.
Andr. Areth. Sed non Lips. 6.

Prim. Tych. + δώδεκα τὰ 42.

^z + et Vulg. ms. Primas.

^b + ἄγγελος Slav. ms.

ⁱ + ἐν ταῖς χερσὶ Slav. ms. Arm.

^k = rec. c. codd. plur. sed +
A 2. 13. 37. 38. 39. 40. 41. 42.
49 al. plurimi, Compl. ed. Syr.
Ar. pol. Æth. Slav. ms. Vulg.
Andr. 2. Areth. item Primas.

^l = αὐτῆς 12. Slav. ms. αὐτῆς
ad αὐτῆς = B 7. 9. 16. 29. 30. 33.
35. 38. 39. 40. 41. 47. 48. 49. 50
al. plur., Compl. ed. αὐτῆς (pos-
terius) = Slav. ms. Vulg.

^m = 13. 37. 39. 40. 41. 42 al. pl.

ⁿ ἦν Arm.

^o + τοσοῦτόν ἐστιν rec. c. codd.
plur. sed = AB 2. 13. 37. 38. 39.
40. 41. 42. 49 al. pl., Compl. ed.
Syr. Ar. pol. Æth. Slav. ms. Andr.
Areth.

CAPUT XXI.

πόλιν ὁ τῷ καλὰ μφ ἐπὶ ὁ σταδίου δώδεκα χιλιά-^{ex roena. Scholasticā.}
 δων ὁ. ὁ τὸ μήκος καὶ τὸ πλάτος ὁ καὶ τὸ ὕψος
 17 αὐτῆς ὁ ἴσα ἐστί. Καὶ ὁ ἐμέτρησε ὁ τὸ τεῖχος
 αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων ὁ πηχῶν,
 18 μέτρον ὁ ἀνθρώπου, ὁ ἐστὶν ἀγγέλου. Καὶ
 ὁ ἦν ὁ ἑνδόμησις τοῦ ὁ τεύχους ὁ αὐτῆς ὁ, ἴασπις
 καὶ ὁ πόλις χρυσίον καθαρὸν ὁ ὁμοία ὁ ὕαλφ ὁ
 19 καθαρῷ ὁ. ὁ Καὶ ὁ οἱ θεμέλιοι ὁ τοῦ τεύχους ὁ
 τῆς πόλεως ὁ παντὶ λίθω τιμίῳ ὁ κεκοσμημένοι ὁ.
 ὁ ὁ θεμέλιος ὁ πρῶτος ὁ, ἴασπις ὁ δεύτερος,

ὁ const. ὁμοιον.

ὁ = B 2. 7. 9. 13. 16. 29. 30.
 33. 35. 37. 38. 39. 41. 49 al. pl.,
 Compl. ed. Andr. Areth.

ὁ + καὶ τὸ ὕψος ἐστὶν Arm.
 Deinde pergit: καὶ ἦν τὸ μέτρον
 τοῦ μήκος αὐτῆς ὁβ χιλ. σταδ. καὶ
 τὸ πλάτος etc.

ὁ + ἐν 11. 12. 32 al. Erasm. ed.
 Andr. + et portas ejus Lips. 5.

ὁ σταδίων ὁβ χιλιάδας 35. Pri-
 mas. item Vulg. σταδίων ὁβ χιλιά-
 δων Erasm. Steph. 3. ed. Andr.
 δῶδ. | δεκαδύο 2. 13.

ὁ + δώδεκα B 2. 9. 16. 29. 30.
 33. 39. 40. 41. 42. 48. 49. 50 al.
 pl., Compl. ed. Syr. + εἰς 18.
 + καὶ 38.

ὁ = 35. Ante τὸ πλάτος pon.
 Vulg. ed. αὐτῆς | τῆς πόλεως Slav.
 ms.

ὁ = 2. 9. 13. 29. 30. 33. 35. 38.
 40. 41. 42. 47. 48. 50. 50³ al. pl.,
 edd.

ὁ μέτρον Erp. (144 staturae ho-
 minis) Vulg. ms. Primas. in sum-

mario libri V. σταδίων, μέτρον
 Arm. πηχῶν (omisso μέτρον)
 Slav. ms.

ὁ = A Syr. Æth.

ὁ a τεύχους ad τεύχους = 40.

ὁ = 32. τῆς πόλεως Arm.

ὁ ὁμοιον A 2. 9. 13. 16. 29. 33.
 35. 37. 38. 39. 41. 42. 47. 48. 49.
 50 al. pl., Compl., ed. (Syr.) Slav.
 ms. Vulg. Andr. Areth. Tychon.

ὁ ὕαλφ 13. 41. 42 alii.

ὁ + καὶ λευκῷ Arm.

ὁ = A 2. 13. 29. 32. 33. 38.
 39. 41. 42. 47. 48. 50. 50³ al. plur.,
 edd. Slav. ms. Vulg. ms. Areth.
 Beda. Rupert. Joach.

ὁ = Arm.

ὁ + ὁμοιοι 32.

ὁ = Arm. Tychon. Funda-
 menta autem ex omni lapide pre-
 tioso sic, omissis reliquiis, Primas.
 (in textu et comm.)

ὁ ὁ θεμέλιος usque ad ἀμέθυστος
 vs. 20 = 12.

ὁ + muri Arm. ed. Venet.

APOCALYPSIS.

ex roena.
 Scholasticā.

σάπφειρος· ὁ τρίτος, * χαλκηδών''. ὁ τέταρτος,
 σμάραγδος· Ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, 20
¹ σάρδιος''. ὁ ^m ἑβδομος'', χρυσόλιθος· ὁ ὄγ-
 δοος, βήρυλλος· ὁ ⁿ ἑννατος'', τοπάζιον· ὁ δέ-
 κατος, ° χρυσόπρασος''. ὁ ἐνδέκατος, ^p ὑάκινθος·
 ὁ δωδέκατος'', ^q ἀμέθυστος''. Καὶ οἱ δώδεκα 21
 πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἰς ἕκαστος
 τῶν πυλῶνων ἦν ἐξ ^r ἐνὸς'' μαργαρίτου, καὶ
 ἡ πλατεῖα τῆς πόλεως, * χρυσίον καθαρὸν ὡς
^s ὕαλος'' ^t διαυγής''. Καὶ ναδὸν οὐκ εἶδον ἐν 22
 αὐτῇ· ὁ γὰρ ^v κύριος'' ὁ θεὸς ὁ παντοκράτωρ
 ναδὸς αὐτῆς ἐστι, καὶ τὸ ἄρνιον. Καὶ ἡ πόλις 23
^w οὐ χρεῖαν ἔχει τοῦ ἡλίου * οὐδὲ'' τῆς σελήνης,
 ἵνα φαίνωσιν ^y * αὐτῇ· ἡ γὰρ'' δόξα τοῦ θεοῦ
 ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς * τὸ ἄρνιον.

¹ const. σάρδιον.

^u rec. διαφανής.

^y rec. + ἐν.

^z const. αὐτὴ γὰρ ἡ.

* καρχηδὼν 35. χαρκητὼν Copt.

* διαφανής rec. c. codd. pl. sed

¹ σάρδιον A 2. 9. 13. 16. 29. 33.

διαυγής A 2. 7. 9. 12. 13. 16. 29.

39. 42. 47. 48. 50. 50* al. pl., edd.
 Areth.

33. 35. 36. 37. 38. 39. 40. 41. 42.
 46. 49 al. plur., Compl. ed. Andr.

^m ἑβδος 12.

Areth. = Ar. pol.

ⁿ ἑνατος 2. 13 al.

^v = 41. 42 al.

° χρυσόπρασος 2. 29. 30*. 50 al.
 pl. χρυσοπράσινος 13. 39 al. χρυ-

^w + αὐτῇ 38.

σόπραστος 40 al. Alii aliter.

^x ἡ 13.

^p = 41.

^y + ἐν rec. c. codd. pl. sed =
 AB 39. 40. 41. 42 alii pl., Eras-

^q ἀμέθυστος 13. 29. 32. 37. 38.
 40. 41. 42. 48. 49 al. multi, Eras-

ed. Areth. Primas.

Andr. Areth.

^s αὐτὴ γὰρ ἡ B 2. 7. 9. 12. 13.
 16. 29. 39. 40. 41. 42. 47. 50. 68

^r = 41.

al. pl., edd. αὐτῇ, ἡ γὰρ δόξα 38.
 γὰρ = Slav. ms.

^t + ὡς Slav. ms.

^u + ἐστὶν 41*.

^t ὕελος 13. 39. 41 al. ὕελλος
 38.

^b τὰ ἑ. τ. σ. ε. τ. φ. α. π. rec.

CAPUT XXI.

24 Καὶ ^b περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐ- *ex recens. Scholzianā.*
 τῆς'' καὶ οἱ βασιλεῖς ^c τῆς γῆς'' φέρουσι ^d τὴν''
 25 δόξαν ^e καὶ τὴν τιμὴν'' ^f αὐτῶν'' εἰς αὐτήν. Καὶ
 οἱ πνύωνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας ^g (νύξ
 26 γὰρ οὐκ ἔσται ἐκεῖ) ^h Καὶ οἴσουσι τὴν δόξαν
 27 καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν''. ⁱ ^k Καὶ''
 οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν ^l κοινὸν'', καὶ
^m ποιῶν'' βδέλυγμα καὶ ψεῦδος· εἰ μὴ οἱ γε-
 γραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

^b rec. τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ
 αὐτῆς περιπατήσουσι. ^l rec. κοινῶν.

^m const. ποιῶν.

c. codd. plur., sed π. τ. ζ. δ. τ. φ.
 α. A 13. 37. 38. 40. 41. 42. 46. 49
 al. pl., Compl. ed. Syr. ed. qu. et
 ms. Ar. p. Copt. Æth. Arm. Slav.
 ms. Vulg. Andr. Areth. Primas.
 Tychon. Haymo. Ansb. Rupert.
 περιπατήσουσιν αὐτῆς sic 39. Re-
 cepta (quæ extat in Syr. ed. qu.
 et in Erp.) est ex Andreæ scholio.
^c = 48.

^d αὐτῶν 2. 9. 13. 16. 29. 32. 39.
 40. 41. 42. 46. 48. 50. 50² alii pl.,
 edd. αὐτῶν 30. φέρουσι . . . αὐ-
 τήν | *illustres facti sunt e gloria ejus*
 qs. φέρουσι δόξαν ἐκ τῆς τιμῆς
 αὐτῆς Arm.

^e = A 10. 11. 17. 18. 38. 47
 al. pl., Erasm. ed. Erp. Copt. Æth.
 Andr. Primas. Tychon. Ambr. τὴν
 (bis) = 13. 29. 30. 32. 46 al. pl.
 Conf. etiam not. anteced.

^f τῶν ἐθνῶν 2. 9. 13. 16. 29. 30.
 32. 33. 35. 39. 40. 41. 42. 46. 48.
 50. 50² al. plur., edd. Syr. Slav.

145

ms. = Slav. ms.

^g + καὶ νυκτὸς Æth. Arm. Per-
 git Arm.: ἀλλ' ἡνεφωμένοι εἰσὶν
 αἰεὶ καὶ νύξ οὐκ ἔσται, omisso ἐκεῖ,
 quod abest etiam a Slav. 3, et pro
 quo Areth. in textu habet ἐν αὐτῇ.

^h Vs. 26 = Erasm. Ἄλλα ἡ
 δόξα καὶ ἡ τιμὴ τῶν ἐθν. etc. Arm.
 τὴν (sq. τιμ.) = 2.

ⁱ + ἵνα εἰσέλθωσι 9. 13. 19. 29.
 30. 32². 38. 39. 40. 41. 42. 48.
 50. 50² al. plur., edd. Areth. Sed
 nulla versio, præter Slav. ms.

^k = 12. Vulg.

^l κοινῶν rec. c. codd. plur. sed
 κοινὸν A 7. 13. 16. 29. 30. 32. 33.
 35. 37. 38. 39. 40. 41. 42. 49. 68.
 alii plurimi, Compl. ed. Slav. Vulg.
 Andr. Areth. Ir. Primas. Tychon.
omnis immundus et coinquatus
 Slav. ms.

^m ποιῶν A 13. 18. 41. 68 al.
 plurimi, edd. Arr. (Syr. Vulg. La-
 tini.) ὁ ποιῶν 2. 7. 16. 29. 30. 38.

K

ΑΠΟΚΑΛΥΨΙΣ.

ex recens. Scholasticana. XXII. Καὶ ἔδειξέ μοι ^α ποταμὸν ὕδατος ° ζωῆς", ¹ ^β λαμπρὸν" ^γ ὡς κρύσταλλον", ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου. ^ι Ἐν ² μέσῳ τῆς ^κ πλατείας" αὐτῆς καὶ ^ι τοῦ ποταμοῦ ἐντεῦθεν ^α καὶ ἐντεῦθεν" ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ^ν ^ω ἕκαστον ἀποδιδούν" ^ζ τὸν" καρπὸν αὐτοῦ· ^ι καὶ τὰ φύλλα τοῦ ξύλου ^α εἰς θεραπείαν τῶν ἐθνῶν. Καὶ πᾶν ³

^α rec. + καθαρὸν.

^α alex. καὶ ἐκείθεν.

^ν rec. + ἓνα.

^ω const. s. ἀποδιδούς ἕκαστος

s. ἁ. ἕκαστον.

39. 40. 47. 50. 50² al. plur., edd. = Arm.

^α + καθαρὸν rec. c. codd. plur. sed = AB 2. 9. 13. 16. 29. 30. 35. 37. 39. 40. 41. 42. 47. 50. 50² al. pl., edd. Syr. Erp. Copt. Æth. Slav. ms. Vulg. Hilar. Primas. Tychon. Ambr. Vigil. Fulg. Cassiod. Post ποταμὸν pon. 26. 32. 33. 38. 46. 48. 49 al. pl., Compl. Slav. ms. Andr. Areth. Post ζωῆς pon. Gallicanus unus ap. Bentlei.

° ζῶντος Arm. Vulg. ms. et ed. Sixt. Ambr. Alii = Tychon.

^β = 40. Arm. Tychon.

^γ καὶ κρυστάλλινον Slav. ms. κρυσταλλίζοντα Arm.

^ι + καὶ πορεύεται Arm. *fluctet* Vigil. taps.

^κ πόλεως 4. 48 al. Utrumque jung. 18. Loco αὐτῆς habet πόλεως Arm.

^ι + τοῦ χειλέος Arm.

^α = 12. 35 al. καὶ ἐκείθεν AB 2. 7. 13. 16. 29. 33. 38. 39. 40. 41. 42. 48. 50. 52² al. pl., edd.

Syr. Slav. ms. Arm. Areth. Hilar. *ex utraque parte* Latini fere, item Arr.

^ν + ἓνα rec. c. codd. plur. sed = A 7. 12. 13. 16. 29. 33. 35. 37. 38. 39. 40. 41. 42. 49. 68 al. pl., Compl. ed. Slav.

^ω ἀποδιδούς ἕκαστον 41. 42 al. ἀποδιδούς ἕκαστος 39. 40 al. ἀποδιδούν | ἀποδιδούς B 2. 9. 13. 16. 35. 37. 38. 48. 49. 50. 50². 68 al. pl., Compl. ed. ἀποδιδόντα 29. Erasm. Slav. ms. Vulg. ms. Haymo. Ante ἕκαστ. pon. B 47. 48. 50. 50² al. pl. ἕκαστον = 35. ἐκάστῳ B Slav. 4. ἕκαστος 9. 13. 16. 38. 50 al. plur. *reddens fructum suum per XII menses et per XII annos* Lips. unus in m.

^ζ = 40.

^ι καὶ τὰ . . . ἔσται ἔτι = 12. καὶ τὰ . . . ἐθνῶν = Slav. ms.

^α + καταγγέλλεται 11. 32. 33 al. Ex Andreæ Scholio. ἦν θεραπεία Arm.

^α κατανάθεμα rec. c. codd. plur.

CAPUT XXII.

^a κατάθεμα ὅκ ἔσται ^b ἔτι ὅκ καὶ ὁ θρόνος τοῦ ^{ca recona. Scholzeianā.}
 θεοῦ καὶ τοῦ ἀρνίου ἐν ὅκ αὐτῷ ^a ἔσται, καὶ
 4 οἱ δοῦλοι ὅκ αὐτοῦ ὅκ λατρεύσουσιν αὐτῷ. Καὶ
 ὁψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ
 5 ἐπὶ τῶν μετώπων αὐτῶν. Καὶ νῦν ὅκ ἔσται
 ὅκ ἔτι ὅκ καὶ ὅκ οὐ χρεία ὅκ λύχνου καὶ ὅκ φωτὸς
 ὅκ ἡλίου, ὅτι κύριος ὁ θεὸς ὅκ φωτίζει ὅκ ἐπὶ

^a rec. κατανάθεμα. ^b const. ἐκεῖ. ^c rec.
 ἐκεῖ. ^d rec. χρεῖαν ὅκ ἔχουσι. alex. οὐχ
 ἔξουσι χρεῖαν. ^e rec. φωτίζει. ^f rec. = ἐπὶ.

κατάθεμα A 2. 13. 37. 38. 39. 40.
 41. 42. 46. 49. 69 al. pl., Compl.
 ed. Slav. 10. Andr. Areth. de-
 ciduum Syr. impurum Erp. ma-
 ledictum Ar. pol. Vulg. Primas.
 ἀνάθεμα (servato Græco verbo)
 Slav.

^b ἐκεῖ 7. 9. 32. 33. 37. 38. 46.
 47. 48. 49 al. pl., Compl. Andr.
 Areth. item Ar. pol. Post θεοῦ
 pon. ἐκεῖ 26. Utrumque sic: ἐκεῖ
 οὐκ ἔτι ἦν Arm.

^c αὐτῷ 40.

^d = 18. ἦν Arm. erunt (præ-
 cedente sedes) Vulg. Sed erit
 Prim. Tych. Apring. Fulg. (bis)
 + et non erit annus super servos
 Dei Æth.

^e τοῦ θεοῦ 7. 47 al. Æth.

^f ἐλάτρευον αὐτῷ καὶ εἶδον et
 mox: νῦν ὅκ ἦν Arm. λατρεύ-
 σουσιν | λατρεύουσιν 38*.

^g = 2. 9. 13. 30. 38. 40. 41.
 42. 50. 50² al. pl., edd. Auctor de
 prom. ἐκεῖ rec. cum edd. plur.
 ἔτι A 2. 19. 68 al. edd. Syr. (non
 Arr.) Vulg. Ambros. Prim. Tych.

^h χρεῖαν ὅκ ἔχουσι rec. c. cdd.
 pl. sed οὐ χρεῖα 2. 7. 9. 13. 16.
 38. 39. 40. 41. 42. 50. 52² al. plur.,
 item (οὐ χρεῖαν) 30. edd. Slav. 10.
 item (οὐ χρεῖα ἦν) Slav. ms. οὐχ
 ἔξουσι χρεῖαν A Syr. Arr. Copt.
 Vulg. Andr. Palamas.

ⁱ + φωτὸς A 18. 47 al. edd.
 Syr. Erp. Copt. Æth. Slav. Vulg.
 Andr. 1. et Andr. Palamas. Am-
 bros. (semel) Primas. Tychon.
 Post λύχνου pon. 38. λύχνου καὶ
 = 35.

^k φῶς A 11. 12. 32. 48 al. pl.
 = Lips. 5.

^l = 2. 7. 9. 13. 16. 30. 39. 40.
 41. 42. 50. 50² al. pl., edd. Ar.
 pol. Slav. ms. Legendum videtur
 vel: φωτὸς λύχνου καὶ φωτὸς ἡλίου,
 vel: λύχνου καὶ φωτὸς.

^m φωτίζει rec. c. cdd. plur. sed
 φωτίζει 2. 7. 13. 16. 30. 35. 37. 38.
 39. 40. 41. 47. 49. 50. 52² al. pl.,
 Compl. ed. Slav. ms. Vulg. ed.
 φωτίζει A 12. 42 al. Palamas.

ⁿ + A ed. Palamas. Ir. Ambr.
 (semel) Primas. Tychon.

APOCALYPSIS.

ex recens. Scholzianā. αὐτοῖς· καὶ βασιλεύσουσιν εἰς ° τοὺς αἰῶνας τῶν αἰώνων".

Καὶ ^ρ εἶπέ" μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ⁶ ἀληθινοί· καὶ κύριος ὁ θεὸς τῶν ^α πνευμάτων τῶν" προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ· [†] δεῖξαι τοῖς δούλοις αὐτοῦ", ᾧ δεῖ γενέσθαι ἐν τάχει. [•] Καὶ" ἰδοὺ, [†] ἔρχομαι ταχύ". μα- ⁷ κάριος ὁ τηρῶν τοὺς λόγους ^α τῆς προφητείας" [†] τοῦ βιβλίου τούτου". [•] Καὶ ἐγὼ" Ἰωάννης, ⁸ [•] ὁ" [†] ἀκούων καὶ βλέπων ταῦτα". καὶ ὅτε ἤκουσα [•] καὶ ἔβλεψα", [•] ἔπεσον" προσκυνῆσαι

^ρ const. λέγει. ^α rec. ἁγίων. [•] rec. = καὶ.

[†] rec. βλέπων ταῦτα καὶ ἀκούων. [•] const. καὶ ὅτε εἶδον.

[•] τὸν αἰῶνα τοῦ αἰῶνος 40. + ἀμὴν Slav. 3. 5, non 4. 10. Ambr.

[†] λέγει 2. 7. 9. 13. 16. 30. 37. 38. 39. 40. 41. 47. 49. 50. 50² al. plurimi, Compl. ed.

^α ἁγίων rec. c. codd. plur. sed πνευμάτων τῶν AB 2. 7. 9. 13. 16. 30. 32. 37. 38. 39. 40. 41. 42. 49 al. plurimi, Compl. ed. Syr. Arr. Æth. Slav. 4. 10. (non 3. 5.) Vulg. Andr. in comment. Areth. Prim. πνευμάτων τῶν ἁγίων 68. Copt. κύριος ὁ τῶν πνευμάτων θεὸς τῶν ἁγίων 35. *Spiritus* Lips. 5. et *Spiritus* Vigil. taps.

[†] = 30*. 40. 42. 50. 50² al. plurimi. τοῖς δ. αὐτοῦ = 41.

[•] = rec. c. codd. pl. sed + A 2. 7. 9. 13. 16. 30. 32. 35. 39. 41. 42. 47. 50. 50². 68 al. plurimi, Compl. ed. Syr. Ar. pol. Æth.

Slav. ms. Vulg. ed. Andr. 1. Areth.

[†] ἔρχεται ἐν τάχει 12. ἰδοὺ ἔρχ. ἐ. τ. = Arm. + ὡς κλέπτῃς Æth.

^α = Slav. ms. Vulg. ms.

[†] ταύτης Syr. polygl. Arm. Ambr.

[•] καὶ γὰρ 13.

[•] = 38.

[†] βλ. τ. κ. δ. rec. c. codd. plur. sed ἀκ. κ. βλ. A 2. 12. 13. 16. 30. 35. 37. 38. 39. 40. 41. 42. 47. 49. 50. 50². 68 alii plurimi, Compl. ed. Syr. Vulg. item Arm. Andr. 2. Primas. Cassiod. βλέπων καὶ ἀκούων ταῦτα 32. 33. 48 al.* Slav. ms. Dionys. Andr. 1. Areth.

[•] καὶ ἔβλεπον A edd. καὶ εἶδον 16. 35. 38 al. καὶ ὅτε εἶδον B 2. 7. 9. 13. 30. 39. 40. 42. 43. 44. 47. 50. 50² al. pl., edd.

CAPUT XXII.

^b ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου" τοῦ ^{ex recens. Scholasticand.}
 9 δεικνύοντός μοι ταῦτα. Καὶ λέγει μοι· "Ορα
 μὴ ° σύνδουλός σου ^d εἰμὶ, καὶ τῶν ἀδελφῶν
 σου ° τῶν προφητῶν", 'καὶ'' τῶν τηρούντων
 τοὺς λόγους ^e τοῦ βιβλίου τούτου· τῷ θεῷ προσ-
 10 κύνησον. ^h Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς
 λόγους ⁱ τῆς προφητείας" τοῦ βιβλίου τούτου·
 11 ^k ὁ καιρὸς" ἐγγύς ἐστιν. Ὁ ἀδικῶν ἀδικησάτω
^l ἔτι", ^m καὶ ὁ ⁿ ῥυπαρὸς ῥυπαρευθήτω" ἔτι,
 ° καὶ ὁ δίκαιος ^p δικαιοσύνην ποιησάτω" ἔτι,

^d rec. + γὰρ.

^k rec. ὅτι ὁ καιρὸς.

ⁿ rec. ῥυπῶν ῥυπωσάτω. ^p rec. δικαιοθήτω.

^a ἔπεσα 16. 30. 35. 38. 68 alii plur., Erasm. Steph. 3. ed.

^b τῷ ἀγγέλῳ Arm. πρὸ ποδῶν τοῦ ἀγγέλου A edd.

^c + ποιήσης 32. Arr. Vulg. Prim. Aug. + προσκυνήσης μοι Æth. item Arm. Conf. not. ad cap. 19, 10.

^d + γὰρ rec. c. codd. pl. sed = A 2. 7. 9. 12. 13. 30*. 32. 33. 35. 37. 38. 39. 40. 41. 42. 46. 49 al. plurimi, Compl. ed. Syr. Arr. Copt. Slav. ms. Demidov. Vulg. ms. Ath. Andr. Areth. Cypr. Beda. Joach.

^e = Erasm. Arm. Sed hic cum 32. Vulg. ed. Prim. Post λόγους + τῆς προφητείας.

^f = 12. 32*. 37. 47. 48. 49 al. plurimi, Compl. Slav. ms. Andr. 2. Areth. Primas.

^g + τῆς προφητείας 38.

^h = 10. καὶ Æth. + πάλιν Arm.

ⁱ = 30. Lips. 4. τοὺς προφητικούς Arm.

^k ὅτι ὁ καιρὸς rec. c. codd. plur. sed ὁ καιρὸς 4. 16. 27. 39. 48. 68 alii plurimi, Slav. ms. Areth. ὁ καιρὸς γὰρ A 13. 39. 41. 42. 47. 50. 50* al. pl., edd. Syr. Copt. Slav. ms. Vulg. ὁ γὰρ καιρὸς 2. 18. 40 al. Andr. 1.

^l ἔτι (quater) = Arm.

^m καὶ ὁ ῥ. ῥ. ἔτι = A 20. 21. 33. 35. 68 al.

ⁿ ῥυπῶν ῥυπωσάτω rec. c. codd. pl. sed ῥυπαρὸς ῥυπαρευθήτω 2. 7. 9. 12. 16. 30. 37. 38. 39. 40. 41. 42. 49 al. pl. Compl. ed. Andr. Areth. ῥυπαρὸς ῥυπαυθήτω 18*. 32 al. Or. (bis.) ῥυπαρὰς ῥυπαρευθήτω 13. + καὶ ὁ καθαρὸς καθαρυσθήτω ἔτι Or.

^o καὶ ὁ δίκ. . . ἀγιασθήτω ἔτι = Andr. 1.

^p δικαιοθήτω rec. c. codd. plur. sed δικαιοσύνην ποιησάτω A 2. 7.

APOCALYPSIS.

ex recens.
Scholzianá.

^a καὶ ὁ ἅγιος ἀγιασθήτω ἔτι". Ἰδοὺ, ἔρχομαι 12
ταχὺ, καὶ ὁ "μισθός" μου μετ' ἐμοῦ, ἀποδοῦναι
ἐκάστω ὡς τὸ ἔργον αὐτοῦ ἔσται". Ἐγὼ "τὸ 13
Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ
καὶ τὸ τέλος". Μακάριοι οἱ "ποιοῦντες τὰς 14
ἐντολὰς αὐτοῦ", ἵνα ἔσται ἡ ἐξουσία αὐτῶν
ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλ-

rec. + Καὶ. " rec. + εἰμι. ' rec. ἀρχὴ
καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος. " alex.
πλύνοντες τὰς στολὰς αὐτῶν.

9. 12. 13. 16. 30. 32. 33. 35. 39.
40. 41. 42. 46. 49 alii plurimi,
Compl. ed. Syr. Ar. pol. Copt.
Slav. Tol. Demidov. Lips. 5. Vulg.
ms. Andr. Areth. Cypr. (bis) Ful-
gent. Primas. Tychon. Anselm.
Ansb. Rupert. Joach. *justior fiat*
Aug. (ter.) *fiat justus* Erp. *jus-
tificetur* Vulg. ed. + *qui injustus*
est, injusta faciat adhuc Tych. Sic
etiam alia translatio ap. Primas.
ὁ ῥυπαρὸς etc. Sed respondet id
fortasse τῷ: ὁ ἀδικῶν etc. Tacent
36. 37 alii, Æth. Arm.

^a = 37. Ar. pol.

' + καὶ rec. c. codd. pl. sed =
A 2. 13. 37. 38. 39. 40. 41. 42.
49. 68 al. plurimi, Compl. ed. Syr.
Arr. Copt. Arm. Slav. ms. Vulg.
Andr. 1. Areth. Cypr. Primas.
Tychon.

^a θυμὸς 30.

' = 39. Transpon. ante αὐτοῦ
2. 37. 40. 41. 42 al. ἐστὶν A 21.
38 al. edd. Syr. ἔσται αὐτοῦ 13.
ὡς τὸ etc. | *opera sua* Arm. *se-
cundum opera sua* Vulg. Cypr. Pri-

mas. Tychon.

" + εἰμι rec. cum codd. plur.
sed = A 13. 38. 41. 42. 49 al.
plurimi, Compl. ed. Slav. ms. Vulg.
ms. Ath. Andr. Areth. Cypr. ms.
Primas. Habet Orig. bis.

' ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ
ὁ ἔσχατος rec. c. codd. pl. sed ὁ
πρ. καὶ ὁ ἔσχ. ἡ ἀρχὴ καὶ τὸ τέλος
2. 13. 38. 39. 40. 42. 47. 50. 50^a
al. pl., edd. Syr. Ar. pol. Æth.
Slav. ms. Vulg. Or. (semel) Athan.
Cypr. Prim. Tych. Fulg. Cassiod.
ὁ (bis) = A 3. 7. 9 al. ὁ πρῶτος
καὶ ὁ ἔσχατος = Copt. Vulg. ms.

" πλύνοντες τὰς στολὰς αὐτῶν
A 7. item sed πλυνούντες (τὰς
στολὰς αὐτῶν) 38. edd. Æth. Arm.
in m. (τηρούντες in textu) Vulg.
Primas. in comm. (nam textus
hiat) Fulg. item, sed πλατύνοντες
Ath. Præterea + *in sanguine agni*
Vulg. ed. Arm. ed. in m. Rec.
habent etiam Tert. Cypr. Tych.
αὐτοῦ | ἐμοῦ Andr. 2. Areth. ap.
Bentlei. *qui conscientias suas bonis*
actibus mundaverunt Cassiod.

CAPUT XXII.

15 θωσιν εἰς τὴν πόλιν. ^z "Εξω" ^y οἱ κύνες καὶ οἱ ^{ex recens. Scholasticā.} φαρμακοὶ ^a καὶ οἱ πόρνοι" καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ ^a πᾶς ὁ φιλῶν καὶ ποιῶν"
16 ψεῦδος. Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ^b ἐπὶ" ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα ^c καὶ τὸ γένος ^d Δαβὶδ, ^e ὁ
17 ἀστὴρ ^f ὁ λαμπρὸς ^g ὁ πρωϊνός". Καὶ ^h τὸ πνεῦμα" καὶ ἡ νύμφη ⁱ λέγουσιν". ^j "Ἐρχου".

^y rec. + δὲ.

^d rec. + τοῦ.

^g rec. καὶ ὀρθρινός.

^j rec. ἐλθὲ bis.

^z ἐξῆλθον Arm.

Arm.

^y + δὲ rec. c. codd. pl. sed = A 2. 13. 37. 38. 39. 40. 41. 42. 46. 49. 68 al. plur., Compl. ed. Syr. Æth. Slav. ms. Vulg. Hippol. Ath. Andr. Areth. Cypr. Tychon. (habent Lips. 5. Primas. Fulg.) καὶ ἔξω Ar. pol. Slav. ms. Tol.

^d + τοῦ rec. c. codd. plur. sed = A 2. 37. 38. 39. 40. 41. 42. 49. 82 al. plurimi, edd. Ath. Andr. Areth. τοῦ Δαβὶδ post ῥίζα pon. Slav. ms.

^e + καὶ ὁ λόγος 32. + καὶ 7. 35. 49 al. Arm. Arr. Andr. + ὡς Syr.

^a καὶ αἱ πόρνοι 12. = Arm. Ante οἱ φαρμακοὶ transp. 40. οἱ = Erasm. Hippol. Andr. 1*.

^f ὁ λαμπρὸς (καὶ A Vulg.) ὁ πρωϊνός A 2. 7. 9. 13. 16. 30. 37. 38. 39. 41. 42. 46. 47. 49. 50. 50². 82 al. plur., Compl. ed. Syr. Copt. Æth. Slav. Vulg. Ath. Andr. Primas. Tychon. Vigil. ὁ πρωϊνός ὁ λαμπρὸς 4. 32. 33. 40. 48 al. Ar. pol. Slav. ms. Areth. ὁ λαμπρὸς = 35. Erp. *matutina et lucifer* Slav. + *sponsus et sponsa* Tychon. (in regul. sed non in comm.) Conf. not. ^h.

^a οἱ ποιοῦντες τὸ 18. Copt. καὶ ποιῶν = Arm. Slav. ms. Ante φιλῶν pon. 11. 32. 33. 35. 48 al. pl., Slav. 4. (non 10.) Hippol. Ath. Areth. ὁ = A 2. 13. 37. 39. 40. 42. 49. 50. 50² al. plur., Compl. ed. Hippol. Ath.

^b = 4. 11. 12. 47. 48 alii pl., Erasm. ed. Arm. Slav. 3. (non 4.) Andr. 2. Areth. item (*vobis septem ecclesiis*) Primas. ἐν A 18. 21. 38 alii, ed. Slav. ed. Vulg. Athan. Andr. 1.

^g Vid. not. præced.

^h *sponsus* Lips. 5. 6. Vulg. ms. + *et sponsus* Lips. 4. + *et sponsus, qui futurus sum* Arm.

^c + τοῦ Ἰησοῦ Slav. ms. εἰμι ἐκ τῆς ῥίζης καὶ ἐκ τοῦ γένους =

ⁱ λέγουσα 35* ut videtur (Æth.) Vulg. ms. Athan. Andr. 1. (in

APOCALYPSIS.

ex recens. Scholsianā. καὶ ὁ ἀκούων εἰπάτω· ¹ "Ἐρχου". καὶ ὁ διψῶν
^k ἐρχέσθω", ¹ ὁ θέλων ^m λαβέτω" ὕδωρ ζωῆς
δωρεάν."

^o Μαρτυρῶ ἐγὼ" παντὶ ^p τῷ" ἀκούοντι τοὺς 18
λόγους ^a τῆς προφητείας" τοῦ βιβλίου τούτου·
'Εάν τις ⁱ ἐπιθῇ" ⁱ ἐπ' αὐτὰ", ^u ἐπιθήσει" ὁ

^k rec. ἐλθέτω. ¹ rec. + καὶ. ^m rec.
λαμβάνετω τὸ. ^o rec. Συμμαρτυροῦμαι γὰρ.
^p rec. = τῷ. ⁱ rec. ἐπιτιθῇ. ⁱ rec.
πρὸς ταῦτα.

comment. ut videtur.) + σοι
Slav. ms.

ⁱ et ^k ἐλθὲ et ἐλθέτω rec. c. codd.
pl. sed ἔρχου et ἐρχέσθω A 2. 13.
37. 38. 39. 40. 41. 42. 44. 46.
49. 55. 82 al. pl., Compl. ed. Ath.
Andr. Areth. ἐρχέσθω + πρὸς
με Slav. ms.

¹ + καὶ rec. c. codd. plur. sed
= A 2. 13. 37. 39. 41. 42. 49. 55.
82 al. plur., Compl. ed. Copt. Æth.
Slav. 3. 4. Tol. Vulg. ms. Ath.
Andr. Areth. Tychon. Haymo.
Habent 33. 38. 46 etc. Syr. Arr.
Arm.

^m λαμβανέτω τὸ rec. c. codd. pl.
sed λαβέτω A 2. 7. 9. 12. 13. 30.
32. (non 33.) 35. 37. 38. 39. 40.
41. 42. 46. 49. 55. 82 al. plur.,
Compl. ed. Ath. Andr. Areth.

^u Vs. 18. 19 = 12. Vs. 18. ad
fin. = Tol. Vulg. ms.

^o Σ. γ. rec. c. codd. pl. sed μ.
ἐγὼ AB 2. 13. 37. 38. 39. 40. 41.
42. 44. 46. 47. 49. 50. 50². 55. 82
al. pl., Compl., ed. Syr. Arr. Copt.
Æth. Arm. Slav. ms. Vulg. ms.

Andr. Prim. (qui cum Demid. post
ego addit Joannes) Tychon. Beda.
Joach. μαρτύρομαι ἐγὼ 11. 48.
Areth. μαρτύρομαι γὰρ 33. 35
al.

^p = rec. c. codd. pl. sed AB 2.
7. 9. 11. 13. 16. 30. 32. 33. 35.
39. 40. 41. 42. 47. 48. 50. 50². 82
al. pl., edd. Andr. 1. Areth.

^a + τοῦτους Slav. ms.

ⁱ = Ar. pol. Æth. Mox τοῦ
βιβλίου = 2. 4. 16 al.

ⁱ ἐπιτιθῇ rec. c. codd. plur. sed
ἐπιθῇ A 2. 13. 37. 38. 39. 40. 41.
42. 46. 49. 55. 82 al. pl., Compl.
ed. Andr. 2. Areth.

ⁱ πρὸς ταῦτα rec. cum codd.
plur. sed ἐπ' αὐτὰ iidem fere qui
pro Lect. ἐπιθῇ Laud. ἐπ' αὐτῷ
30. ἐπὶ ταῦτα Slav. ms. ἐπὶ ταῦτα
καὶ Slav. ms. ἐπ' αὐτὰ = Tychon.

^u ἐπιθήσει 9. 13. 16. 39. 40. 49.
50. 50². 55. 82 al. pl., Compl. ed.
ἐπιθήσοι 47. ἐπιθήσεται 35. 38 al.
ἐπιθῇ Andr. 2.

^v = A*. Ante ὁ θεὸς pon. 32.
33. 37. 48. 49 alii pl., Compl.

CAPUT XXII.

θεὸς ἔπ' αὐτὸν" τὰς * πληγὰς τὰς γεγραμ-^{ca rocons. Scholasticā.}
 19 μένας ἐν * τῷ" βιβλίῳ τούτῳ. Καὶ εἰάν τις
 ἀφέλῃ" ἀπὸ τῶν λόγων * τοῦ βιβλίου" τῆς προ-
 φητείας ταύτης, * ἀφελεῖ" ὁ θεὸς ὃ τὸ μέρος
 αὐτοῦ ἀπὸ * τοῦ ξύλου" τῆς ζωῆς, καὶ ὃ ἐκ" τῆς
 πόλεως τῆς ἁγίας, * τῶν γεγραμμένων" ἐν
 20 * τῷ" βιβλίῳ τούτῳ. ὃ λέγει ὁ μαρτυρῶν
 ταῦτα. ἰ Ναὶ" * ἔρχομαι" ταχύ· ἀμὴν, ἰ ἔρχον,

* rec. = τῷ. ἰ rec. ἀφαιρῇ. * rec. βίβλου.

* rec. ἀφαιρήσει. ὃ rec. βίβλου.

* rec. + καὶ. * rec. = τῷ. ἰ rec. + ναὶ.

Areth. Ambr. ἐπ' αὐτῷ A**
 11**

* + ἐπὶ 32. 33. 37. 48. 49 al.
 pl., Compl. ed. Arm. Slav. ms.
 Andr. Areth. in textu.

* = rec. c. codd. plur. sed +
 A 2. 13. 37. 38. 39. 40. 41. 42.
 46. 49. 55. 82 rel. fere omnes
 Compl. ed. Andr. Areth. ἀφελεῖ
 46**.

ἰ ἀφαιρῇ rec. c. cdd. plur. ἀφέλῃ
 A 2. 13. 37. 38. 39. 40. 41. 42.
 44. 46*. 49. 50. 50*. 55. 82 al.
 plur., Compl. ed. Andr. Areth.
 ἀφελεῖται B. Alii aliter.

* βίβλου rec. c. codd. plur. sed
 τ. β. AB 2. 13. 37. 38. 39. 40. 41.
 42. 49. 55. 82 al. plur., Compl. ed.
 Andr. Areth. = Ambr. Tychon.
 (τῶν) τῆς προφητείας τοῦ βιβλίου
 (τούτου) Arm. Slav. ms. Lips. 4.
 τῆς προφητείας = Æth.

* ἀφαιρήσει rec. c. cdd. pl. sed
 ἀφελεῖ AB 7. 30. 32. 33. 35. 39.
 42. 48. 55 al. plur., edd. Andr. 1.
 Areth. ἀφέλοι 2. 13. 37. 38. 40.

47. 49. 50. 50* alii plur., Compl.
 ed. Andr. 2. ἀφέλοι 9. 16. 41.
 82 al. ἀφέλῃ 26. 29 al. + et
 diminuet Arm.

ὃ nomen ejus ex libro vitæ Arr.

ὃ βίβλου rec. c. codd. plur. sed
 τοῦ ξύλου AB 2. 13. 37. 38. 39.
 40. 41. 42. 49. 55. 82 al. plurimi,
 Compl. edd. Syr. (non Arr.) Copt.
 Æth. Arm. Slav. ms. Demid. Lips.
 6. Vulg. ms. Andr. 1. Areth. Ty-
 chon. Sed de libro Ambr. Primas.

ἰ = A 10. 38 al. Erasm. ed.

* + καὶ rec. c. codd. pl. sed =
 A 2. 13. 37. 38. 39. 40. 41. 42.
 46. 49. 55. 82 al. plur., Compl. ed.
 Syr. Erp. Copt. Æth. Arm. Slav.
 ms. Andr. Areth.

ἰ τῆς γεγραμμένης Slav. ms.

* = rec. c. codd. pl. sed + A
 2. 13. 37. 38. 39. 40. 41. 42. 49.
 55. 82 al. plur., Compl. edd. Andr.
 Areth.

ἰ + et is, cui oculi duo, videat;
 et is, cui aures duæ, audiat Ar. pol.

ἰ = Arm. Prim. ὅτι 41. ναὶ

ΑΠΟΚΑΛΥΨΙΣ.

ex recens. Saheliana. κύριε Ἰησοῦ^m. ^a Ἡ χάρις τοῦ κυρίου ° Ἰησοῦ 21
Χριστοῦ μετὰ πάντων ^p τῶν ἁγίων^q.^a

^o rec. + ἡμῶν.

^p rec. ὑμῶν.

^q rec. + Ἀμήν.

ἀμήν Demid. Sic etiam 44, omissa reliqua libri parte.

^b ἔρχου Vulg. ms. Andr. 1. in textu. ἔσται καὶ θλεύσεται Erp. ab ἔρχομαι ad μετὰ πάντ. = 82.

¹ + καὶ rec. c. codd. pl. sed = AB 2. 12. 29. 32. 33. 48 al. plurimi, edd. Syr. Arr. Copt. Arm. Slav. ms. (non 10.) Vulg. Andr. ap. Bentlei. Areth.

^m + Χριστὲ 13. 32. 38. 48. 55 al. plurimi, Erp. Copt. Arm. Slav. ms. Andr. Areth. Primas.

^a Vs. 21 = Primas.

^o + ἡμῶν rec. c. edd. pl. sed = AB 2. 13. 37. 38. 39. 40. 42. 47. 49. 50. 50² al. plur., Compl. ed. Ar. pol. Æth. Slav. ms. Vulg. ms. Andr. 1. Areth. ἡ χάρις τοῦ Χριστοῦ μετὰ A 12. 20. 32. 49 al. Areth. ἡ χάρις τοῦ κυρίου μετὰ

Ar. pol.

^p = A edd. Vulg. ms. ὑμῶν rec. c. edd. plur. τῶν ἁγίων B 2. 7. 9. 12. 13. 16. 30. 32. 33. 35. 37. 38. 39. 40. 41. 42. 49. 55. 56 alii plur., Compl. ed. Syr. Copt. Arm. Slav. ms. Vulg. ms. Andr. Areth.

^q + Ἀμήν rec. c. edd. plur. sed = A edd. Vulg. ms. Andr. 1. Areth. in comm.

Hypographæ: ἀποκάλυψις Ἰωάννου A. τέλος τῆς ἀποκαλύψεως Codd. Compl. Τέλος τῆς ἀποκαλύψεως τοῦ ἁγίου Ἰωάννου τοῦ εὐαγγελιστοῦ 2. 55 al. *Explicit liber apocalipsis sancti Johannis apostoli* Lips. 5. λόγοι XXXIV Cassiod. Andr. κεφάλαια οβ. Areth. *Copp.* κδ. κεφάλαια οβ. *Versus MDCCC* Cod. lat.

SUPPLEMENTUM
EDITIONIS SCHOLZIANÆ,

IN QUO

PRÆCIPUÆ LECTIONES

CODICUM LITERIS CURSIVIS SCRIPTORUM

A SCHOLZIO PRÆTERMISSÆ

MEMORANTUR.

Monitum Editoris.

POST memorabiles J. WETSTENII labores, anno 1751 absolutos, prodiit egregia NOVI TESTAMENTI Editio, curante CHRISTIANO FRIDERICO MATTHÆIO *, lectiones exhibens Codicum Septem † Apocalypsim continentium.

Matthæium proximè excepit FRANCISCUS CAROLUS ALTER, qui collationes Quatuor ‡ Manuscriptorum Vindobonensium primus in lucem protulit §.

Eum subsecutus est ANDREAS BIRCH, qui Varias Lectiones in Apocalypsim edidit || a decem Codicibus ** Italicis conquisitas.

Liquet igitur uberrimam Collationum messem jam esse collectam, cum J. J. GRIESBACHII ††, et M. AUGUST.

* Rigæ, 1782—1788, 12 tomis.

† In nostro Catalogo numeris 30. 32. 47. 48. 49. 50. 90 designatorum.

‡ Nobis 33. 34. 35. 36. § Vindobonæ, 1786, 1787, 2 tomis, 8vo.

|| Hauniæ, 1800. ** Nobis 37. 38. 39. 40. 41. 42. 43. 44. 45. 46.

†† Halæ Saxonum, 1806, 2 tomis, 8vo.

SUPPLEMENTUM

SCHOLZIUS *, suas Novi Fœderis Editiones adornarent.

Verum enimverò neque Griesbachii propositum neque Scholzii videtur postulâsse, ut lectiones a decessoribus suis Matthæio, Altero, Birchio, vulgatas repræsentarent : et officio suo satisfacturos se esse existimabant, si has lectiones leviter tantum delibarent.

“In adhibendis Griesbachii et Scholzii editionibus” (ait Tregellius, *Isagog. in Apocalyps. p. xxix.*) “statim deprehendi vastam MStorum segetem in quibusdam locis esse neglectam.”

Alia hodie nostræ Editionis est ratio. Nos non, ut ii, integrum NOVUM TESTAMENTUM, sed Apocalypsim tantum seorsim, excudimus. Quare, quod ii vix poterant præstare, id a nobis non injuriâ potest flagitari, ut quicquid ubique extet criticæ opis a Codicibus eliciendæ, id nos ob oculos lectorum collocare laboremus.

Quæ cum ita sint, Codicum Collationes, a Matthæio, Altero, Birchio allegatas, tantum non integras, in hoc Supplementum contulimus.

Adjecimus quoque Lectiones Codicis Vaticani, a FORDIO† suppeditatas, et Codicis item Montfortiani, in coll. S. S. Trin. apud Dublinenses asservati, quas publici juris fecit JOANNES BARRETT ‡, S. T. P., ejusce Collegii Socius.

In hac Codicum suppellectile digerendâ egregium nobis adjumentum humanissimè attulit vir eruditissimus SAMUEL PRIDEAUX TREGELLES, cujus ut vita et valetudo sufficiat, ad Editionem Novi Testamenti, criticis subsidiis instructam, diu jam meditatam, feliciter absolvendam, omnes, qui Sacris Literis bene precantur, nobiscum enixè auspicabuntur.

Restat tantum, ut jam moneamus, nos Lectiones CODI-

* Berolini, 1830—1836, 2 tomis, 4to.

† In Appendice Codicis Vaticani ; Oxon. 1799.

‡ Cum Codice Evangelii S. Matthæi rescripto ; Dublinii, 1801.

EDITIONIS SCHOLZIANÆ.

CUM TRIUM VETUSTISSIMORUM—Alexandrini, Basiliani, Codicis Ephraemi rescripti,—in hoc Supplemento non attigisse, quippe qui eorum accuratam collationem, et recensionem quoque Apocalypseos ipsius horum Codicum auctoritate potissimum fultam, infrà simus apposituri.

Siglorum explicatio.

Primo loco posuimus lectionem *Textus recepti*, sive editionis Elzevirianæ, Lugduni Batavorum impressæ anno 1624.

+ lectioni præfixum, indicat voces, quæ sequuntur, *addi* debere textui recepto, si Codicem vel Codices audias proximè allegandos.

= lectioni præfixum, indicat voces, quæ sequuntur, *detrahi* debere textui recepto, si Codicem vel Codices audias proximè allegandos.

Elenchus Codicum in hoc Supplemento memorandorum.

Numeri nostri ubique fere cum Scholzianis conspirant. Quare adeas Scholzii PRÆFATIONEM * suprà repetitam, cui pauca, tantum perspicuitatis causâ, jam sunt adjicienda.

1. Codex Reuchlinianus; Erasmi unicus, ubi nunc extet, non liquet. Versibus sex in fine Apocalypseos caruisse videtur, quos Erasmus, a Vulgatâ Versione Græcè reditos, supplevit.

2. Cod. Reg. Paris. 237.

3. Cod. Stephani 15.

4. Cod. Reg. Paris. 219.

5. Codices a Laurentio Vallâ adhibiti, unde quasdam lectiones mutuatus est Erasmus: ubi nunc lateant, nescitur.

6. Cod. Baroccianus 3. Oxonii, in Bibl. Bodl.

7. Cod. Harleianus 5537. scriptus A.D. 1087. Optimæ notæ, ut Tregellio videtur.

8. Cod. Harl. 5778.

9. Cod. Bodleianus 131.

* Videas item Tregellii Isagogen lectu dignissimam in editione ejus Apocalypseos, Lond. 1844, p. xxi—xxix.

SUPPLEMENTUM

10. Cod. olim Joannis Mori, Episc. Eliensis, hodie in
Bibl. Acad. Cant. Dd. 8. 49.

11. Cod. Petavii 2.

12. Cod. Alex. Vat. 179. Sæculi XI.

13. Cod. Seidelianus. Sæculi XI.

14. Cod. Leicestrensis. Sæc. XIV.

15. Cod. Basiliensis.

16. Cod. Uffenbachianus.

17. Cod. Coislinianus 199.

18. Cod. Coislin. 202. Sæc. XI.

19. Cod. Coislin. 205. Sæc. XI.

20. Cod. Vatican. 2080.

21, 22. Bentleius in specimine suo, (Apoc. xxi. 16.)
Manuscriptos suos quasi per saturam allegans "*duos Gal-
licos* *" commemoravit. Postea, hos Wetstenius numeris
21, 22, ornavit. Sed hi "*duo Gallici*" non videntur di-
versi fuisse a Codicibus Gallicis jam memoratis, imo in
eorum numero sunt comprehensi. Quare loco movendi
sunt. His duos alios Codices Vallicellianos sufficit Scholz-
ius, sed, uti jam observavit Tregellius, nihil ex iis attulit,
imo Codices 21, 22 allegans, Wetstenii lectiones repetiit.

23. Cod. Mediceus ap. Wetstenium: quis sit, ambigitur.
In hujus locum substituit Scholzius Coisl. 200, sed citans
Cod. 23, lectiones tantum Wetstenianas citat.

24. Cod. Vat. 2062.

25. Cod. Pal. Vat. 171, a Birchio partim collatus.

26. Cod. Wakianus.

27. Cod. Wakianus 2.

28. Cod. Baroccianus 48.

29. Cod. Harl. 5613, ap. Griesbach. Symbol. Crit. ii.
p. 191.

30. Cod. Guelpherbytanus, XVI, 7, adhibitus a Knittelio,
cujus collationes repetiit Matthæius.

* Vide Bentleii Opera, ed. Dyce, iii. p. 494 et p. 527.

EDITIONIS SCHOLZIANÆ.

31. Cod. Harl. 5678.
32. Cod. Dresdensis collatus a Matthæio et ab eo literâ
t designatus.
33. Cod. Vindobonensis collatus ab Altero.
- 34, 35, 36. Codices Vindobonenses collati ab Altero.
- | | | | | |
|-----|------------------------|---|-------------------|----------------------------|
| 37. | } Codices
Vaticani. | { | 366. | } collati
a
Birchio. |
| 38. | | | 579, optimæ notæ, | |
| 39. | | | 1136. | |
| 40. | | | 1160. | |
| 41. | | | Vat. Alex. 68. | |
| 42. | | | Pio Vat. 50. | |
43. Cod. Barberinus 23, collatus a Birchio.
44. Cod. Borgianus ap. Birchium.
45. Cod. Laurent. IV, 32. Tria priora capita coll. a
Birchio.
46. Cod. Venet. 10. ap. Birchium.
- | | | |
|--------------------------|----------------------|-----------------------------|
| 47. Cod. Dresdensis | } k
l
o
p } | } collati
a
Matthæio. |
| 48. Cod. Mosquensis 380. | | |
| 49. Cod. Mosquensis 67. | | |
| 50. Cod. Mosquensis 206. | | |
90. Scholzio 50^a; Cod. Mosqu. r. coll. a Matthæio.
91. Cod. Vat. 1209. A CODICE ILLO VATICANO, pro-
priè dicto, abest Apocalypsis; illam supplevit nescio quis
ex Codice Sæculi xv. Hujus Codicis, sic ad integritatem
quodammodo redacti, collatio facta est in Bentleii gratiam,
(vide Bentleii Epistolas, p. 706. 793.) et postea vulgata
est in Appendice ad Codicem Alexandrinum, Oxon. 1799,
a Fordio.
92. Codex Montfortianus, ab Usserio, Archiepiscopo
Armachano, Bibliothecæ S. S. Trin. ap. Dublinenses dono
datus.

C. W.

WESTMONASTERII,
Prid. Kal. April. MDCCCXLIX.

SUPPLEMENTUM

EDITIONIS SCHOLZIANÆ.

APOCALYPSIS.

CAPUT I.

- Ver. 1. αὐτοῦ) = *ter* 32.
 2. ὅσα *τε*) = *τε* 5. 6. 10. 11. 16. 18. 19. 26. 27. 28. 34. 35. 36.
 91. 92.
εἶδε) + *καὶ ἄνω εἰσι καὶ ἄ* (*ἄνω* 91.) *χρὴ γενέσθαι μετὰ ταῦτα* 5.
 10. 16. 18. 28. 90. 91.
 4. ἀπὸ τοῦ) *habet* τοῦ 92. *sed* = 76. 91. θεοῦ 9. 18. 19. 27. 34. 35.
 90. 92.
ἃ ἐστίν) = *ἐστίν* 4. 11. 18. 19. 23. 26. 27. 35. 76. 90. 92.
 5. *ἐκ*) = 4. 11. 16. 18. 19. 26. 27. 34. 35. 36. 47. 48. 50. 90.
ἀγαπήσαντι) ἀγαπῶντι 4. 16. 19. 23. 26. 27. 47. 48. 50. 90. 92.
λούσαντι) λύσαντι 38.
ἀπὸ) ἐκ 91 *m*.
 6. ἐποίησεν) ποιήσαντι 36. 91.
ἡμᾶς) ἡμῖν 38. 76.
βασίλεις καὶ) 36. *βασιλείαν* 4. 9. 10. 16. 17. 18. 19. 26. 47. 48. 49.
 50. 90. 91. *βασίλειον ἱεράτευμα* 76. 92.
τῶν αἰώνων) τῶν = 76.
 8. τὸ ἄλφα καὶ τὸ ὰ) 2. 6. 8. 17. 18. 19. 30. 32. 33. 34. 35. 36. 48.
 50. 91. 92.
ἀρχὴ καὶ τέλος) *habent* 34. 35. 86. *sed* = 4. 10. 16. 18. 19. 26. 27.
 90. 91. 92. ἡ *α*. κ. τὸ *τ*. 49.
ὁ Κύριος) 34. *sed Κύριος ὁ Θεός* 10. 15. 18. 19. 26. 27. 28. 49. 90.
 91. 92.
 9. καὶ ἀδελφός) = καὶ 3. 4. 10. 16. 18. 19. 26. 27. 28. 34. 35. 36.
 47. 48. 49. 50. 90. 91. 92.
συγκοινωνός) *κοινωνός* 2. 3. 4. 8. 10. 19. 26. 27. 90. 91.
ἐν τῇ βασιλείᾳ) = ἐν τῇ 4. 10. 18. 19. 26. 27. 28. 34. 35. 40. 41.
 90. 91. 92.

SUPPLEMENTUM EDIT. SCHOLZ.

- Ἰησοῦ) dele 25 in notâ Scholzii. ἐν Χριστῷ Ἰησοῦ 4. 8. 10. 16. 18. 19. 26. 27. 34. 35. 36. 47. 48. 49. 50. 90. 91. 92.
10. ὀπίσω μου φωνήν) φ. δ. μ. 76. 90. 91. 92.
11. ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ 36. sed = 4. 10. 18. 19. 25. 26. 27. 28. 37. 40. 41. 42. 76. 91. 92.
- ἐπτά ἐκ.) habent ἐπτά 3. 4. 10. 16. 18. 19. 27. 34. 36. 47. 48. 49. 50. 76. 90. 91. 92.
- ταῖς ἐν Ἀσίᾳ) = 4. 10. 16. 17. 18. 19. 26. 27. 28. 34. 35. 36. 47. 48. 49. 50. 90. 91. 92.
- Σμύρναν) Μύρναν 32. 35. 50. Σμύρνην 29.
- Θυάτεια) Θυάτειραν 92.
12. καὶ ἐπέστρεψα) καὶ ἐκεῖ ἐ. 2. 3. 4. 10. 16. 17. 19. 26. 27. 47. 48. 49. 50. 90. 91. sed = ἐκεῖ 34. 35. 36.
- ἐλάλησε) sic 33. sed ἐλάλει 4. 10. 18. 19. 26. 27. 35. 36. 47. 48. 49. 50. 90. 91. 92.
13. νιῶ) νιδόν 2. 4. 16. 18. 19. 27. 28. 76. 92.
- ποδήρη) -ρην 11.
- μαστοῖς) μαζοῖς 91. μασθοῖς 29.
14. λευκαὶ) + καὶ 33. 34. 35. 90.
- ὥς) dele 13. adde 92. ὥσει 36.
16. αὐτοῦ χειρὶ) χ. αὐ. 34. 35. 36. 91. 92.
- ὀξεία) dele 48. ὁ ἥλιος) = ὁ 47.
17. ἔπεσα) ἔπεσον 30. 32. 47. 48. 90. 92.
- ἐπέθηκε) ἔθηκε 4. 16. 18. 19. 26. 27. 34. 35. 90. 92.
- χείρα) habet 36. sed = 4. 16. 18. 19. 25. 26. 27. 90. 92.
- μοι) = 16. 26. 34. 35. 36. 47. 48. 49. 50. 90. 91. 92.
18. κλείς) κλείδας 4. 19. 26. 90. 92.
- τοῦ ᾧδου καὶ τοῦ θανάτου) 36. sed τ. θ. κ. τ. ᾧ. 10. 16. 26. 47. 48. 49. 50. 90. 91. 92.
19. γράψον) + οὖν 3. 4. 10. 18. 19. 25. 27. 34. 35. 36. 47. 48. 49. 50. 90. 91. 92.
- γίνεσθαι) γενέσθαι 6. 11. 14. 28. 91.
20. αἱ ἐπτά λυχναὶ) αἱ λυχναὶ αἱ ἐπτά 16. 26. 27. 45. αἱ λυχναὶ ἐπτά 35. 36.
- ἀς εἶδες) = 4. 18. 19. 26. 47. 34. 35. 36. 90.

CAPUT II.

1. τῆς) τῇ τῆς 36.
- Ἐφεσίνης) ἐν Ἐφέσῳ 3. 4. 10. 11. 18. 19. 26. 27. 28. 47. 48. 49. 50. 90. 91. 92.
2. κόπον σου) = σου 19. 28.
- ἐπείρασας) 4. 6. 7. 8. 9. 10. 11. 12. 14. 16. 18. 19. 26. 27. 28. 29. 30. 32. 33. 34. 35. 36. 47. 48. 49. 50. 92. ἐπείλασας 91.

SUPPLEMENTUM

φάσκοντας εἶναι ἀποστόλους) λέγοντας ε. ἀ. ε. 6. 7. 8. 9. 10. 11. 12. 14. 16. 26. 27. 28. 29. 30. 32. 33. 34. 35. 36. 37. 38. 40. 41. 42. 45. 47. 48. 50. 90. 91. 92.

3. ἐβάστασας καὶ ὑπομονὴν ἔχεις καὶ) ὑ. ζ. κ. ε. 3. 4. 11. 19. 26. 27. 92. καὶ ante διὰ omittunt etiam 26. 27. 91.

μου κεκοπίακας καὶ οὐ κέκμηκας) καὶ οὐ κεκοπίακας 3. 4. 10. 11. 17. 26. 27. 28. 34. 35. 36. 47. 48. 49. 50. 90. 91. 92.

5. ἐκπέπτωκας) πέπτωκας 4. 18. 19. 26. 27. 34. 35. 36. 90. 92.

7. αὐτῷ φαγεῖν) = αὐτῷ 91.

μέσῳ τοῦ παραδείσου) sic 34. 35. 36. sed τῷ παραδείσῳ 4. 18. 19. 26. 27. 90. 92.

τοῦ Θεοῦ) + μου 4. 10. 11. 18. 19. 27. 47. 48. 50. 90. 91. non habet μου 36.

8. ἐκκλησίας Σμυρναίων) ἐν Σ. ἐκκ. 4. 10. 11. 18. 19. 26. 27. 34. 35. 36. 47. 48. 50. 90. 91. 92.

δς) = 26. 27. 90.

9. πλούσιος δὲ) ἀλλὰ πλ. 4. 10. 11. 18. 19. 26. 27. 28. 34. 35. 36. 47. 48. 50. 90. 91. 92.

βλασφημίαν) + ἐκ 4. 11. 18. 19. 27. 45. 90. 92.

10. πάσχειν) παθεῖν 11. 18. 26. 27. 90. 92.

ἰδοῦ) + δὴ 2. 4. 10. 19. 26. 27. 91.

βαλεῖν) βάλλειν 17. 18. 92.

ἐξ ὑμῶν ὁ διάβολος) ὁ δ. ε. ὑ. 16. 26. 27. 28. 34. 35. 36. 47. 48. 49. 50. 90. 91. 92. ὁ δ. β. ε. ὑ. 38.

ἔχετε) ἔχετε 11. 12.

ἡμερῶν) ἡμέρας 11. 19. 26. 27. 36. 92.

13. καὶ ἐν τ. ἡ.) = καὶ 2. 4. 10. 18. 19. 26. 27. 28. 34. 35. 36. 47. 48. 49. 50. 90. 91. 92.

ἐν αἷς) = 91. = ἐν 2. 4. 18. 19. 26. 27. 90. 92.

Ἀντίπας) Ἀντείπας 11. 29. dele 23.

πιστὸς) + μου 92.

κατοικεῖ ὁ Σατανᾶς) ὁ Σ. κ. 16. 26. 27. 28. 34. 35. 36. 47. 48. 49. 50. 90. 91. 92.

14. Βαλαὰμ) ante Βαλαὰμ habet τοῦ 36.

ἐδίδασκε) ἐδίδαξε 2. 4. 10. 11. 19. 26. 27. 35. 36. 47. 48. 49. 50. 90. 91. 92.

τὸν Βαλὰκ) τ. Βαλαὰκ 2. 6.

φαγεῖν) καὶ φ. 2. 11. 19. 26. 34. 35. 48. 50. 90. 92.

15. τῶν) = 11. 26. 27. 34. 35. 36. 92.

ὁ μισῶ) ὁμοίως 4. 10. 11. 12. 18. 19. 26. 27. 28. 34. 35. 36. 47. 48. 49. 50. 90. 91. 92.

16. μετανόησον) sic 36. sed + οὖν 4. 10. 11. 18. 19. 26. 27.

σοι) = 92.

EDITIONIS SCHOLZIANÆ.

17. φαγεῖν ἀπό) = 4. 18. 26. 27. 90. 92. τοῦ φαγεῖν 34. 35.
 ἔγνω) οἶδεν 4. 10. 11. 17. 18. 19. 26. 27. 28. 91. 92.
 18. Θυατείροις) Θυατείρῃ 2. 8. 26. 33. 35.
 19. κ. τ. δ. κ. τ. π.) κ. τ. π. κ. τ. δ. 11. 26. 27. 28. 34. 35. 36. 91. 92.
 καί) = 4. 10. 11. 17. 18. 26. 27. 28. 92.
 20. ἀλλ') ἀλλὰ 30. 33. 34. 35. 36.
 ὀλίγα) = 4. 10. 11. 17. 18. 26. 27. 91. 92.
 ἑᾶς) ἀφείς 4. 10. 18. 19. 27. 28. 91. 92.
 γυναῖκα) + σου 4. 10. 17. 18. 26. 27. 28. 34. 92.
 Ἰε(αβήλ) Ἰεζάβελ 6. 7. 8. 9. 10. 11. 26. 30. 34. 35. 36. 47. 48. 49.
 50. 90. 91. 92.
 τὴν λέγουσαν) ἢ λέγει 4. 10. 11. 17. 18. 26. 27. 28. 34. 35. 91. 92.
 διδάσκειν καὶ πλανᾶσθαι) καὶ διδάσκει καὶ πλανᾷ τοὺς 10. 11. 17. 18.
 26. 27. 28. 34. 35. 36. 92. ἢ δ. κ. π. τ. 91.
 εἰδωλόθυτα φαγεῖν) φ. ε. 6. 14. 16. 26. 27. 28. 29. 30. 32. 34. 35. 36.
 91. 92.
 21. ἐκ τ. π. α. κ. οὐ μ.) κ. οὐ θ. μ. ε. τ. π. α. 3. 4. 10. 11. 12. 18. 26.
 27. 28. 34. 35. 36. 49. 90. 91. 92.
 22. Ἰδοὺ ἐγὼ) = ἐγὼ 4. 6. 7. 8. 9. 10. 11. 12. 14. 16. 18. 26. 27. 28.
 29. 30. 32. 35. 36. 91. 92.
 αὐτῶν) αὐτῆς 3. 4. 17. 18. 26. 27. 28. 34. 35. 91. 92.
 24. καὶ λοιποῖς) = 92. λοιποῖς 16. τοῖς λ. 4. 10. 11. (dele 16. 19.)
 26. 27. 28. 34. 35. 36.
 τοῖς) = 33. 34.
 καὶ οὔτινες) = καὶ 3. 4. 6. 7. 8. 9. 10. 11. 12. 14. 16. 17. 18. 26. 27.
 28. 29. 30. 32. 34. 35. 36. 91. 92.
 οὔτινες) ὅσοι 28.
 βάθη) βαθεία 2. 3. 4. 10. 11. 17. 18. 26. 27. 34. 35. 91. 92.
 βαλῶ) βάλλω 4. 11. 17. 18. 26. 27. 28. 34. 35. 36.
 25. ἄχρις) ἄχρι 15. 32. 34. 92. ἕως 47.
 ἂν ἤξω) ἀνοίξω 4. 27. 92.
 συντριβεται) συντριβήσεται 3. 4. 10. 11. 17. 18. 25. 26. 27. 28. 34.
 91. 92.

CAPUT III.

1. τὸ ὄνομα) τὸ 33. sed = τὸ 6. 11. 26. 27. 28. 35. 36. 91. 92.
 ὅτι ζῆς) καὶ ζῆς 2. 3. 4. 6. 8. 11. 18. 23. 26. 27. 30. 32. 41. 92.
 2. στήριξον) στήρισον 4. 10. 11. τήρησον 27. 28.
 μέλλει) ἤμελλεν 16. ἔμελλες 2. 3. 4. 10. 11. 17. 18. 26. 27. 47. 48.
 90. 91. ἤμελλες 33. 50. 92.
 ἀποθανεῖν) ἀποθνήσκειν 26. 28. 36. ἀποβάλλειν 2. 3. 4. 6. 8. 9. 10.
 11. 13. 14. 18. 19. 25. 26. 27. 29. 30. 32. 33. 37. 40. 41. 42. 46. 47. 48.
 50. 85. 90. 92. ἀποβαλεῖν 17. 49. 91.

SUPPLEMENTUM

3. καὶ ἤκουσας καὶ τήρει) = 3. 4. 6. 8. 11. 26. 30. 32.
 γνῶς) γνώση 8. 18. 26. 27. 30. 33. 34. 35.
 4. ἔχεις) ἀλλ' ἔχεις 3. 4. 5. 7. 8. 9. 10. 14. 16. 17. 18. 26. 27. 28. 29.
 30. 32. 33. 34. 35. 36. 91. 92.
 ἔχεις δλίγα) δ. 7. 16. 26. 27. 30. 33. 34. 35. 48. 50. 90. 91.
 ὀνόματα καὶ) = καὶ 4. 6. 8. 10. 11. 16. 17. 18. 26. 27. 30. 32. 34. 35.
 36. 37. 40. 41. 42. 91. 92.
 5. οὔτως) οὔτως 3. 17. 18. 26. 27. 91.
 ἐξομολογήσομαι) ὁμολογήσω 3. 4. 6. 10. 15. 17. 18. 25. 30. 32. 34.
 35. 36. 91. 92.
 7. κλεῖδα) κλεῖν 4. 6. 7. 8. 9. 10. 18. 26. 27. 29. 30. 32. 34. 35. 41.
 42. 91.
 κλείει· καὶ κλείει καὶ οὐδεὶς ἀνοίγει) κλείσει αὐτὴν εἰ μὴ ὁ ἀνοίγων καὶ
 οὐδεὶς ἀνοίξει 3. 4. 8. 10. 16. 17. 18. 26. 27. 30. 32. 33. 91. 92.
 8. καὶ) ἦν 3. 4. 6. 8. 10. 17. 18. 19. 26. 27. 28. 30. 32. 34. 35. 36.
 47. 48. 49. 50. 90. 91. 92.
 9. γνῶσιν) γνώση 92.
 ἐγὼ) = 6. 8. 10. 11. 15. 19. 26. 27. 30. 32. 90. 92.
 11. ἔρχομαι) εἶπε ἰδοὺ 30. 32. 91. 92.
 12. ἐκ) ἀπὸ 3. 4. 11. 18. 27. 34. 35. 90.
 ὀνομά μου) = μου 6. 11. 19. 26. 27. 30. 32. 90. 92.
 15. εἴης) ἦς 2. 4. 6. 7. 8. 10. 11. 14. 17. 18. 19. 26. 27. 29. 33. 34.
 36. 48. 50. 90. 91. 92.
 16. κ. οὐ ψ. οὐ ζ.) κ. οὐ ζ. οὐ ψ. 4. 6. 15. 26. 27. 28. 29. 30. 33. 34.
 35. 36. 91. 92.
 17. ὅτι) = 8. 10. 18. 19. 26. 27. 35. 36. 37. 41. 42. 47. 50. 90. 91.
 92.
 ἐλευθός) δ. 11. 26. 27. 34. 35. 37. 40. 41. 42. 45. 91.
 18. ἔγχεσον) ἐγγρίσαι 36. ἵνα ἐγγρίση (non ἐγγρίσης, ut apud
 Scholz.) præter 9 etc. 6. 11. 27. 34. 40. 41. ἵνα ἐγγρίσης 2. 19. 26.
 19. ζήλωσον) ζήλευε 4. 11. 18. 19. 24. 27. 30. 32. 92. ζήτησον 91.

CAPUT IV.

1. ἠνεφγμένη) ἀνεφγμένη (non ἦν.) 2. 7 etc. 8. 11. 15. 27. 28. 30.
 32. 34. 36. 91. 92.
 λέγουσα) λέγων 4. 6. 8. 10. 11. 18. 19. 26. 30. 32. 92.
 2. καὶ) = 4. 6. 8. 26. 27. 30. 32. 90. 92.
 3. σαρδίῳ) σαρδίῳ seu σαρδείῳ 3. 4. 6. 7. 8. 9. 10. 11. 14. 15. 16.
 17. 18. 19. 26. 27. 28. 29. 30. 32. 34. 42. 44. 91. 92.
 4. ἔσχον) = 2. 4. 6. 7. 8. 9. 10. 11. 14. 15 etc.
 6. θρόνου) + ὡς tantum non omnes.
 7. ὡς ἀνθρώπου) ἀνθρώπου 2. 6. 18. 19. 26. 34. 35. 92.
 πετωμένῳ) πετομένῳ (dele 13.) 33. 34. 35. 92.

EDITIONIS SCHOLZIANÆ.

8. τέσσαρα (ῶα) τὰ τ. ζ. 10. 11. 18. 28. 30. 34. 92.
 ἐν καθ' ἑαυτὸ) ἐ. καθ' ἐν αὐτῶν 2. 10. 11. 15. 17. 34. 35. 91. ἐ. κ. ἐν
 4. 6. 18. 19. 26. 27. 30. 32. 90.
 εἶχον) ἔχον 2. 10. 11. 15. 19. 26. 27. 47. 92.
 γέμοντα) γέμουσιν tantum non omnes.

CAPUT V.

1. ὀπισθεν) ἔξωθεν 3. 4. 6. 8. 10. 11. 17. 19. 26. 27. 28. 32. 34. 35.
 36. 91.
 2. ἀγγελον) ἄλλον δ. 34. 35.
 φωνῇ) ἐν φ. 4. 6. 8. 11. 18. 19. 26. 30. 32. 92.
 4. καὶ ἀναγνῶναι) = 4. 6. 7. 8. 11. 18. 19. 26. 27. 28. 30. 32.
 λέων δ ὦν) = ὦν 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 30. 32. 34. 35.
 36. 91. 92.
 5. λῦσαι τὰς ἐπτά σφραγίδας) = λῦσαι 2. 4. 6. 8. 10. 11. 17. 18. 19.
 26. 27. 28. 30. 32. 34. 36. 91. 92.
 6. καὶ εἶδον καὶ ἰδού) = καὶ ἰδού 4. 5. 8. 10. 17. 18. 19. 26. 27. 28.
 30. 32. 91. 92.
 τὰ ἀπεσταλμένα) ἀποστελλόμενα 4. 17. 18. 19. 26. 27. 30. 32. 34. 35.
 36. 37. 41. 42. τὰ ἀποστελλόμενα 6. 7. 8. 9. 18. 16.
 7. εἴληφε τὸ βιβλίον) = τὸ β. 4. 6. 8. 10. 11. 17. 19. 26. 27. 28.
 8. κιθάρας) κιθάραν 4. 6. 8. 11. 19. 26. 27. 28. 90. 92.
 9, 10. ἡμᾶς) αὐτοὺς 4. 5. 6. 8. 10. 11. 17. 18. 19. 26. 27. 28. 30. 32.
 34. 35. 36. 91. 92.
 βασιλεύσομεν) βασιλεύουσιν 2. 4. 5. 6. 30. 32. 33. 34. 35. 36. 39.
 40. 42. 44. 47. 49. 50. 91. βασιλεύουσιν 8. 28. 90. 92.
 12. πλοῦτον) τὸν πλοῦτον 4. 6. 8. 11. 26. 27. 30. 32. 92.
 13. ὃ ἐστίν) = ἐστίν 4. 6. 8. 11. 18. 19. 26. 27. 30. 32. 92.
 ἐν τῇ γῇ) ἐπὶ τῆς γῆς 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 30. 32. 34.
 35. 36. 91. 92.
 ἃ ἐστὶ) = ἃ 4. 6. 8. 11. 18. 19. 26. 27. 28. 32. 92.
 14. εἴκοσι τέσσαρες) = 4. 6. 8. 10. 11. 17. 18. 19. 26. 28. 30. 32.
 34. 35. 36.
 ζῶντι ε. τ. α. τ. α.) = 4. 6. 8. 11. 17. 18. 19. 26. 27. 28. 30. 32. 34.
 35. 36. 92.

CAPUT VI.

1. φωνῆς) φωνή vel φωνῇ 4. 5. 8. 10. 11. 18. 19. 26. 27. 28. 34. 35.
 36. 92.
 καὶ ἰδε) = 10. 17. 18. 28. 91. sed habent 2. 4. 6. 19. 26. 27. 30. 32.
 34. 35. 92. ἰδε 6. 8. 11.
 2. καὶ εἰδόν) = 4. 6. 8. 11. 19. 26. 27. 90. 92.
 αὐτῷ) αὐτὸν 6. 8. 10. 11. 17. 26. 27. 28. 30. 32. 34. 35. 36. 91.

SUPPLEMENTUM

3. ἔρχου, καὶ βλέπε) = κ. β. 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 28. 30. 32. 91. 92.
4. αὐτῷ) αὐτὸν 4. 6. 8. 10. 11. 17. 19. 26. 27. 28. 34. 35. 36. 91. 92.
ἀπὸ) ἐκ 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 28. 30. 32. 91. 92.
5. ἔρχου, καὶ βλέπε) = κ. β. 4. 10. 17. 19. 91. sed habent καὶ ἴδε 6. 8. 11. 13. 19. 28. 30. 34. 35. 90. 92.
6. αὐτῷ) αὐτὸν 4. 11. 30. 32. 34. 35. 36. 91. 92.
7. ἔρχου καὶ βλέπε) = κ. β. 10. 18. 28. 91. sed habent καὶ ἴδε 4. 8. 11. 17. 19. 26. 27. 34. 35. 92.
8. ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς) ἐ. τ. τ. γ. ἀ. 4. 6. 7. 8. 9. 10. 11. 12. 14. 16. 17. 18. 19. 26. 27. 28. 29. 30. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 46. 91. 92.
9. διὰ τὴν μαρτυρίαν) + τοῦ Ἀρνίου 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 39. 40. 41. 42. 90. 91. 92.
10. ὁ ἀληθινός) = ὁ 6. 26. 27. 28. 32. 91. 92.
ἀπὸ) ἐκ 4. 6. 8. 10. 11. 16. 17. 18. 19. 26. 27. 28. 91. 92.
11. ἐδόθησαν) ἐδόθη 4. 6. 7. 8. 9. 10. 14. 16. 17. 18. 19. 26. 27. 28. 29. 30. 32. 33. 34. 35. 36. 91. 92.
ἐκάστοις) αὐτοῖς ἐκάστῳ 10. 11. 12. 14. 17. 18. 91. 92.
χρόνον μικρὸν) = μικρὸν 4. 6. 8. 10. 11. 17. 18. 26. 27. 30. 32. 39. 40. 41. 42. 91. 92.
- ἕως οὗ) = οὗ 6. 8. 26. 27. 92.
- πληρώσονται) πληρώσωσι 3. 6. 10. 11. 15. 17. 18. 19. 26. 27. 91. 92.
12. καὶ ἰδοὺ) = ἰδοὺ 6. 7. 8. 10. 11. 18. 19. 26. 27. 28. 30. 32. 34. 35. 36. 91. 92.
σελήνη) + ὄλη 3. 6. 8. 11. 26. 27. 28. 30. 32. 90. 92.
15. οἱ δυνατοὶ) οἱ ἰσχυροὶ 4. 6. 7. 9. 10. 11. 14. 16. 17. 18. 19. 26. 27. 28. 29. 30. 32. 33. 34. 35. 91. 92.
- πᾶς ἐλεύθερος) = πᾶς 6. 11. 19. 26. 27. 30. 32. 34. 35. 36. 92.

CAPUT VII.

1. ταῦτα) τοῦτο 4. 6. 10. 11. 17. 18. 19. 26. 34. 35. 36.
πᾶν δένδρον) τι δ. 4. 6. 11. 18. 26. 27. 30. 32. 92.
2. ἀναβάντα) ἀναβαίνοντα 4. 6. 11. 14. 16. 17. 18. 19. 26. 27. 28. 29. 30. 32. 33. 34. 35. 36. 37. 91. 92.
5. ἐσφραγισμένοι) ἐσφραγισμένοι 4. 6. 11. 13. 18. 19. 26. 35.
Decies ἐσφραγισμένοι vel ἐσφραγισμένοι omittunt, servato tantum in primo et ultimo loco, præter ABC et alios apud Scholizium 4. 8. 11. 17. 18. 19. 26. 27. 28.
8. ἐσφραγισμένοι) ἐσφραγισμένοι 4. 6. 7. 11. 18. 19. 27. 29.
9. περιβεβλημένοι) -ους 4. 6. 11. 19. 26. 27. 30. 32. 34. 35. 92.
10. φοίνικες) -ας 4. 6. 10. 11. 18. 26. 27. 91. 92.

EDITIONIS SCHOLZIANÆ.

κράζοντες) κράζουσι 3. 4. 6. 7. 10. 11. 17. 18. 19. 26. 27. 28. 30. 32. 34. 35. 36. 91. 92.

11. πρόσωπον) τὰ πρόσωπα 3. 4. 6. 7. 9. 10. 14. 16. 17. 18. 19. 26. 27. 28. 29. 30. 32. 33. 34. 35. 36. 91. 92.

14. κύριε) + μου 3. 4. 6. 10. 11. 18. 19. 26. 27. 30. 32. 34. 35. 36. 91. 92.

17. ζώσας) ζωῆς 4. 6. 11. 17. 18. 19. 26. 27. 28. 30. 32. 34. 35. 36. 42. 91. 92.

CAPUT VIII.

7. μεμυγμένα) + ἐν 4. 6. 10. 11. 17. 18. 19. 26. 27. 28. 30. 32. 37. 92.

εἰς τὴν γῆν) + καὶ τὸ τρίτον τῆς γῆς κατεκάη 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 28. 32. 44. 90. 92.

11. λέγεται ἄψινθος) λ. ὁ δ. 6. 8. 10. 11. 18. 19. 26. 27. 28. 91. 92.

ἀνθρώπων) τῶν δ. 6. 26. 27. 28. 30. 32. 34. 35. 91. 92.

13. ἀγγέλου) ἀετοῦ 4. 6. 8. 10. 17. 18. 19. 26. 27. 90. 91. 92.

CAPUT IX.

2. καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου) = 6. 8. 11. 19. 26. 27. 33. 90. 92.

μεγάλῃς) καιομένης 4. 6. 8. 10. 11. 18. 19. 26. 27. 91. 92.

4. ἀνθρώπους μόνους) = μόνους 4. 6. 8. 11. 17. 18. 19. 26. 27. 28. 34. 35. 36. 92.

6. οὐχ) οὐ μὴ 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 28. 30. 32. 34. 35. 91. 92.

7. ὅμοιοι χρυσοῖ 4. 6. 10. 11. 18. 19. 26. 27. 30. 32. 91. 92.

10. κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν, καὶ ἡ ἐξουσία αὐτῶν) κέντρα· καὶ ἐν τ. οὐ. αὐ. ἐξουσίαν ἔχουσιν ἀδικῆσαι 4. 6. 8. 18. 19. 26. 27. 28. 91. 92.

καὶ ἔχουσιν) = καὶ 4. 10. 11. 17. 18. 19. 26. 27. 29. 91. 92.

11. ἔχουσιν) ἔχουσαι 4. 10. 11. 17. 18. 19. 32. 92.

14. λέγουσαν) λέγοντος 4. 8. 11. 27. 28. 92.

ὁς εἶχε) ὁ ἔχων 3. 4. 8. 10. 11. 17. 18. 19. 26. 27. 28. 30. 32. 91. 92.

15. καὶ ἡμέραν) καὶ (εἰς) τὴν ἡ. 90. 91. 92.

16. ἀριθμὸς) + τῶν 4. 11. 14. 16. 17. 18. 19. 26. 27. 28. 29. 30. 32. 33. 34. 35. 36. 92.

δύο μυριάδες) = δύο 5. 8. 10. 17. 19. 26. 27. 30. 32. 91. 92.

καὶ ἤκουσα τὸν ἀριθμὸν) = καὶ 4. 8. 10. 11. 17. 18. 19. 26. 30. 32. 34. 35. 36. 92.

18. τῶν τριῶν) + πληγῶν 3. 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 28. 30. 32. 34. 35. 36. 91. 92.

19. αἱ γὰρ ἐξουσίαι αὐτῶν) ἡ γὰρ ἐξουσία τῶν ἵππων 3. 4. 6. 8. 10. 11. 17. 18. 19. 26. 28. 30. 32. 34. 35. 36. 91. 92.

SUPPLEMENTUM

CAPUT X.

1. ἄλλον ἄγγελον) = ἄλλον 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 28. 91. 92.
- ἱρις) ἡ ἱρις 4. 6. 8. 12. 14. 17. 18. 19. 26. 27. 29. 30. 34. 91. 92.
2. εἶχεν) ἔχων 6. 8. 11. 26. 27. 92.
- βιβλαρίδιον) βιβλιδάριον 10. 17. 28. 36. 91. 92. βιβλίον 3. 4. 6. 8. 11. 16. 19. 26. 27. 90.
- τὴν θάλασσαν—τὴν γῆν) τῆς θαλάσσης et τῆς γῆς 3. 4. 6. 7. 8. 9. 10. 11. 12. 14. 16. 17. 18. 19. 26. 27. 28. 29. 30. 32. 33. 34. 35. 36. 91. 92.
4. τὰς φωνὰς ἑαυτῶν) = 4. 6. 7. 8. 10. 11. 14. 16. 17. 18. 19. 26. 27. 29. 30. 32. 34. 35. 36. 91. 92.
- μὴ ταῦτα γράψῃς) μὴ αὐτὰ γρ. 4. 6. 8. 11. 18. 19. 26. 27. 28. 32. 34. 47. 48. 50. 90. 92.
6. χρόνος οὐκ ἔσται ἔτι) χ. οὐκέτι ἔσται 4. 6. 8. 10. 11. 26. 27. 28. 30. 32. 34. 35. 36. 91. 92.
7. τελεσθῇ) ἐτελέσθη 4. 6. 8. 18. 19. 26. 27. 30. 32. 90. 92.
- τοῖς ἐ. δούλοις τοῖς προφήταις) τοὺς ἐ. δούλους τοὺς προφήτας 3. 4. 6. 8. 10. 19. 26. 27. 30. 32. 33. 34. 35.
8. βιβλαρίδιον) βιβλίον 14. 92. βιβλιδάριον 4. 6. 7. 8. 9. 10. 11. 17. 19. 26. 27. 28. 29. 30. 32. 33. 34. 35. 36. 37. 38. 40. 41. 42. 47. 48. 49. 50. 90. 91.
9. δὲς) δοῦναι 4. 6. 8. 18. 19. 26. 27. 30. 32. 35. 90. 92.
- βιβλαρίδιον) βιβλιδάριον 2. 4. 6. 7. 9. 10. 14. 16. 17. 19. 26. 27. 28. 29. 30. 32. 33. 34. 35. 36. 47. 48. 49. 50. 90. 91. 92.
10. βιβλαρίδιον) βιβλιδάριον 8. 10. 14. 17. 28. 32. 36. 49. 92. βιβλίον 6. 7. 9. 11. 16. 26. 27. 30. 33. 34. 35. 47. 48. 50. 90.

CAPUT XI.

1. καὶ ὁ ἄγγελος εἰστήκει λέγων) = λέγων 2. 4. 6. 8. 11. 17. 19. 26. 27. 28. 90.
4. δύο λυχναί) αἱ δύο λυχναί 4. 6. 26. 27. 28. 91. 92.
- τοῦ Θεοῦ) τοῦ κυρίου 4. 6. 8. 10. 11. 18. 19. 26. 27. 30. 32. 91. 92.
- ἐστῶσαι) ἐστῶτες 2. 4. 6. 8. 11. 19. 26. 27. 90. 92.
6. ἐν ἡμέραις) τὰς ἡμέρας 4. 6. 7. 8. 11. 12. 14. 16. 17. 18. 19. 26. 27. 28. 29. 34. 35. 91. 92.
- πάσῃ πληγῇ) ἐν π. π. 30. 32. 33. 34. 35. 36. 49. 92.
- ὁσάκις ἐὰν θελήσωσιν) ante (ἐν) π. πλ. ponunt 2. 4. 6. 10. 11. 14. 16. 17. 18. 19. 28. 29.
8. τὰ πτώματα) τὸ πτώμα 4. 6. 8. 11. 19. 26. 27. 30. 32. 90. 92.
- πόλεως) τῆς π. 4. 6. 26. 27. 28. 30. 32. 34. 36. 91. 92.

EDITIONIS SCHOLZIANÆ.

- κύριος ἡμῶν) κύριος αὐτῶν 6. 7. 8. 9. 10. 11. 12. 14. 16. 17. 18. 19.
26. 27. 28. 29. 30. 32. 36. 91. 92.
9. βλέψουσιν) βλέπουσιν 4. 6. 7. 8. 10. 11. 12. 14. 16. 17. 18. 19.
26. 27. 28. 29. 30. 32. 36. 91. 92.
- τὰ πτώματα) τὸ πτώμα 4. 6. 7. 8. 9. 11. 14. 16. 19. 26. 27. 29. 30.
32. 33. 34. 35. 90. 92.
- μνήματα) μνήμα 4. 6. 7. 8. 9. 10. 11. 14. 16. 17. 18. 19. 26. 27. 28.
29. 32. 34. 35. 91. 92. μνημείον 36.
10. χαροῦσιν) χαίρουσιν 4. 6. 8. 9. 10. 11. 12. 14. 16. 18. 19. 26. 27.
28. 29. 30. 32. 33. 34. 35. 36. 91. 92.
11. ἐπ' αὐτοὺς) εἰς αὐτοὺς 4. 6. 8. 19. 27. 30. 32. 34. 35.
ἔπεσεν) ἐπέπεσεν 8. 10. 13. 17. 19. 27.
12. ἤκουσαν) ἤκουσα 4. 6. 8. 10. 26. 27. 28. 91. 92.
13. καὶ) = 6. 8. 11. 27. 35. 36. 90. 92.
- ώρα) ἡμέρα 3. 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 28. 34. 35.
15. λέγουσαι) λέγοντες 6. 8. 19. 26. 27. 28.
- ἐγένοντο αἱ βασιλεῖαι) ἐγένετο ἡ βασιλεία 3. 4. 6. 8. 9. 10. 12. 14.
16. 17. 18. 19. 26. 27. 28. 29. 30. 33. 34. 35. 91. 92.
16. ἔπεσαν) ἔπεσον 2. 28. 32. 34. 36. 47. 48. 49. 50. 90. 91. 92.
17. ἔπειρ. ὁ ᾧ καὶ ὁ ἐρχόμενος) = κ. ὁ ἐ. 3. 4. 6. 8. 11. 18. 19. 26.
27. 30. 32.

CAPUT XII.

1. κράζει) ἔκραξεν 10. ἔκραζεν 3. 4. 6. 8. 11. 17. 18. 19. 25. 27.
91.
3. διαδήματα ἐπτά) ἐ. δ. 6. 16. 26. 27. 28. 29. 30. 32. 33. 34. 35.
36. 91. 92.
5. καὶ τὸν θρόνον) καὶ πρὸς τ. θ. 4. 6. 8. 10. 18. 19. 26. 27. 28. 91. 92.
6. ἔχει τόπον) ἔχει ἐκεῖ τόπον 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 28.
90. 91.
- ἀπὸ) ὑπὸ 4. 6. 11. 26. 27. 28. 34. 35. 36. 90. 92.
7. ἐπολέμησαν) πολέμησαι 11. 18. 19. et sex alii. τοῦ πολέμησαι 4. et
quatuordecim alii.
9. ὁ Σατανᾶς) = ὁ 4. 6. 8. 10. 11. 19. 26. 27. 28. 34. 91. 92.
13. ἄρρενα) ἄρσενα 14. 22.
15. ταύτην) αὐτήν 4. 6. 8. 10. 18. 19. 26. 28. 34. 91. 92.
17. τοῦ Ἰησοῦ Χριστοῦ) Ἰησοῦ 4. 6. 8. 10. 17. 18. 26. 27. 28. 30. 32.
34. 35. 36. 91. 92. τοῦ Ἰησοῦ 11. 14. 19.
18. ἐστάθην) ἐστάθη 92.

CAPUT XIII.

1. κεφαλὰς ἐπτά καὶ κέρατα δέκα) κέρ. δ. κ. κεφ. ἐπ. 4. 6. 14. 16. 26.
27. 28. 29. 30. 32. 33. 34. 35. 36. 91. 92.

SUPPLEMENTUM

- ὄνομα βλασφημίας*) *ὀνόματα* β. 4. 6. 8. 10. 17. 18. 19. 25. 26. 27. 34.
 35. 36. 91. 92.
 2. *ἄρκτου*) *ἄρκου* 4. 6. 8. 10. 11. 28. 34.
 3. *εἶδον*) = 4. 6. 8. 10. 11. 19. 27. 28. 33. 34. 35. 91. 92.
 4. *ὁς ἔδωκεν*) *τῷ δεδωκότι* 4. 6. 8. 11. 17. 18. 19. 26. 27. 91. 92.
ἐξουσίαν) *τὴν ἐξ.* 4. 6. 11. 14. 16. 17. 18. 19. 26. 27. 28. 30. 32. 33.
 34. 35. 36. 91. 92.
τὸ θηρίον) *τῷ θηρίῳ* 3. 4. 6. 8. 9. 10. 11. 17. 18. 19. 26. 27. 34. 35.
 36. 91.
δύναται) *δυνατὸς* 3. 4. 6. 10. 11. 17. 18. 19. 25. 26. 27. 30. 32. 33.
 90. 92.
 5. *βλασφημίας*) *βλάσφημα* 47. *βλασφημίαν* 4. 6. 8. 10. 11. 17. 19.
 26. 90. 91. 92.
 7. *πόλεμον ποιῆσαι*) *ποιῆσαι πόλεμον* 6. 26. 27. 28. 30. 32. 41. 42.
 47. 48. 49. 50. 90.
φυλὴν) + *καὶ λαὸν* 4. 6. 8. 11. 18. 19. 26. 27. 28. 30. 32. 90. 92.
 8. *τὰ ὀνόματα*) *τὸ ὄνομα* 4. 6. 7. 8. 10. 11. 12. 14. 16. 17. 18. 19. 26.
 27. 29. 30. 32. 34. 38. 90. 91. 92.
τῇ βίβλῳ) *τῷ βιβλίῳ* 29. 30. 32. 34. 35. 91. 92.
ἐσφαγμένον) *τοῦ ἐσφ.* 4. 6. 7. 8. 9. 10. 11. 12. 14. 16. 17. 18. 19. 26.
 27. 28. 29. 32. 36. 91. 92.
 13. *ἵνα καὶ πῦρ*) *καὶ πῦρ ἵνα* 3. 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 30.
 32. 90.
εἰς τὴν γῆν) *ἐπὶ τ.* γ. 3. 4. 11. 19. 30. 32. 37. 39. 40. 41. 42. 91. 92.
 16. *δώσῃ*) *δώσιν* 10. 17. 35. 91. 92. *δώσωσιν* 3. 6. 11. 19. 27. 28.
 30. 32. (non 29. 40.) *δώσουσιν* 29. 40. 46. 47. 48.
χάραγμα) *χαράγματα* 2. 3. 4. 6. 10. 11. 18. 19. 27. 30. 32. 90. 91.
 92.
τῶν μετώπων) *τὸ μέτωπον* 4. 5. 11. 18. 19. 26. 27. 30. 32. 90. 92.
 18. *ὁ ἔχων τὸν νοῦν*) *ὁ ἔ.* *νοῦν* 6. 26. 27. 30. 32. 91. 92.
καὶ ὁ ἀριθμὸς) = *καὶ* 3. 4. 6. 8. 19. 27. 30. 32. 37. 39. 90. 92.

CAPUT XIV.

1. *ἀρνίον*) *τὸ ἀρνίον* 4. 6. 11. 18. 19. 26. 27. 90. 92.
μετ' αὐτοῦ) + *ἀριθμὸς* 6. 26. 27. 30. 32. 35.
τὸ ὄνομα τοῦ πατρὸς) *τὸ δ.* *αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς* 4. 6. 8. 10.
 11. 16. 17. 18. 19. 25. 26. 27. 28. 30. 32. 91. 92.
 2. *φωνὴν ἤκουσα*) *ἡ φωνὴ ἣν ἤ.* *ὡς* 4. 6. 7. 8. 9. 10. 11. 14. 16. 17.
 18. 19. 25. 26. 27. 29. 30. 32. 34. 35. 36. 91. 92.
 3. *ᾤδουσιν ὡς*) = *ὡς* 6. 10. 11. 18. 19. 26. 27. 30. 32. 35. 91. 92.
ἡγοράσθησαν) + *ὑπὸ Ἰησοῦ* 4. 6. 8. 10. 11. 17. 18. 19. 26. 27.
 5. *δολος*) *ψεύδους* 4. *cum viginti quatuor aliis.*
ἄμωμοι γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ) = *γάρ* 17. = *τ. θρ.*

EDITIONIS SCHOLZIANÆ.

τοῦ Θ. 2. 4. 6. 7. 8. 9. 10. 11. 12. 14. 16. 17. 18. 19. 26. 27. 28. 29.
30. 32. 34. 35. 36.

6. εὐαγγελίσαι) + ἐπὶ 35.

καὶ πᾶν ἔθνος) καὶ ἐπὶ πᾶν ζ. 4. 6. 7. 8. 9. 10. 11. 14. 16. 17. 18. 19.
25. 26. 27. 29. 30. 32. 35. 91. 92.

7. λέγοντα) λέγων 4. 6. 7. 8. 9. 10. 11. 12. 14. 16. 18. 19. 25. 26. 27.
29. 30. 32. 34. 35. 36.

8. καὶ ἄλλος) + δεύτερος 4. 11. 19. 26. 27. 28. 30. 32.

ἔπεσεν ἔπεσε) = ἔπεσε 2. 4. 6. 8. 11. 18. 19. 26. 30. 32. 90. 92.

Βαβυλὼν ἡ πόλις) = ἡ πόλις 4. 6. 7. 8. 10. 11. 12. 14. 16. 18. 19. 26.
28. 29. 30. 32. 33. 34. 35. 36. 91. 92.

9. τρίτος ἄγγελος) ἄλλος ἄγ. τρ. 4. 6. 8. 10. 11. 17. 18. 19. 26. 28.
34. 90. 91.

12. ἔδε οἱ τηροῦντες) = ἔδε 4. 6. 8. 11. 18. 26. 27. 32. 34. 35. 36.
90. 92.

13. λεγούσης μοι) = μοι 4. 6. 8. 18. 19. 26. 27. 30. 32. 90. 92.

ἀπάρτι· ναὶ, λέγει) ἀπάρτι λέγει· ναὶ 6. 8. 10. 27. 49. 50. 90. ἀπάρτι·
λέγει· ναὶ 37. 40. 41. 42. 91. 92.

14. καθήμενος ὁμοιος) -ον -ον 4. 6. 8. 18. 19. 26. 27. 28. 34. 36.
38.

16. ὥρα τοῦ θερίσαι) = τοῦ 6. 27. 28. 35. 36. 92.

19. τὴν μεγάλην) τὸν μέγαν 4. 6. 11. 17. 19. 26. 27. 91. 92.

20. ἔξω) ἔξωθεν 4. 6. 8. 10. 11. 19. 26. 27. 30. 32. 34. 35. 36. 39.
91. 92.

CAPUT XV.

2. ἐκ τ. εἰκ. αὐτ. καὶ ἐκ τοῦ χαράγματος αὐτοῦ) = ε. τ. χ. α. 4. 6.
8. 10. 18. 19. 25. 26. 27. 30. 32. 91. 92.

3. Μωσέως) Μωύσεως 26. 27. 34. 35. 36. 91. 92.

ἁγίων) ἐθνῶν 2. 4. 6. 8. 10. 11. 17. 19. 26. 27. 28. 30. 32. 34. 35. 36.
39. 46. 91. 92.

4. ὁσious) ἄγιος 4. 5. 6. 8. 10. 11. 17. 18. 19. 20. 27. 30. 32. 90. 91.
92.

πάντα τὰ ἔθνη) πάντες 4. 6. 11. 18. 19. 26. 27. 30. 32. 90. 92.

5. καὶ ἰδοὺ ἡροίγη) = ἰδοὺ 4. 6. 10. 11. 17. 18. 19. 26. 27. 28. 30. 32.
34. 35. 36. 46. 91. 92.

6. ἄγγελοι ἔχοντες) ἄ. οἱ ἔχ. 4. 6. 18. 26. 27. 28. 34. 35. 36. 90. 91.
92.

καθαρὸν καὶ λαμπρὸν) = καὶ 4. 6. 7. 8. 9. 10. 11. 12. 14. 16. 19. 26.
27. 28. 29. 30.

CAPUT XVI.

2. εἰς τ. γῆν) ἐπὶ τ. γ. 4. 6. 8. 11. 18. 19. 26. 27. 30. 32. 90. 92.

3. πᾶσα ψυχὴ ζῶσα) = ζῶσα 4. 6. 8. 18. 19. 26. 27. 92.

SUPPLEMENTUM

4. ὁ τρίτος ἄγγελος) = ἄγγελος 6. 8. 11. 18. 26. 27. 30. 32. 50. 90. 92.
 5. δίκαιος κύριε εἰ) = κύριε 4. 6. 7. 8. 9. 10. 11. 12. 16. 17. 18. 19. 26. 27. 28. 29. 30. 32. 43. 91. 92.
 καὶ ὁ ὁσιος) = καὶ 4. 5. 6. 8. 18. 19. 26. 27. 28. 40. 41. 42. 43. 91. 92. = ὁ 4. 8. 10. 19. 26. 39. 90. 92.
 6. ἄξιοι γὰρ εἶσι) = γὰρ 4. 6. 7. 8. 9. 10. 11. 12. 14. 18. 19. 26. 27. 28. 29. 30. 32. 34. 35. 36. 91.
 7. ἤκουσα ἄλλου ἐκ) = ἄλ. ἐκ 4. 6. 8. 10. 11. 18. 19. 26. 25. 27. 28. 30. 32. 91. 92.
 8. τέταρτος ἄγγελος) = ἄγγ. 26. 27. 92.
 9. ἐβλασφήμ.) + οἱ ἄνθρωποι 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 30. 32. 37. 91. 92.
 10. πέμπτος ἄγγελος) = ἄγγ. 4. 6. 8. 11. 26. 27. 30. 32. 90. 92.
 11. ἐμασσῶντο) ἐμασῶντο 2. 6. 8. 10. 11.
 12. ἕκτος ἄγγ.) = ἄγγ. 4. 6. 8. 11. 18. 26. 27. 30. 32. 90. 92.
 τὸν Εὐφράτην) = τὸν 4. 6. 11. 27. 90. 91.
 ἀνατολῶν) ἀνατολῆς 4. 6. 8. 18. 19. 26. 27. 90. 92.
 13. ὅμοια βατράχοις) ὡς βάτραχοι 4. 6. 8. 10. 11. 17. 19. 25. 26. 27. 30. 32. 41. 90. 91.
 14. δαιμόνων) δαιμονίων 4. 6. 8. 19. 26. 27. 90. 92.
 ἐπὶ τοὺς βασιλεῖς τῆς γῆς) = τ. γῆς 2. 4. 6. 7. 8. 9. 10. 11. 14. 16. 17. 18. 19. 25. 26. 27. 28. 29. 30. 32. 34. 35. 36. 91. 92.
 εἰς πῶλεμον) εἰς τὸν π. 6. 26. 27. 28. 91. 92.
 16. Ἀρμαγεδδὼν) Μαγεδὼν 2. 4. 6. 8. 11. 19. 26. 27.
 17. ἑβδομος ἄγγελος) = ἄγγ. 4. 6. 8. 11. 26. 27. 30. 32. 92.
 εἰς τὸν αἆρα) ἐπὶ τ. δ. 4. 5. 8. 11. 18. 19. 26. 27. 35. 90.
 18. φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ) δ. κ. φ. κ. β. 6. cum viginti aliis. ἐγένετο) = 4. et quinque alii.

CAPUT XVII.

1. λέγων μοι) = μοι 4. 6. 8. 10. 19. 26. 27. 47. 48. 49. 50. 90. 91. 92.
 3. ὀνομάτων) τὰ ὀνόματα 13. ὀνόματα 18. 19. 26. 27. 90. 92.
 4. ἡ περιβεβλημένη) ἦν π. 4. 6. 8. 11. 17. 18. 19. 25. 26. 27. 49. 90. 92.
 πορφύρα καὶ κοκκίνῳ) πορφυροῦν καὶ κόκκινον 8. 19. 26. 27. 30. 32. 90. 91. 92. πορφύραν καὶ κόκκινον 4. 6. 10. 11. 17. 18.
 καὶ κεχ.) = καὶ 6. 8. 10. 11. 26. 27. 28.
 χρυσῷ) χρυσίῳ 11. 26. 27. 30. 32. 34. 35. 90. 92.
 χρυσοῦν ποτ.) ποτ. χρυσ. 6. et octo alii.
 ἀκαθάρτης) τὰ ἀκάθαρτα τῆς 4. 6. 7. 8. 9. 10. 11. 12. 14. 16. 17. 18. 19. 26. 27. 28. 29. 30. 32. 34. 35. 36. 91. 92.

EDITIONIS SCHOLZIANÆ.

6. μεθύουσιν ἐκ) = ἐκ 8. 26. 27.
 τῶν ἀγίων καὶ) = καὶ 4. 8. 10. 33. 34. 35. 36. 90.
 7. σοὶ ἐρῶ) ἐρῶ σοι 6. 26. 27. 90.
 8. θηρίον) τὸ θηρίον 4. 6. 10. 11. 17. 18. 19. 26. 27. 30. 32. 91. 92.
 τὰ ὀνόματα) τὸ ὄνομα 8. 18. 26. 27. 35. 90. 92.
 τὸ βιβλίον) τοῦ βιβλίου 11. 19. 26. 27. 90. 92.
 βλέποντες) βλέπόντων 4. 6. 11. 18. 19. 26. 27. 30. 32. 39. 40. 42. 43.
 90. 92.
 τὸ θηρίον ὅτι ἦν) ὅτι ἦν τ. θ. 2. 3. 4. 6. 19. 25. 27. 30. 32. 90. 92.
 καὶ περ ἔστιν) καὶ παρέσται 3. 4. 6. 8. 17. 18. 19. 26. 27. 46. 90. 91.
 92.
 10. καὶ ὁ εἶς) = καὶ 4. et undecim alii.
 11. αὐτὸς ὄγδοος) οὗτος ὄγδοος 2. 8. 18. 19. 26. 27.
 13. τὴν ἐξουσίαν) = τὴν 26. 27. 92.
 ἑαυτῶν) αὐτῶν 10. 11. 26. 27. 34. 35. 91. 92.
 διαδιδώσουσιν) διδώσιν 4. 8. 10. 11. 19. 26. 27. 34. 35. 91. 92.
 16. ἐπὶ τὸ θηρίον) καὶ τὸ θ. 4. 8. 10. 17. 18. 19. 26. 27. 30. 32. 91.
 92.
 ἐν πυρὶ) = ἐν 34. 35.
 17. τελεσθῇ) τελεσθήσονται 10. 17. 19. 27. 91. τελεσθῶσιν 30. 32.
 34. 35. 36. 90. 92.
 τὰ ῥήματα) οἱ λόγοι 4. 7. 8. 9. 10. 11. 12. 29. 30. 32. 33. 34. 35. 36.
 47. 48. 49. 50. 90. 91. 92.

CAPUT XVIII.

1. καὶ μετὰ τ.) = καὶ 2. 4. 18. 19. 26. 27. 30. 32. 90. 92.
 εἶδον) + ἄλλον 8. 10. 11. 26. 27. 90.
 2. ἐν ἰσχύϊ φωνῇ μεγάλῃ) ἐν ἰσχυρᾷ φωνῇ 4. 10. 11. 13. 17. 18. 19.
 25. 91.
 ἔπεσεν ἔπεσε) = ἔπεσε 4. 11. 19. 26. 27. 30. 32. 90. 92.
 3. πέπωκε) πεπόκασι 4. et quinque alii.
 4. ἐξέλθετε) ἔξελθε 8. 26. 27. 35. 90. 92.
 ἵνα μ. λάβητε ἐ. τ. π. αὐ.) ἐ. τῶν πλ. αὐτῆς ἱ. μ. λάβητε 26. 27. 30. 32.
 34. 35. 36.
 5. ἠκολούθησαν) ἐκολλήθησαν 4. 8. 10. 11. 17. 18. 19. 25. 26. 27. 30.
 32. 91. 92.
 6. ἀπέδωκεν ὑμῖν) = ὑμῖν 8. 18. 19. 26. 27. 30. 32. 50. 90. 92.
 διπλᾷ) τὰ διπ. 26. 27. 90. 92. + ὥς καὶ αὐτῇ, καὶ 8. et quinque alii.
 7. λέγει) + ὅτι 4. 8. 18. 19. 26. 27. 34. 35. 36. 91. 92.
 8. Θεὸς ὁ κρίνων) Θ. ὁ κρίνας 7. 8. 9. 10. 12. 14. 16. 17. 19. 29. 35.
 36. 90. 91. 92.
 9. κλαύσονται) κλαύσουσι 2. 4. 6. 8. 10. 11. 26. 27. 30. 32. 91. 92.
 κλ. αὐτήν) = αὐτήν 2. 4. 6. 8. 10. 11. 26. 27. 30. 32. 91. 92.

SUPPLEMENTUM

- ἐπ' αὐτῇ) ἐπ' αὐτήν 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 30. 32. 34. 35. 91.
11. κλαίουσι καὶ πενθοῦσι) κλαύσουσι καὶ πενθήσουσι 4. 6. 8. 11. 18. 19. 25. 26. 27. 30. 32. 35. 36. 90. 92.
12. βύσσου) βυσσίνου 4. 6. 8. 10. 19. 26. 27. 30. 32. 90. 92.
- πορφύρας) πορφυροῦ 4. 6. 8. 10. 17. 19. 26. 27. 30. 32. 90. 92.
14. τὰ λαμπρὰ ἀπῆλθεν) τ. λ. ἀπώλετο 2. 4. 6. 18. 19. 26. 27. 30. 32. 92.
- εὐρήσης) εὐρης 4. 6. 11. 18. 19. 30. εὐρήσουσι 92.
16. χρυσῷ) χρυσίῳ 4. 18. 19. 26. 27. 30. 32. 90.
17. ἐπὶ τῶν πλοίων ὁ ὄμιλος) ὁ ἐπὶ τόπον πλέων δ. 8. 18. 19. 25. 26. 27. 90. 92.
18. ἔκραζον ὁρώντες) ἔ. βλέποντες 2. 6. 7. 8. 9. 10. 11. 12. 14. 16. 17. 18. 19. 26. 27. 29. 30. 32. 35. 36. 91. 92.
19. πλοῖα) τὰ πλοῖα 10. 26. 27. 30. 32. 90. 91. 92.
20. ἐπ' αὐτήν) ἐπ' αὐτῇ 4. 6. 8. 10. 11. 18. 19. 26. 27. 30. 32. 37. 50. 91. 92.
- ἄγιοι ἀπόστολοι) ἄγιοι, καὶ οἱ ἀπόστολοι 4. 6. 8. 10. 11. 18. 19. 26. 27. 30. 32. 47. 48. 49. 50. 90. 91. 92.
24. αἵμα προφητῶν) αἵματα πρ. 4. 6. 8. 10. 17. 18. 26. 27. 30. 32. 91. 92.

CAPUT XIX.

1. καὶ μετὰ ταῦτα) = καὶ 4. 6. 11. 18. 19. 25. 26. 27. 30. 32. 90. 92. λέγοντος) λεγόντων 4. 6. 7. 8. 9. 10. 12. 14. 16. 17. 18. 19. 26. 27. 29. 32. 35. 36. 91. 92.
- Κυρίῳ τῷ Θεῷ) τοῦ Θεοῦ 4. 5. 10. 11. 17. 18. 19. 26. 27. 30. 32. 90. 91. 92.
2. ἐφθειρε) διέφθειρε 4. 6. 8. 17. 18. 19. 26. 27. 30. 32. 90. 91. 92. τῆς χειρὸς) = τῆς 6. 11. 14. 26. 27. 29. 30. 32. 90.
5. αὐτὸν καὶ) = καὶ 4. 6. 11. 17. 18. 19. 26. 27. 90. 91. 92.
6. Κύριος ὁ Θεός) + ἡμῶν 4. 6. 8. 11. 17. 18. 19. 25. 26. 27. 30. 32. 90. 91. 92.
8. καθαρὸν καὶ λαμπρὸν) λ. κ. κ. 6. cum quatuordecim aliis.
10. μαρτυρίαν τοῦ Ἰησοῦ) = τοῦ 6. et novem alii. τοῦ Ἰησοῦ) = τοῦ 16. 91. 92.
12. ὥς) = 6. cum septem aliis.
- ὄνομα γεγραμμένον) ὀνόματα γεγραμμένα καὶ δ. γ. 19. 26. 90. 92. ὀνόματα γεγραμμένα 8. 10. 27.
15. ῥομφαία) + δίστομος 4. et tredecim alii.
- πατάσση) πατάξῃ 2. 4. 6. 8. 10. 17. 18. 19. 26. 34. 35. 36. 91. 92.
- θυμοῦ καὶ τῆς ὀργῆς) = καὶ 4. 6. 8. 10. 11. 17. 18. 19. 26. 27. 30. 32. 34. 35. 91. 92.

EDITIONIS SCHOLZIANÆ.

17. ἔνα) = 6. et decem alii.
 τὸ ὄνομα) = τὸ 4. 6. 10. 11. 17. 18. 19. 26. 27. 30. 32. 90. 92.
 πετωμένοις) πετομένοις 6. 26. 27. 33. 34. 35. 36. 91. 92.
 συνάγεσθε) συνάχθητε 4. et sedecim alii.
 τοῦ μεγάλου) τὸ μέγα τοῦ 8. 10. 17. 18. 19. 27. 91. 92.
 18. ἐλευθέρων) + τε 6. 8. 11. 35. 36. 91. 92.
 19. πόλεμον) τὸν π. 8. 26. 27. 90. 92.
 20. μετὰ τούτου δ) ὁ μετ' αὐτοῦ 4. 6. 8. 11. 14. 17. 18. 19. 26. 27. 90. 92.
 21. ἐκπορευομένη) ἐξελθούση 4. 6. 8. 9. 10. 11. 12. 14. 16. 17. 18. 19. 26. 27. 29. 30. 32. 33. 34. 35. 91. 92.

CAPUT XX.

1. κλειῖδα) κλείν 4. 8. 9. 10. 11. 12. 17. 18. 19. 26. 27. 29. 30. 32. 33. 34. 35. 91.
 2. καὶ Σατανᾶς) καὶ ὁ Σατανᾶς 10. 27. 34. 35. 91.
 Σατανᾶς) + ὁ πλανῶν τὴν οἰκουμένην ὀλην 4. 8. 10. 11. 17. 18. 26. 27. 90. 91. 92.
 3. ἔκλεισεν αὐτὸν) = αὐτὸν 4. 7. 8. 9. 10. 11. 12. 14. 16. 18. 19. 26. 27. 29. 30. 32. 33. 34. 35. 91. 92.
 πλανήσῃ) πλανᾷ 4. 8. 10. 11. 17. 18. 19. 26. 27. 30. 32. 91. 92.
 τὰ ἔθνη ἔτι) ἔτι τ. ἔθ. 8. et novem alii.
 αὐτὸν λυθῆναι) λ. αὐ. 14. et decem alii.
 4. οὐτε) οὐδὲ 8. 9. 14. 16. 26. 27. 33. 35. 47. 48. 50. 90. 92.
 μέτωπον αὐτῶν) = αὐτ. 4. et decem alii.
 ἔτη) = 2. et sex alii.
 5. οἱ δὲ) καὶ οἱ 4. 10. 26. 91.
 ἀνέζησαν) ἔζησαν 4. 10. 17. 18. 26. 34. 35. 91.
 ἕως τελεσθῆ) ἄχρι τ. 10. 26. 34. 91.
 6. ὁ θάνατος ὁ δεύτερος) ὁ δ. θ. 10. 11. 26. 27. 91. 92.
 7. ὅταν τελεσθῇ) μετὰ 4. 19. 26. 27. 90. 92.
 8. εἰς πόλεμον) εἰς τὸν π. 8. 26. 27. 35. 91. 92.
 ἀριθμός) + αὐτῶν 8. 18. 26. 27. 92.
 9. ἐκύκλωσαν) ἐκύκλευσαν 8. 10. 27.
 ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ) ἐ. τ. οὐρ. ἀ. τ. Θ. 26. 91. 92.
 10. ὅπου) + καὶ 4. 8. 11. 17. 19. 26. 27. 92.
 11. λευκὸν μέγαν) μ. λ. 8. 10. 27. 35. 91. 92.
 ἐπ' αὐτοῦ) ἐπ' αὐτὸν 4. 8. 10. 17. 18. 19. 26. 27. 30. 32. 34. 35. 91. 92.
 12. ἐνώπιον τοῦ Θεοῦ) ἐ. τ. θρόνου 4. 8. 9. 10. 11. 17. 18. 19. 26. 27. 30. 32. 91. 92.
 ἠνεώχθησαν) ἠνοιχθήσαν 92.
 βιβλίον ἄλλο) ἄ. β. 26. 27. 91. 92.

SUPPLEMENTUM

ἡνεύχθη) ἡνοίχθη 11. 35. 49. 91.

13. ἐν αὐτῇ νεκροῦς) ν. τ. ἐν αὐτῇ 11. 18. 19. 26. 27. 30. 32. 90. 92.

ἐν αὐτοῖς νεκροῦς) ν. τ. ἐν α. 4. 8. 11. 18. 26. 27. 42. 90.

14. ἐστὶν ὁ δεύτερος θάνατος) ὁ θ. ὁ δ. ἐστὶν 4. 11. 26. 27. 90. 92.

ἐστὶν) + ἡ λίμνη τοῦ πυρὸς 4. 8. 11. 17. 19. 26. 27. 92.

15. τῇ βίβλῳ) τῷ βιβλίῳ 8. 11. 18. 19. 26. 27. 30. 32. 90. 92.

CAPUT XXI.

1. παρῆλθεν) ἀπῆλθεν 8. 18. 19. 26. 27. 90. 92.

2. ἐγὼ Ἰωάννης) = 4. 11. 12. 17. 18. 19. 26. 27. 31. 32. 91. 92.

εἶδον τ. π. τ. ἀ. Ἰ. κ.) τ. π. τ. ἀ. Ἰ. κ. εἶδον 4. 8. 10. 11. 18. 19. 26. 27. 30. 32. 91. 92.

ἀ. τ. Θ. ἐκ τ. οὐρ.) ἐκ τ. ο. ἀ. τ. Θ. 19. 26. 27. 90. 92.

3. λαοὶ) λαὸς 4. 8. 10. 19. 26. 27. 30. 32. 91.

ἔσται μετ' αὐτῶν Θεὸς αὐτῶν) = Θ. αὐ. 4. 10. 18. 19. 26. 27. 90. 91. 92.

4. ἐξαλείψει ὁ Θεός) = ὁ Θεός 4. 8. 10. 11. 17. 18. 19. 26. 91.

5. τοῦ θρόνου) τῷ θρόνῳ 4. 8. 10. 11. 17. 26. 27. 30. 32. 92.

καινὰ πάντα ποιῶ) π. κ. ποιῶ 26. 27. 92. κ. ποιῶ π. 91.

εἰσὶ) τοῦ Θεοῦ εἰσὶ 4. 8. 11. 19. 26. 27. 92.

7. κληρονομήσει) δώσω αὐτῷ 4. 8. 11. 18. 19. 26. 27. 90. 92.

πάντα) ταῦτα 4. 7. 8. 9. 11. 16. 17. 18. 25. 26. 27. 30. 32. 34. 35. 91. 92.

ὁ υἱός) = ὁ 26. 27. 91. 92.

8. δειλοῖς δέ) τοῖς δὲ δειλοῖς 4. 7. 8. 9. 10. 11. 12. 16. 17. 18. 19. 26. 27. 29. 30. 32. 34. 35. 91. 92.

ἀπίστοις) + καὶ ἁμαρτωλοῖς 2. 4. 10. 11. 17. 18. 19. 26. 27. 30. 32. 91. 92.

φαρμακεῦσι) φαρμακοῖς 4. 7. 8. 9. 10. 11. 12. 16. 17. 18. 19. 26. 27. 29. 30. 32. 34. 35. 47. 48. 90. 91. 92.

δεύτερος θάνατος) ὁ θ. ὁ δ. 4. 11. 18. 19. 26. 27. 30. 32. 90. 91.

9. ἦλθεν πρὸς με) = π. μ. 2. 4. 7. 8. 10. 11. 12. 16. 17. 18. 19. 25. 26. 27. 29. 30. 32. 34. 35. 91. 92.

εἰς) + ἐκ 4. 8. 10. 11. 26. 27. 90. 92.

τὰς γεμούσας τῶν) = τὰς et τῶν 26. 27. 90. 92.

τὴν ν. τ. ἀ. τὴν γυναῖκα) τ. γ. τ. ν. τ. ἀρνίου 4. 8. 10. 11. 26. 27. 91. 92.

10. τὴν πόλιν τὴν μεγάλην) = τὴν μεγάλην 4. 8. 18. 19. 25. 26. 27. 90. 92.

11. καὶ ὁ φωστὴρ) = καὶ 8. 10. 11. 18. 19. 26. 27. 32. 91. 92.

12. ἔχουσάν τε) ἔχουσα 4. 7. 8. 9. 10. 11. 12. 16. 18. 19. 26. 27. 29. 32. 92.

ἀ ἐστι) + τὰ ὀνόματα 2. 4. 18. 19. 26. 27. 30. 32. 47. 91. 92.

EDITIONIS SCHOLZIANÆ.

13. ἀπ' ἀνατολῆς) ἀπὸ ἀνατολῶν 4. 8. 10. 11. 18. 19. 26. 27. 91. 92.
 ἀπὸ βορρᾶ) καὶ ἀ. β. 4. 10. 18. 19. 26. 27. 91. 92.
 14. ἐν αὐτοῖς) ἐπ' αὐτῶν 4. 8. 9. 10. 11. 12. 16. 17. 18. 19. 26. 27. 29.
 30. 32. 34. 35. 91. 92.
 ὀνόματα) δώδεκα ὀνόματα 2. 4. 7. 8. 9. 10. 13. 25. 26. 27. 29. 30. 32.
 34. 35. 37. 38. 39. 41. 42. 47. 48. 49. 50. 90.
 15. εἶχε) + μέτρον 4. 7. 8. 9. 10. 11. 16. 17. 18. 19. 25. 26. 27. 29.
 30. 32. 34. 35. 92.
 16. αὐτῆς τοσοῦτόν ἐστι) = 4. 7. 8. 9. 10. 11. 12. 16. 17. 18. 19. 26.
 27. 29. 30. 32. 34. 35. 46. 91. 92.
 ἔσον καὶ) = καὶ 4. 10. 11. 17. 18. 19. 25. 27. 91. 92.
 τὸ μήκος) δώδεκα τὸ μήκος 4. 8. 10. 11. 13. 19. 26. 27.
 σταδίου) δώδεκα) δεκάδυο 4. 8. 9. 11. 16. 18. 19. 26. 27. 29. 30. 38.
 39. 40. 41. 42. 48. 50. 90. 92.
 17. ἐμέτρησε) = 4. 8. 11. 19. 26. 27. 92.
 18. ὁμοία) ὁμοιον 4. 8. 11. 19. 27. 30. 32. 92.
 ὕαλφ) ὕελαφ 9. 10. 17. 19. 26. 27. 30. 35. 37. 47. 48. 90. 91.
 19. καὶ οἱ) = καὶ 4. 8. 18. 26. 27.
 21. διαφανῆς) διανγῆς 4. 8. 10. 17. 18. 19. 26. 27. 30. 32. 91. 92.
 22. φαίνωσιν ἐν) = ἐν 11. 12. 30. 32. 34. 35. 38. 47. 48. 50. 90. 92.
 αὐτῇ) αὐτὴ γὰρ 4. 8. 18. 19. 26. 27. 48. 50. 90. 92.
 24. τὰ ζ. τ. σ. εἰ. τ. φ. ἀ. π.) π. τ. ζ. δ. τ. φ. ἀ. 2. 4. 7. 8. 9. 10. 11.
 12. 16. 17. 19. 25. 26. 27. 29. 30. 32. 34. 35. 91. 92.
 τὴν) αὐτῇ 4. 6. 11. 19. 26. 27. 92.
 26. αὐτὴν) + ἵνα εἰσέλθῃ 4. 8. 11. 16. 26. 27. 92.
 27. κοινούν) κοινὸν 2. 4. 8. 10. 11. 17. 18. 19. 91. 92.
 ποιούν) ὁ ποιῶν 8. 13. 19. 27.

CAPUT XXII.

1. λαμπρόν καθαρὸν) = καθαρὸν 8. 18. 19. 21. 22. 25. 27. 92.
 2. καὶ ἐντεῦθεν) καὶ ἐκεῖθεν 4. 8. 11. 25. 26. 27. 30. 32.
 μῆνα ἕνα) = ἕνα 2. 4. 10. 11. 26. 27. 91. 92.
 3. κατανάθεμα) κατάθεμα 4. 7. 8. 10. 16. 17. 18. 19. 26. 27. 30. 32.
 34. 35. 91. 92.
 5. χρεῖαν οὐκ ἔχουσι) οὐ χρεῖα 8. 19. 25. 26. 27. 92.
 φωτίζει) φωτισεῖ 8. 10. 17. 18. 19. 26. 27. 91. 92.
 6. τῶν ἁγίων) πνευμάτων τῶν 4. 8. 10. 11. 17. 18. 19. 25. 26. 27. 91.
 92.
 δεῖξαι τοῖς δ. α.) = 2. 19. 26. 27.
 7. ἰδοὺ) καὶ ἰδοὺ 8. 18. 19. 26. 27. 92.
 8. καὶ ἐγὼ) καὶ γὰρ 8. 9. 10. 26. 27. 91.
 ἔβλεψα) ὅτε εἶδον 8. 19. 26. 27. 92.
 9. σύνδουλός σου γὰρ) = γὰρ 4. 8. 10. 11. 18. 19. 27. 91. 92.

SUPPLEMENTUM EDIT. SCHOLZ.

10. ὅτι ὁ καιρὸς) ὁ καιρὸς γὰρ 2. 7. 8. 9. 11. 19. 26. 30. 32. 34. 35. 92.
 11. ῥυπῶν ῥυπωσάτω) ῥυπαρὸς ῥυπαρευθήτω 4. 8. 10. 13. 17. 19. 26.
 27. 91.
 δικαιοθήτω) δικαιοσύνην ποιησάτω 4. 6. 10. 11. 17. 18. 19. 26. 27. 91.
 92.
 12. καὶ ἰδοὺ) = καὶ 4. 7. 8. 9. 10. 11. 16. 17. 18. 19. 26. 27. 30. 32.
 34. 35. 91. 92.
 αὐτοῦ ἔσται) ἔσται αὐτοῦ 9. 26. 27. 30. 47. 49. 50. 90. 91. 92.
 13. ἐγὼ εἰμι) = εἰμι 2. 4. 5. 7. 9. 11. 12. 17. 18. 19. 26. 27. 30. 32.
 35. 91. 92.
 ἀρχὴ κ. τ. ὁ πρ. κ. ὁ ἔσχ.) ὁ πρ. κ. ὁ ἔσχ. ἢ ἀ. κ. τ. 16. 26. 27. 30.
 34. 35. 92.
 15. ἔξω δε) = δε 4. 7. 9. 10. 11. 12. 16. 17. 18. 19. 26. 27. 30. 32.
 34. 35. 91. 92.
 πᾶς ὁ) = ὁ 16. 26. 27. 30. 91. 92.
 16. γένος τοῦ Δαβὶδ) = τοῦ 10. 11. 16. 26. 27. 30. 32. 34. 35. 91. 92.
 καὶ ὀρθρινός) ὁ πρωῒνός 8. 10. 11. 17. 18. 19. 26. 27. 91. 92.
 17. ἐλθὲ et ἐλθέτω) ἔρχου et ἐρχέσθω 4. 7. 8. 9. 10. 11. 12. 16. 17.
 18. 19. 26. 27. 30. 32. 34. 35. 91. 92.
 ἐρχέσθω καὶ) = καὶ 4. 7. 9. 10. 11. 12. 16. 17. 18. 19. 26. 27. 32. 91. 92.
 λαμβανέτω τὸ) λαβέτω. 8. 10. 11. 18. 19. 26. 27. 91. 92.
 18. συμμαρτυροῦμαι γὰρ) μαρτυρῶ ἐγὼ 4. 7. 8. 9. 10. 16. 17. 18. 19.
 26. 27. 30. 32. 91. 92.
 ἀκούονται) τῷ ἀκ. 12. 92.
 ἐπιτιθῇ) ἐπιθῇ 4. 7. 8. 9. 11. 16. 17. 18. 19. 26. 27. 30. 32. 35. 91. 92.
 ἐν βιβλίῳ) ἐν τῷ β. 10. 12. 26. 30. 32. 34. 35. 91. 92.
 19. ἀφαιρῇ) ἀφέλῃ 4. 7. 8. 9. 10. 11. 16. 17. 18. 19. 26. 27. 91. 92.
 βιβλίου) τοῦ β. 7. 8. 10. 11. 16. 18. 19. 26. 27. 30. 32. 34. 35. 91. 92.
 ἀφαιρήσει) ἀφελεῖ 4. 11. 92. ἀφέλαι 8. 10. 17. 18. 19. 91.
 βίβλου) τοῦ ξύλου 4. 7. 8. 9. 10. 11. 16. 17. 18. 19. 26. 27. 29. 30. 32.
 34. 35. 91.
 ἀγίας καὶ) = καὶ 4. 7. 9. 10. 11. 17. 18. 19. 26. 27. 29. 91. 92.
 βιβλίῳ) τῷ β. 10. 11. 16. 26. 27. 29. 30. 32. 34. 35. 92.
 Ναὶ ἔρχου) = ναὶ 4. 18. 20. 92.
 20. Ἰησοῦ) + Χριστὲ 4. 11. 20.
 21. κυρίου ἡμῶν) = ἡμῶν 7. 9. 12. 16. 20. 26. 27. 34. 35. 91. 92.
 πάντων ὑμῶν) π. τῶν ἀγίων 4. 10. 11. 17. 18. 19. 20. 26. 27. 91. 92.

PARS II.

APOCALYPSIS,

EX CODICIBUS ANTIQUISSIMIS.

MONITUM EDITORIS.

TRES sunt CODICES MANUSCRIPTI, (literis A. B. C. designati,) quibus Apocalypsis continetur, venerabili admodum vetustate spectatissimi*, ALEXANDRINUS, BASILIANUS, CODEX EPHRAEMI RESCRIPTUS†. De his

* Vide horum Codicum Specimina huic Volumini præmissa.

† De duobus ex horum Codicum numero judicium tulit Criticorum summus R. Bentleyus, cujus verba in gratiam lectoris exscribam;

Dr. Bentley to the Archbishop of Canterbury.

(Bentley's Correspondence, p. 503.)

"Trin. Coll., April 15, 1716.

"Upon some points of curiosity, I collated one or two of St. Paul's Epistles with the ALEXANDRIAN MS., *the oldest and best now in the world*. I was surprised to find several transpositions of words, that Mills and the other collators took no notice of; but I soon found their way was to mark nothing but change of words; the collocation and order they entirely neglected; and yet at sight I discerned what a new force and beauty this new order (I found in the MS.) added to the sentence. This encouraged me to collate the whole book over to a letter, with my own hands. There is ANOTHER MS. at Paris of the same age and character with this; but, meeting with worse usage, it was so decayed by age, that five hundred years ago it served the Greeks for old vellum, and they writ over the old brown capitals a book of EPHRAIM SYRUS; but so that even now, by a good eye and a skilful person, the old writing may be read under the new. One page of this for a specimen is printed in copper cut in Lamie's Harmony of the Evangelists. Out of this, by an able hand, I have had above two

MONITUM EDITORIS.

quædam in Præfatione nostrâ jam disseruimus, quædam ad Scholzii Præfationem allevimus, plura nunc monituri. Horum Codicum lectiones inter se conferenti liquidò

hundred lections given me from the present printed Greek ; and I was surprised to find that almost all agreed, *both in word and order, with our noble Alexandrian*. Some more experiments in other old copies have discovered the same agreement ; so that I dare say, take all the Greek Testaments surviving, that are not *occidental, with Latin too*, like our Beza's at Cambridge, and that are a thousand years old, and they'll so agree together, that of the thirty thousand present various lections there are not there found two hundred."

J. J. Wetstein to Richard Bentley.

(Bentley's Correspondence, p. 509.)

"À Paris, ce 19 Juillet, N. S. 1716.

"J'ai considéré un peu le MS. d'EPHREM, mais je ne sais si ma vue a été hébétée depuis, ou par quelle autre fatalité, j'aurai mille peines à y decouvrir quelque chose de nouveau à moins que je puisse me servir sûrement de votre secret pour faire revivre les lettres. J'y apporterai toute l'attention et exactitude possible ; c'est sur quoi vous pouvez compter."

J. J. Wetstein to Richard Bentley.

(Bentley's Correspondence, p. 510.)

"À Paris, ce 29 Juillet, 1716.

"Je continue depuis de mon mieux à examiner le MS. d'EPHREM, je n'y perds pas mon tems à mon avis, y trouvant plusieurs choses qui avaient échappé ma vue la première fois, particulièrement touchant l'ordre des paroles : au reste c'est un ouvrage très difficile, *de sorte qu'il me faut ordinairement presque deux heures pour lire une seule page* : vous voyez par là que je consommerai tout mon tems à ce Livre tout seul."

"Richardo Bentleio, V. Cl., Jo. Jacobus Wetstenius, S. P. D."

(Bentley's Correspondence, p. 519.)

"Interim omni mentis corporisque acie intentus sum in MS. EPHRAIMI, in quo laborem licet improbum at meo judicio non penitendum colloco, neque putem plus justo me Tibi promittere, si dicam observationes tertiam partem jam auctiores fore : postquam

MONITUM EDITORIS.

apparebit, eos mirâ quâdam concordîâ conspirare, ita tamen ut facile appareat, unum ex altero non fuisse descriptum. Habemus igitur tres testes, summæ antiquitatis, ipsum unumquemque de suo loquentem, omnes eâdem fere voce concinentes. Quare vix dici potest, quàm firma fundamenta ab his Codicibus astruantur ad textum Apocalypseos solidè stabiliendum.

Admirabili Dei Optimi Maximi providentiâ factum est, ut egregii hi Codices ad ætatem nostram servati sint, et ut horum unus, CODICEM EPHRAEMI dico, per multa sæcula fere mortuus et sepultus, Herculanei cujusdam instar, nuperrimè in vitam et lucem insperatò emicuerit.

Divino hoc beneficio quâ ratione optime uti queamus, nobis jam considerandum est. Mihi quidem hanc quæstionem perpendenti nullum aliud consilium visum est probabilius, quam ut Apocalypseos textum repræsentarem ex his tribus Codicibus elaboratum; quem qui legat, se Apocalypsim legere sciat, qualem a primitivis Christianæ Ecclesiæ cœtibus, et ab ipsis pene Ecclesiis Apocalypticis, ipsâ Evangelistæ Joannis ætate, lectam fuisse confidat.

Quarè hoc fecimus; quo successu, lectores judicabunt.

Accuratiorem horum Codicum descriptionem daturi, verba eorum mutuabimur qui illos in lucem ediderunt.

transmisero, judicabis de utilitate incepti operis, de difficultate non potes qui codicem non vidisti, et vix alii poterunt etiamsi viderint."

R. Bentley to J. J. Wetstein.

(Bentley's Correspondence, p. 520.)

"Trinity Coll., Aug. 29, 1716.

"DEAR SIR,—I was glad to receive your third letter from Paris, to which I write this second in answer. I can desire you to do no better than what you are doing already. THE EPHRAIM, exact by your hand, will be well worth all the money * it cost me."

* Dr. Bentley gave 50*l.* for Wetstein's collation of this MS. See below, p. xvi.

MONITUM EDITORIS.

Primum igitur **Woidium** audiamus de **CODICE ALEXANDRINO** disserentem *.

“2. § 8. **HISTORIA ALEXANDRINI CODICIS MANUSCRIPTI**, licet non ignota sit, paucis tamen hic enarranda est. Codex hic præstantissimus donum est Cyrilli Lucaris, Patriarchæ primo Alexandrini, post Constantinopolitani. Vir hic egregius ab omnibus Biblia Sacra venerantibus semper permagno æstimabitur, quod antiquissimum hoc Sacræ Scripturæ Apographum miserit in Angliam, et sic rei Christianæ bono ab interitu, quem vix ac cæteri et numerosi ipsius Codices Manuscripti evitasset, feliciter liberaverit.

“2. § 14. Si quis autem a me expositionem exigat, ubi Codex noster, in Ægypto scriptus, tam diu latuerit; id ego me ignorare candide confiteor. In ipso Codice Manuscripto, in plagula chartacea, in qua Lucaris testimonium legitur, hæc pag. 1. Latine, sed antiquo atramento, adscripta reperio: *Donum datum Cubiculo Patriarchali, anno 814 Martyrum* (anno Christi 1098), quod ego a Monasterio aliquo factum fuisse sola conjectura auguror. Ab eo itaque tempore in possessione Patriarcharum Alexandrinorum permansit, donec eum Cyrillus afferret Constantinopolim, et in Angliam tandem mitteret.

“2. § 15. Destinaverat eum Jacobo primo, Regi Britannæ, quo mortuo dicavit eum Carolo primo, ejusque in Aulâ Turcicâ Oratori, illustri Thomæ Roe, anno seculi præteriti xxvi^{ti} tradidit, a quo xxviii^{to} anno Regi oblatum, atque in Bibliothecam regiam depositus est.

“2. § 26. Anno tandem hujus seculi LIII^o Codex Alex. una cum integra Bibliotheca Regum Angliæ a Rege Georgio II^{do} Museo Britannico donatus est, ibique adservatur, ac a pluribus eruditis consultus, et examinatus est.

* In Præfatione ad Novum Testamentum Græcum e Codice MS. Alexandrino qui Londini in Bibliothecâ Musei Britannici asservatur descriptum a Carolo Godofredo Woide, Lond. 1786.

MONITUM EDITORIS.

“De Ætate Codicis.

“3. § 40. . . Testimonium quod Cyrillus Lucaris manu propria Codici adscripsit, et quod illustris Roe apertissimè confirmat, licet sit notissimum, hic tamen repetere non tantum concessum fuerit, sed etiam necessarium: ‘Liber iste Scripturæ Sacræ, N. et Veteris Testamenti, prout ex traditione habemus, est scriptus manu Theclæ, nobilis fœminæ Ægyptiæ, ante mille et trecentos annos circiter, paulo post Concilium Nicænum. Nomen Theclæ in fine libri erat exaratum, sed extincto Christianismo in Ægypto a Mohometanis, et libri unà Christianorum in similem sunt reducti conditionem. Extinctum igitur et Theclæ nomen, et laceratum, sed memoria et traditio recens observat.’

✠ CYRILLUS, Patriarcha Constantinopolitanus.

“4. § 80. Si itaque Lectores et formas literarum Codicis nostri, Clementis Romani Epistolas, et Psalmos Salomonis, Euthalii Sectiones et τρισάγιον, quæ desunt, si cætera argumenta summam ejus antiquitatem confirmantia, consideratissimè perpenderit, omnia conspirare videbunt, ut *Codicem Alexandrinum intra medium et finem seculi quarti scriptum* esse ipsis persuadeant, quem in numero vetustissimorum locare non timeas, et magis quam claros vetustate lucos, aut ædificia, venereris. Quod me de ætate præstantissimi Codicis sentire minus mirabitur, qui argumenta singula, quæ attuli, sine præjudicatis opinionibus velit legere.”

Hæc ille.

Nunc ad CODICEM BASILIANUM accedamus. Ejus apographum, maximo sacrarum literarum emolumento, suâ manu confecit, et evulgavit in “Monumentis Sacris” CONSTANTINUS TISCHENDORF, anno MDCCCXLVI.*

* Monumenta Sacra inedita, sive Reliquiæ Antiquissimæ Textus Novi Testamenti Græci, ex novem plus mille annorum Codicibus per

MONITUM EDITORIS.

De historiâ et ætate Codicis fuse in Prolegomenis disceptavit. Ipsum loquentem inducamus.

“*Codex Vaticanus Apocalypseos, olim Cod. BASILIANUS, Nr. 105. (Apocalypseos B.)*

“Quum ætate anni 1843 circa thesauros Bibliothecæ Vaticanæ manu scriptos versarer, magno desiderio tenebar ejus videndi Codicis qui post codices EPHRAEMI et ALEXANDRINUM testis Apocalypseos est vetustissimus.

“Cujus quum prima, ut videtur, notitia a Blanchinio in Evangelario quadruplici ad viros doctos perlata esset, additâ ipsarum antiquissimarum litterarum specie, Wetstenius magnopere id adnexus est, ut ad adornandos commentarios suos criticos accuratam collationem nancisceretur. Litteris idcirco adiit A. M. Quirinium Cardinalem, qui statim humanissimè rescribens collationis spem fecit. Quæ spes viro de re Novi Testamenti critica meritissimo non impleta est, nisi impressis pæne commentariis. Nihilominus providit, ut quas variantes lectiones nactus erat, certe appendicis loco in editione commentariorum exhiberet.

“Rationem ejus rei ipse Wetstenius his verbis reddit: ‘Dum hæc scribo, adferuntur litteræ eminentissimi Cardinalis Quirini, quibus me certiolem reddit, se tandem, non una via tentata perruptisque omnibus difficultatibus, optata Codicis Basiliani collatione (quæ iisdem litteris inclusa continebatur) fuisse potitum. Pro quo insigni in ignotum collato beneficio, quibus verbis laudes viri illustris ejusque præcipue singularem litterarum promovendarum amorem deprædicem, aut quantum illi debeam, significem, non invenio. Quod unum nunc possum,’ &c. ‘Collatus autem fuit Codex Apocalypseos quem littera B. notavi, cum editione N. T. a J. Morino, Lutetiæ

Europam dispersis eruit atque edidit CONSTANTINUS TISCHENDORF. Lips. 1846.

MONITUM EDITORIS.

Parisiorum, a. 1628 curata, quæ, ut ex J. le Long Bibliotheca Sacra didici, Stephani tertium repræsentat; notandum vero (verba sunt ejus qui Codicem contulit) quod transpositiones aliquæ, non mutantes sensum, hic omissæ sunt.'

"Istæ vero variantes Wetstenii lectiones nunquam mihi visæ erant cum magnis iis laudibus convenire, quibus Codicem septimo post Christum sæculo adscriptum viri docti extulerant, quamquam mala suspicio mea non tam ad naturam quam ad collationem Codicis pertinebat. Qua mente ut cupiebam ita mihi contigit ipsum Codicem adire, nisi quod ita contigit ut arripere magis deberem quam usurpare. Inde factum est ut nec interpunctionem ubique nec distinctionem versuum notare, satis habens textum totum quam accuratissime in editionem meam transferre, unàque versus aliquot ad maximam litterarum antiquarum similitudinem depingere.

"Jam vero hoc vehementer gaudeo, tantum critices sacræ thesaurum viris doctis nunc me tradere posse. Istud enim in aperto est, Lectiones Variantes a Quirinio eminentissimo tanta difficultate acquisitas tantisque a Wetstenio exceptas laudibus vix esse ejusmodi unde veram Codicis indolem conjicere queas.

"Quod ne cui invidiosa dicere videar, exempli caussâ de uno Capite Septimo videamus. Ad hoc totum Wetstenius nihil nisi hoc notavit, v. 14. ἐλεύκαναν τὰς pro ἐλεύκαναν legi. Ac tamen sunt loci viginti quatuor quibus Codex a lectione plerumque recepta discedit, illud vero ipsum quod Wetstenius retulit in errore positum est: non enim ἐλεύκαναν τὰς στολὰς αὐτῶν ἐν τῷ αἵματι in Codice est, sed ἐλεύκαναν ἐν τῷ αἵματι, iis, quæ interjecta sunt, planè omissis.

"Ipse vero Codex, ex quo hunc Apocalypseos textum hausimus, jam a Blanchinio descriptus est. Quibus non-nihil addere placet. Dicit ille quidem Codicem in 4to

MONITUM EDITORIS.

esse : sed ad id accedit aliqua octavæ formæ species, ut ex facsimili nostro facile concludi potest. Olim Monachorum S. Basilii in urbe Codex 105 erat : nunc est Vaticanus, 2066. Continet autem præter Apocalypsim, quæ fol. 249 —fol. 268 capit, scripta hæc, quemadmodum in ipso Codice Latinè notata sunt : (1) Varias homilias S. P. Basilii M. in Hexämeron ; (2) Gregorii Nysseni Orationes V. in petitiones Dominicales ; (3) Ejusdem homilias et varias dilucidationes in 8 beatitudines ; (4) Orationem sepulchralem ; (5) Orationem in Basilium Magnum fratrem suum ; (6) Ejusdem Gregorii in explicationem Psalmorum ; (7) Ejusdem ad Jerium Epistolam de Vita Macrine sororis sue ; (8) Epistolam ad suum fratrem Petrum Sebaste ; (9) Varia capita et elocutiones, in quibus agitur de mundi natura. Quæ omnia eadem manu atque Apocalypsis scripta sunt.

“ Scripta sunt autem ea litterarum uncialium specie quæ inter rotundas et oblongas formas medium quiddam tenet : sed plurimis litteris, ut δ et θ, ξ et ψ, jam prope ad sequiorem accedit consuetudinem. Scriptura aliquantulum ad dexteram inclinat : quod ut nostrum facsimile fideliter reddit, ita Blanchinii specimen parum exprimit. Cæterum insignis est magna ductuum simplicitate scribendique facilitate : etiam aliena est ab omni ornamentorum luxu. Accentuum ac spirituum usus constans est ac pæne accuratus. Interpunctionis ea est ratio, quæ ad veterum grammaticorum præcepta tria puncta distinguit, ita ut quod ad summum litteræ præcedentis ponitur, maximi ; quod ad medium, minoris ; quod ad imum, minimi ponderis sit. Quæ res in tabula nostra ante oculos posita est. Aliud primi capitis exemplum hoc est : Ἐγὼ ἰωάννης ὁ ἀδελφὸς ὑμῶν. καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν χψ ιϛ. ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ πάτμῳ διὰ τὸν λόγον τοῦ θϛ. καὶ διὰ τὴν μαρτυρίαν ιϛ χν. ἐγενόμην ἐν πνι ἐν τῇ κυριακῇ ἡμέρᾳ καὶ ἤκουσα φωνὴν ὀπίσω μου

MONITUM EDITORIS.

μεγάλην ὡς σάλπιγγος λεγούσης. δ βλέπεις. γράφον εἰς βιβλίον. καὶ etc.

“Ætatem Codicis Blanchinium, cui Wetstenius assentiebatur, haud male æstimasse puto, nisi quod, mea quidem sententia, probabilius est octavo quam septimo sæculo exaratum eum esse. Porro ab homine Græco eoque satis perito, profectus esse videtur: certe enim Ægyptiacæ originis nulla vestigia habentur.

“Quærenti denique, quem textum præ se ferat, facile hoc clarum fore arbitrator, Codicem multitudine bonarum lectionum excellere, quæ non modo sæpe Codicum Ephraimi et Alexandrini auctoritatem confirmant, sed etiam haud rara iisdem repugnantibus videntur verum tenere.”

Hæc de Codice Basiliano Tischendorfius. Restat ut de tertio Codice, CODICE EPHRAEMI RESCRIPTO, verba jam fiant.

Anni jam sunt centum et quadraginta quum de eo ita locutus est harum rerum æstimator prudentissimus, BERNARDUS MONTEFALCONIUS*:—

“Ex Codice Regio 1905. alphabetum aliud exsumsimus. Continet autem ille Codex, recentiore quidem manu, duodecimi circiter sæculi, S. EPHRAEMI Opera. Sed alia *antiquissima scriptura* ibidem habetur, *quæ vetustate simul et arte pene oblitterat*, alia longè recentiora superscripta sunt, S. EPHRAEMI videlicet opera, uti diximus. Illa vero vetustissima Scriptura complectitur variorum Sacræ Scripturæ librorum, maximeque NOVI TESTAMENTI folia, sed confusa et plerumque inversa; id curante Librario recentiore, ut *pristina illa*, si fieri posset, *de medio tolleret et obrueret*. Characterem unciali sine accentibus priora illa descripta sunt. Atramentum, quod, uti jam dictum est, longâ temporum serie plerumque in vetustioribus exemplaribus subrubrum evadit, hîc multo vividiore coloris con-

* In Palæographia Græca, ed. Paris. 1708. lib. iii. cap. iii. p. 213.

MONITUM EDITORIS.

spicuitate fulget, quam in cæteris vetustis libris, in quos incidimus, quâ de re pluribus actum superius est, lib. i. c. i. Ad marginem habentur variæ quædam lectiones et notæ liturgicæ de Evangeliiis per annum recitandis. In iis notavi Evangelium pro 29 Junii in Festo SS. Petri et Pauli ac Encæniorum; perinde atque in Colbertino Codice num. 700. marginales item notæ unciali quidem characterè descriptæ sunt sine accentibus; sed manu ut videtur recentiore ac longe inelegantiore. Ibi multæ literarum commutationes, (in margine scilicet,) $\tau\omicron\upsilon$ η in ι , $\tau\omicron\upsilon$ υ in κ , et similes, quæ in alia vetustiore scriptura non observantur ibidem. Hujus autem antiquioris scripturæ alphabetum habes in Tabulâ: ubi quædam literæ, quæ in diversis hujus manuscripti locis tantillum variant, secundum omnes, quas observavimus, varietates delineantur.”

Hæc MONTEFALCONIUS.

Ad ætatem nostram veniamus. Codicem EPHRAEMI suâ manu descripsit et in lucem edidit TISCHENDORFIUS*, anno MDCCCXLIII. et præviâ dissertatione ornavit, unde quædam sunt haurienda.

SECTIO I.

“§ 1. Codex qui dicitur EPHRAEMI SYRI RESCRIPTUS servatur in Bibliotheca Regia Parisiensi, signatus 9. numero. Membrana, quanquam non eadem omnium foliorum ratio est, lævis ac tenuis, in plurimis vero foliis perforata, scissa ac detrita est, variosque admodum colores habet. . . .

“Forma igitur codicis nostri, ut cum nonnullis similibus conferamus, eadem fere est atque codicis Alexandrini, nisi quod is paullo est altior quam latior, atque codicis Cottoniani, qui Criticis Evv. J. dicitur; multo major est codice

* Codex Ephraemi Syri descriptus, sive Fragmenta Novi Testamenti e Codice Græco Parisiensi celeberrimo, quinti, ut videtur, post Christum seculi, eruit atque edidit CONSTANTINUS TISCHENDORF. Lips. 1843.

MONITUM EDITORIS.

Cantabrigiensi et codice Pentateuchi Sarraviano eodemque Colbertino.

“§ 2. Codex ipse foliis constat 209. Quævis pagina plerumque unum et quadraginta versus habet, nisi quod nonnullæ (cf. pag. 40) quadraginta duo aut (cf. pag. 57) quadraginta tantum, quatuor vero (pagg. 193—196) quadraginta sex habent. Litteræ in quovis fere versu plene scripto quadraginta et aliquot exaratae sunt.

“Qua in re memorabile est, Codicem Ephraemi tum totidem fere atque codicem Alexandrinum in quovis versu exhibere litteras, tum prorsus fere convenire cum codice Vaticano quod versuum numerum attinet in quaque pagina exhibitorum.

“§ 3. Scripturæ antiquæ in Codice Rescripto imprimis quatuor habentur, scriptura antiquissima, scriptura primi correctoris, scriptura correctoris secundi, denique Ephraemi Syri opusculorum scriptura. Antiquissima autem illa scriptura, quæ continua est, nec accentus aut spiritus habet, quam sit pulchra et elegans in facsimili nostro videre est *

“§ 9. Relatum est supra, § 2, Codicem Ephraemi 209 constare foliis. Ex his 145 Novi Testamenti fragmenta continent, 64 ad Vetus spectant Testamentum secundum LXX interpretes. Veteris autem Testamenti fragmenta, ex Jobo, Proverbiis, Ecclesiaste, Cantico Canticorum, Sapientia Salamonis, et Siracide desumta, scripta sunt stichometricè, et quidem manu alia atque ea quæ Novum Testamentum scripsit.

* * * * *

“Quum vero librarius qui Ephraemi opuscula superscripsit nullam rationem haberet ordinis quo antea folia se excipere debuerant, accidit ut omnia tum Novi tum

* Quod repetivimus. Vide specimen huic volumini præmissum.—
C. W.

MONITUM EDITORIS.

Veteris Testamenti magnum in modum confunderentur, multaue etiam inverterentur.

SECTIO II.

“ § 1. Codex Ephraemi Syri Rescriptus unde venerit in Bibliothecam Regiam Parisiensem, facile dictu est; indicatque id ipse librorum MSS. Bibliothecæ Regiæ catalogus eo quod eum dicit ‘olim Medicæum.’ Codex ligatus est sub Henrico IV. et quidem anno Christi 1602. Sed jam ante Henricum IV. e codicibus Regiis erat; quippe enim e bibliotheca Petri Strozzi, Mareschalli, pervenerat ad Catharinam de Medicis Reginam. . . .

“ Jam vero nihil mihi veri est similis quam fuisse Codicem nostrum ex iis quos Rodolphus Cardinalis a celeberrimo Andrea Joanne Lascaris, (anno 1535, 90 fere annos natus, diem supremum Romæ obiit,) cognomine Rhyndacemo, acceperat, quum is post interitum Regni Græci a Laurentio de Medicis in orientem missus esset, collecturus servaturusque qui Turcarum barbariem effugerant libros MSS.

“ § 3. . . . Quæ scripturæ primævæ propria sunt, tum in ipso textu tum in formationibus grammaticis, ea ita sunt comparata ut maxime cum lectionibus Patrum Alexandrinorum, ut Clementis, ut Origenis, cum iisque consentiant codicibus quos Alexandriæ vel certe in Ægypto compositos esse communis opinio fert. Ex his autem præcipue laudandi sunt Codex Vaticanus et Codex Alexandrinus. Eoque magis eadem cum his Codici Ephraemi patria fuisse videtur, quoniam, ut vidimus, egregie in ipsa scriptura inter se conveniunt, atque nescio an illis ipsis Alexandrinis litteris exarati credendi sint, quas præ cæteris claras ac singulares fuisse constat.

SECTIO III.

“ § 1. Iis circumspectis omnibus quæ ad definiendam Codicis ætatem vim habent, non possum quin, quod Griesbachio, quod Hugio, quod aliis visum est, toto am-

MONITUM EDITORIS.

plectar animo confirmemque ac teneam. Undique enim probatur, *Codicem Ephraemi Codice Alexandrino antiquiorem* esse, atque quum nihil sit cur codex Alexandrinus non v^{to} videatur seculo exaratus, codex Ephraemi eodem seculo posterior esse nequit. Quamquam constat has res non posse ita ad liquidum perducī, ut vetentur dubitare qui adamant dubitare. Ignorantes scilicet nihil antiquius habent quam ut ostendant omnes ignorare; sunt vero etiam qui doctrinam eludant ut ingeniosi videantur. Quos nihil moramur; ipsi quærimus probabilia, ac probabilia sequimur. . . .

SECTIO VII.

“ § 5. . . . Jam vero diu antequam Catalogus Regius prelum reliquit, (a. 1740.) Codex Rescriptus investigatorem nactus erat doctissimum eumque diligentissimum. Quem sua collatione ultra quam quod credibile sit præstitisse, clarissimus Hugius censuit, provocans ad testimonium Griesbachii. Ante annum enim 1716, Parisios venerat JOANNES JACOBUS WETSTENIUS, quum adhuc juvenis esset, sed super annos doctus. Contulit is Codicem in usum criticarum suarum collectionum. Quo facto in Angliam profectus laboris sui liberalem æstimatorem RICHARDUM BENTLEIUM invenit*. Is permotus a Wetstenio ut edendi Novi Testamenti, de quo prius nunquam cogitasse videbatur, consilium caperet, excerpta Wetstenii e Codice Ephraemi oræ editionis Oxoniensis in octavo ipse adscripsit, et cum voluptate observavit hunc codicem cum Alexandrino plerumque convenire. Sed in illis excerptis sibi non acquiescendum putavit Criticus diligentissimus, auctorque fuit Wetstenio ut rediret Parisios, codicem Ephraemi iterum et quantum fieri posset accuratissime collaturus. Obtemperavit Bentleio Wetstenius, inseruitque iteratam suam codicis collationem

* Cf. Nov. Test. Wetstenii, tom. i. p. 153. *Tischendorf.*

MONITUM EDITORIS.

editioni Novi Testamenti quæ prodiit Roterodami a. 1654, apud Leers: in cujus fronte hæc legi †, manu adscripta Wetstenii: ‘Cum hoc Cod. collatus est Codex Ephrem MS. in Bibliotheca Reg. Parisiis, 1716. Lectio cui asteriscus * præfigitur, non ita certa est ac reliquæ; ita tamen videtur quantum ex spatio et quibusdam litteris non exesis conjici poterat: opera Wetstenii.’ Quibus subjuncta sunt manu R. Bentleii: ‘Codex MS. est plus mille annorum, cui ob fugitivas fere litteras jam ante sæcula aliquot superscriptus est Ephraimi Syri Liber. Collatio hujus Codicis constitit R. Bentleio Quinquaginta Libris Sterlingis ‡.’

“Constat autem R. Bentleium abjecto edendi Novi Testamenti consilio § nec Wetstenii excerpta e Codice Rescripto publici juris fuisse, id ipsum vero fecisse Wetstenium quum annis 1751 et 1752 Novum suum Testamentum ederet. Quarum Wetstenii curarum quæ sit bonitas, quæ præstantia, præ cæteris qui iis usi sunt, testem eumque locupletissimum cum Hugio excito Griesbachium. ‘Wetstenii,’ inquit, ‘patientiam, ferreamque in eruendis vocabulis, quorum vix quædam apparent vestigia, diligentiam satis mirari haud potui. Summâ fide diligentissimèque in excerptando hoc Codice versatum eum esse deprehendi, quum multa folia cum excerptis Wetstenianis denuò compararem. Immo vocabula nonnulla, quæ ego legere haud potui, assecutus erat ille, sive a Wetstenii tempore magis evanuerint. Et recte eum assecutum esse hujusmodi vocabula, inde colligere potui quod easdem lectiones e nostro codice ab eo prolatas esse animadverterem, quæ occurrunt in Codicibus, Versionibus,

† Quum nuper essem Cantabrigiæ, in Collegio Trinitatis liberalissime exceptus. *Tischendorf*.

‡ Vide “Bentley’s Correspondence,” p. 796. ed. Lond. 1842. Supra, p. v].—C. W.

§ Imò nunquam abjectum est. Vide “Bentley’s Correspondence,” pp. 792, 794. Lond. 1842.—C. W.

MONITUM EDITORIS.

et Patribus proximæ cognitionis vinculo cum nostro libro conjunctis, quos vero Wetstenius cum hoc cognatos esse ne suspicatus quidem erat. Rarò variantem aliquam lectionem prætermisisse, rarissime humani aliquid, quod a nemine qui in examinandis vetustis membranis desudat alienum censendum est, passus esse videtur.

“§ 7. Tandem nova vitæ lux affulsit sepulto nostro thesauro ineunte anno hujus seculi xxxiv. FLORENS FLECKIUS enim, Cl. Lipsiensis Professor, quum critices sacræ promovendæ causâ Parisios venisset, precibus adiit summum Hasium, illustrissimum librorum MSS. Bibliothecæ Regiæ Conservatorem, ut infusis chemicis emortuam codicis scripturam quantum posset suscitari juberet. Neque ille quidem, qua eximia est circa bonas litteras sollicitudine, precanti deerat. Mandavit igitur Simonino, homini harum rerum apud Parisienses peritia claro, ut Giobertinam quam vocant tincturam, de cujus præstantia jam satis constabat, codici Ephraemi inferret. Simoninus autem a die xxviii. mensis Januarii usque ad diem xv. mensis Februarii mandato ita satisfecit, ut centum fere folia chemicis tingeret. Quo facto Fleckius codicem examinavit, imprimisque ad quindecim se folia applicuit; quæ sunt fol. 1. 2. 3. 5. 79. 80. 82. 76. 75. 57. 198. 65. 67. 66. 208. Cujus ille rei rationem nuper reddidit in *Theologische Studien und Kritiken*, herausgegeben von Ullmann und Umbreit. Jahrgang, 1841. 1. Heft. pp. 126—152.

SECTIO VIII.

“§ 1. Quum per annum 1840 totus essem in absolvendâ editione meâ Novi Testamenti criticâ, intellexi illud, non posse critica textûs Novi Testamenti studia ad aliquam perfectionem perducere nisi antiquissimos testes penitus cognitos atque perspectos haberemus. Præ cæteris verò Codicem Ephraemi Syri rescriptum nova videbam studia poscere.

. “Qua mente inde a mense Decembri ann.
xvii]

MONITUM EDITORIS.

MDCCCXL. usque ad eum quo hæc scribo mensis Septembris anno MDCCCXLII. Codicem pertractavi, paucæque per totum hoc temporis spatium hebdomades elapsæ sunt quibus codicem non in manus sumsissem."

Hæc TISCHENDORFIUS.

Restat ut exponamus rationem, quam in varietate lectionis horum Trium Codicum Antiquissimorum allegandâ nos ipsi sumus secuti. Primo in loco lectionem textûs Elzeviriani sive "*recepti*" apposuimus; deinde quâtenus Codices jam suprâ memorati ab illâ discrepent retulimus. Si quid in textu recepto inveniatur, ab uno autem vel pluribus horum trium Codicum absit, id præfixâ notâ = significavimus; si quid in iis vel in eorum ullo inveniatur, a textu verò recepto absit, id siglo præmisso + significavimus. Ut uno exemplo defungar; "ὅσα τε) = τε A. B. C." hoc est, habet ὅσα τε textus receptus, sed *omittunt* τε Codex Alexandrinus et Codex Basilianus et Codex Ephraemi. Alterum exemplum sit; "γράφον) + οὖν A. B. C." hoc est, habet γράφον textus receptus, sed *adjiciunt* οὖν Codex Alexandrinus, Codex Basilianus, et Codex Ephraemi rescriptus. Denique, "χρυσῶν) -σέων A. C. sed *vulg.* B." hoc est, habet χρυσῶν textus receptus, sed χρυσέων Alexandrinus et Codex Ephraemi; *vulgata* autem lectio—hoc est, lectio textûs recepti—in Codice Basiliano reperitur.

A siglis in *textum* inserendis satius abstinere duximus, ne legentium oculi animique distraherentur, et quia non ambiguum fore putavimus quorsum lectiones in *notis* arcessitæ pertinerent. Quod si alicubi hæreat lector, speramus fore ut ipse se a dubitatiunculis suis, consultâ Scholzianâ recensione, facile sit expediturus.

C. W.

WESTMONASTERII,

iii. Non. April. MDCCCXLIX.

ΑΠΟΚΑΛΥΨΙΣ.*

- 1 **Ι. 'ΑΠΟΚΑΛΥΨΙΣ** 'Ιησοῦ Χριστοῦ, ἣν ἔδωκεν ex Codicibus Antiquissimis. αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ 'Ιωάννῃ,
2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν
3 μαρτυρίαν 'Ιησοῦ Χριστοῦ, ὅσα εἶδε. Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.
4 'Ιωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ 'Ασίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὁ ἔρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων,
5 τῶν ἐνώπιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ 'Ιησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπῶντι ἡμᾶς, καὶ λούσαντι ἡμᾶς

* ἀποκάλυψις) ἀ. Ἰωάννου Α.
ἀποκάλυψις Ἰω τοῦ θεολόγου καὶ
εὐαγγίου Β.

1. αὐτῷ) αὐτῇ Β.
τῷ δούλῳ) τοῦ δούλου Α.
2. ὅσα τε) = τε Α. Β. C.
3. τοὺς λόγους) τὸν λόγον Β.

+ τούτους C.

4. ἀπὸ τοῦ) = τοῦ Α. C. ἀπὸ
ἐν Β.

πνευμάτων ἃ ἐστὶν) πνευμ. τῶν
Α. = ἐστὶν Β. C.

5. πρωτότ. ἐκ) = ἐκ Α. Β. C.
ἀγαπήσαντι) ἀγαπῶντι Α. Β. C.
λούσαντι) λύσαντι Α. C.

APOCALYPSIS.

ex Codicibus Antiquissimis. ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, καὶ 6
ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ Θεῷ καὶ πατρὶ
αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
τῶν αἰώνων· ἀμήν. Ἴδου, ἔρχεται μετὰ τῶν νε- 7
φελῶν, καὶ ὕψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἵ-
τινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐ-
τὸν πᾶσαι αἱ φυλαὶ τῆς γῆς· ναι, ἀμήν. Ἐγὼ 8
εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεὸς, ὁ ὢν
καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν, καὶ συγκοι- 9
νωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ
ἐν Χριστῷ Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ κα-
λουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ, καὶ
τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. Ἐγενόμην ἐν 10
πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω
μου φωνὴν μεγάλην ὡς σάλπιγγος λεγούσης·
Ὁ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς 11
ἐπτὰ ἐκκλησίαις, εἰς Ἐφεσον, καὶ εἰς Σμύρναν,

ἀπὸ) ἐκ Α. C.
ἡμῶν) = Α.
6. ἐποίησεν) ποιήσαντι B.
ἡμᾶς) ἡμῖν Α. ἡμῶν C.
βασιλεῖς καὶ) βασιλείαν Α. C.
βασιλεῖον B. = καὶ B.
τῶν αἰώνων) = Α. 9.
7. μετὰ) ἐπὶ C.
8. τὸ Ἄ) τὸ ἄλφα Α. B. C.
ἀρχὴ καὶ τέλος) = Α. B. C.
ὁ κύριος) κύριος ὁ θεὸς Α. B. C.
ὁ παντοκράτωρ) = ὁ B.
9. καὶ ἀδελ.) = καὶ Α. B. C.
συγκοινωνός) συνκοινωνός C.
ἐν τῇ βασ.) = ἐν τῇ Α. B. C.

Ἰησοῦ Χριστοῦ) ἐν Χριστῷ Α.
ἐν Χριστῷ Ἰησοῦ B. ἐν Ἰησοῦ C.
νήσῳ) σφ C.
διὰ τ. λ.) καὶ τ. λ. C.
διὰ τ. μ.) = διὰ Α. C.
χριστοῦ) = Α. C.
10. ἐγενόμην) ἐγὼ ἐγεν. Α.
ὁπ. μ. φω.) φω. ὁπ. μ. B. φω.
μεγ. ὁπισθεν μου Α.
11. ἐγὼ εἰμι τὸ Α καὶ τὸ Ω,
ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ) =
Α. B. C.
βλέπεις) βλέψεις C.
ἐκκλη.) ἐπτὰ ἐκκλη. Α. B. C.
ταῖς ἐν Ἀσίᾳ) = Α. B. C.

CAPUT I.

καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς ^{ex Codicibus} Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδί- ^{Antiquissimis.}
12 κειαν. Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις
ἐλάλει μετ' ἐμοῦ, καὶ ἐπιστρέψας εἶδον ἐπτά
13 λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν ἐπτά λυχ-
νιῶν ὅμοιον νιῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη,
καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυ-
14 στήν· ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ
ὡς ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ
15 ὡς φλόξ πυρός· καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλ-
κολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ
16 φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν· καὶ ἔχων
ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἐπτά· καὶ ἐκ
τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκ-
πορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαί-
17 νει ἐν τῇ δυνάμει αὐτοῦ. Καὶ ὅτε εἶδον αὐτόν,
ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ
ἔθηκε τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ, λέγων· Μὴ
18 φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ ὁ
ζῶν· καὶ ἐγενόμην νεκρός, καὶ ἰδὼν ζῶν εἰμι εἰς
τοὺς αἰῶνας τῶν αἰώνων· καὶ ἔχω τὰς κλεῖς

Θυάτειρα) -ραν Α. Β. C.

12. καὶ ἐπέστ.) κ. ἐκεῖ ἐπέστ. Β.

ἐλάλησε) ἐλάλει Β. C. λαλεῖ Α.

13. ἐν μέσῳ) ἐμμέσῳ Α. C.

ἐπτά) = Α. C. habet Β.

ὅμοιον) ὁμοίωμα Α.

νιῷ) υἱόν Β.

ποδήρη) -ρην Α.

μαστοῖς) μαζοῖς Α.

χρυσήν) -σάν Α. C. χρυσιν Β.

14. ὡσεὶ) ὡς Α. καὶ ὡς Β.

15. πεπυρωμένοι) -μένης Α. C.

16. ἔχων) = Α.

χειρὶ) χιρεὶ C.

αὐτ. χειρὶ) χ. αὐτοῦ Α. Β. C.

χ. αὐ. τῇ δεξιᾷ Β.

17. ἐπέθηκε) ἔθηκεν Α. Β. C.

χείρα) = Α. Β. C.

μοι) = Α. Β. C.

πρῶτος) πρωτότοκος Α.

18. ἀμήν.) = Α. Β. C.

κλεῖς) κλεῖδας Β.

APOCALYPSIS.

en Codicibus Antiquissimis. τοῦ θανάτου καὶ τοῦ ᾄδου. Γράψον οὖν ἃ εἶ- 19
 δες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα.
 Τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὗς εἶδες ἐπὶ 20
 τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυ-
 σᾶς· οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλη-
 σιῶν εἰσι· καὶ αἱ λυχνίαι αἱ ἑπτὰ, ἑπτὰ ἐκκλη-
 σίαι εἰσί.

II. Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας 1
 γράψον· τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀσ-
 τέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ
 τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν· Οἶδα τὰ ἔργα 2
 σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου,
 καὶ ὅτι οὐ δύνη βασιλέσαι κακοὺς, καὶ ἐπείρασας
 τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι, καὶ
 οὐκ εἰσί· καὶ εὗρες αὐτοὺς ψευδεῖς· Καὶ ὑπο- 3
 μονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου,
 καὶ οὐ κεκοπίλας. Ἀλλὰ ἔχω κατὰ σοῦ, ὅτι τὴν 4
 ἀγάπην σου τὴν πρώτην ἀφῆκας. Μνημόνευε 5

τοῦ ᾄδου καὶ τοῦ θανάτου) τ. θαν.
 κ. τ. ᾄδου. A. B. C.
 19. γράψον) + οὖν A. B. C.
 ἃ μέλ.) ἃ δεῖ μέλ. C.
 γίνεσθαι) γινέσεσθαι A. γε-
 νέσθαι B. C.
 20. ὧν) οὗς A. C. ὧν B.
 ἐπὶ τῆς δεξιᾶς) ἐν τῇ δεξιᾷ A.
 αἱ ἑπτὰ λυχνίαι) αἱ λυχ. αἱ ἑπτὰ
 A. B. C. ἃς εἶδες) = A. B. C.
 II. 1. τῆς) τῇ A. C. sed τῆς B.
 Ἐφεσίνης) ἐν Ἐφέσῳ A. B. C.
 ἐν μέσῳ) ἐμμέσῳ A. C. sed vul-
 gatam habet B.
 χρυσῶν)-σέων A. C. sed vulg. B.
 2. κόπον σου) = σου A. C.

καὶ ὅτι) = καὶ A.
 ἐπειράσω) ἐπείρασας A. B. C.
 φάσκοντας εἶναι ἀποστόλους) λέ-
 γοντας ἑαυτοὺς ἀποστόλους A. C.
 λ. εἰ. ἀ. εἶναι B.
 3. ἐβάστασας καὶ ὑπομονὴν ἔχεις
 καὶ) ὑπομ. ἔχ. κ. ἐβάστ. A. B. C.
 ἐβάστ.) ἐβάπτισας Eῡ.
 καὶ διὰ) = καὶ B.
 μου) + καὶ A. B. C.
 οὐ κεκοπίλας καὶ οὐ κέκηκας)
 οὐκ ἐκοπίλας B. οὐκ ἐκοπίλας
 A. C. = καὶ οὐ κέκ. A. B. C.
 4. ἀλλ') ἀλλὰ B.
 ἀγάπην σου τ. πρώτην) τὴν πρῶ-
 σ. ἀγάπ. A. ἀφῆκας)-κες C.

CAPUT II.

οὖν πόθεν πέπτωκας, καὶ μετανόησον, καὶ τὰ ^{ex Codicibus Antiquissimis.} πρώτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι τα-
 χύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου
 6 αὐτῆς, εἰ μὴ μετανόησῃς. Ἀλλὰ τοῦτο ἔχεις,
 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὼ μισῶ.
 7 Ὁ ἔχων οὗς, ἀκουσάτω, τί τὸ πνεῦμα λέγει ταῖς
 ἑπτὰ ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ φαγεῖν
 ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ
 τοῦ θεοῦ μου.

8 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας
 γράψον· τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος,
 9 ὃς ἐγένετο νεκρὸς, καὶ ἔζησεν· Οἶδά σου τὰ
 ἔργα, καὶ τὴν θλιψίν, καὶ τὴν πτωχείαν, (ἀλλὰ
 πλούσιος εἶ,) καὶ τὴν βλασφημίαν ἐκ τῶν λε-
 γόντων Ἰουδαίους εἶναι ἐαυτοὺς, καὶ οὐκ εἰσίν,
 10 ἀλλὰ συναγωγή τοῦ Σατανᾶ. Μὴ φοβοῦ ἃ μέλ-
 λεις πάσχειν· ἰδοὺ δὴ μέλλει βάλλειν ὁ διά-
 βολος ἐξ ὑμῶν εἰς φυλακὴν, ἵνα πειρασθῇτε· καὶ
 ἔξετε θλιψίν ἡμέρας δέκα· γίνου πιστὸς ἄχρι

5. ἐκπέπτωκας) πέπτωκας A. B.
 ταχύ) = A. C. [C.
 6. δ) = A.
 7. ταῖς ἐκκλ.) τ. ἑπτὰ ἐκκλ. A.
 τ. ἐκκλ. ταῖς ἑπτὰ C.
 νικῶντι) νικοῦντι A. νίκοντι B.
 μέσῳ τοῦ παραδείσου) τῷ παρα-
 8. τῆς) τῷ A.
 ἐκκλησίας Σμυρναίων) ἐν Σμύρνῃ
 ἐκκλησίας B. C. ἐν Σμύρνης ἐ. A.
 πρῶτος) πρωτότοκος A.

9. τὰ ἔργα καὶ) = A. C.
 πλούσιος δὲ) ἀλλὰ πλούσιος
 A. B. C.
 τῶν λεγ.) ἐκ τ. λ. A. B. C.
 Ἰουδαίους) -ων C.
 10. μηδὲν) μὴ A. B. C.
 πάσχειν) παθεῖν B.
 ἰδοὺ) + δὴ B.
 βαλεῖν) βάλλειν A. C.
 ἐξ ὑμῶν ὁ διάβολος) ὁ διάβ. ἐξ
 ὑμ. A. B. C.
 ἔξετε) ἔχητε A. ἔχεται C.
 ἡμερῶν) ἡμέρας B.

ΑΠΟΚΑΛΥΨΙΣ.

^{as Codicibus Antiquissimis.} θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.
 Ὁ ἔχων οὗς, ἀκουσάτω, τί τὸ πνεῦμα λέγει ταῖς 11
 ἐκκλησίαις· ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανά-
 του τοῦ δευτέρου.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας 12
 γράψον· τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν
 δίστομον τὴν ὀξεῖαν· Οἶδα τὰ ἔργα σου, καὶ 13
 ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ
 κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν
 μου ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς
 μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ
 Σατανᾶς κατοικεῖ. Ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, 14
 ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ,
 ὃς ἐδίδαξε τῷ Βαλάκ βαλεῖν σκάνδαλον ἐν-
 ὥπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθρυτα καὶ
 πορνεῦσαι. Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν 15
 διδαχὴν Νικολαϊτῶν ὁμοίως. Μετανόησον οὖν 16
 εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ'
 αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Ὁ 17
 ἔχων οὗς, ἀκουσάτω, τί τὸ πνεῦμα λέγει ταῖς
 ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα

13. τὰ ἔργα σου καὶ) = A. C.
 καὶ ἐν τ. ἡμ.) = καὶ B.
 ἀντίπας) ἀντειπας A.
 ἐν αἷς) = A. C. = ἐν B.
 πιστὸς) + μου A. C.
 κατοικεῖ ὁ Σατανᾶς) ὁ Σατ. κατ-
 οικ. A. B. C.

14. ἀλλ') ἀλλὰ B.
 ὅτι) = C.
 ἔχεις) ἔχει A.
 ἐδίδασκε) ἐδίδαξε B.

6]

τὸν Βαλ.) τῷ Βαλάκ A. τῷ
 βαλαάκ C. = τὸν B. qui habet
 Βαλαάκ.

βαλεῖν) βασιλεῖ A.

φαγεῖν) καὶ φαγεῖν B.

15. τῶν Νικολ.) = τῶν A. B. C.

ὁμοίως A. B. C.

16. μετανόησον) + οὖν A. B. C.

17. νικῶντι) νικοῦντι A.

φαγεῖν ἀπὸ) = A. B. C.

τοῦ μάννα) τὸ B.

CAPUT II.

τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, *ex Codicibus Antiquissimis.*
ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

- 18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θουατείροις ἐκκλησίας γράψον· τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ
19 πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην, καὶ τὴν πίστιν, καὶ τὴν διακονίαν, καὶ τὴν ὑπομονὴν σου, καὶ τὰ ἔργα
20 σου τὰ ἔσχατα πλείονα τῶν πρώτων. Ἀλλὰ ἔχω κατὰ σοῦ, ὅτι ἀφεῖς τὴν γυναικὰ σου Ἰεζάβελ, ἣ λέγει ἐαυτὴν προφήτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἑμouς δούλους, πορνεῦσαι καὶ
21 φαγεῖν εἰδωλόθυστα. Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς
22 πορνείας αὐτῆς. Ἰδοὺ, βάλλω αὐτὴν εἰς κλίνην,

κεκρυμμένου) κεκριμμένου A.
ἔγνω) οἶδεν A. B. C.
18. τῆς) = C. τῷ A. = ἐκ-
κλησίας A.
Θουατείροις) -ρη B.
αὐτοῦ (1st) = A. 36. 38.
χαλκολιβάνῳ) χαλκωλιβάνῳ B.
19. καὶ τὴν διακονίαν καὶ τὴν
πίστιν) κ. τ. πίστ. κ. τ. διακον.
A. B. C. sed τὴν πίστ.) = τὴν C.
τὴν ὑπομ.) = τὴν A. τὴν οἰπο-
μονήν B.
καὶ τὰ ἔσχ.) = καὶ A. B. C.
20. ἀλλ') ἀλλὰ A. B.
δλίγα) = A. B. C.
ἔφε) ἀφεῖς A. B. C.
γυναῖκα) + σου A. B.
Ἰεζ(αβήλ) Ἰεζάβελ A. B. C. τὴν
Ἰεζ. A.

τὴν λέγουσαν) ἡ λέγουσα A. C.
ἢ λέγει B.
ἐαυτήν) αὐτὴν B.
προφήτιν) προφήτην B.
διδάσκει καὶ πλανᾷ τοὺς B. C. In
A inter διδάσκ. . . . et πλανᾷ hia-
tus est quinque fere literarum.
εἰδωλόθυστα φαγεῖν) φαγ. εἰδ.
A. B. C.
21. ἐκ τῆς πορνείας αὐτῆς, καὶ
οὐ μετενόησεν) καὶ οὐ θέλει μετα-
νοῆσαι ἐκ τῆς πορνείας αὐτῆς. B. C.
θέλει) ἠθέλησεν A. cæteroquin ut
B. C.
22. ἐγὼ) = A. B. C.
βάλλω) βαλῶ B.
κλίνην) φυλακὴν A.
μετανοήσωσιν) -σουσιν A.

ΑΠΟΚΑΛΥΨΙΣ.

^{es Codicibus} καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν με-
^{Antiquissimis.} γάλην, εἰ μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐ-
 τῆς, καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· 23
 καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγὼ εἰμι
 ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν
 ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. Ὑμῖν δὲ λέγω, 24
 τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι
 τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ
 βαθέα τοῦ Σατανᾶ, (ὡς λέγουσιν) οὐ βάλλω
 ἐφ' ὑμᾶς ἄλλο βάρος, πλην ὃ ἔχετε κρατή- 25
 σατε, ἄχρις οὗ ἂν ἤξω. Καὶ ὁ νικῶν, καὶ ὁ 26
 τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ
 ἐξουσίαν ἐπὶ τῶν ἐθνῶν, καὶ ποιμανεῖ αὐτοὺς 27
 ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ
 συντρίβεται, ὡς καὶ ἐγὼ εἴληφα παρὰ τοῦ πα- 28
 τρός μου· καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωΐ-
 νόν. Ὁ ἔχων οὗς, ἀκουσάτω, τί τὸ πνεῦμα 29
 λέγει ταῖς ἐκκλησίαις.

III. Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλη- 1
 σίας γράψον· τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύ-
 ματα τοῦ θεοῦ, καὶ τοὺς ἑπτὰ ἀστέρας· οἶδά
 σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς

αὐτῶν) αὐτῆς B. C.
 23. καὶ τὰ) = καὶ A. = τὰ C.
 ἐρευνῶν) ἐρανῶν A. C. ἐρεῦ-
 νον B. ὑμῶν) αὐτοῦ B.
 24. καὶ λοιποῖς) τοῖς λοιποῖς
 A. B. C.
 θυατείροις) θυατήραις B.
 καὶ οἵτινες) = καὶ A. C.
 βάθη) βαθέα A. B. C.

βαλῶ) βάλλω A. C. βαλῶ B.
 25. ἄχρις) ἕως A.
 ἂν ἤξω) ἀνοίξω B.
 27. ἐν ῥάβδῳ) = ἐν B.
 συντρίβεται) συντριβήσεται B.
 28. πρωϊνόν) προινόν A. B.
 III. 1. τῆς) τῇ B.
 τὸ ὄνομα) = τὸ A. B. C.
 ὅτι ζῆς) καὶ ζῆς B.

CAPUT III.

2 εἶ. Γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ, ἃ ^{ex Codicibus Antiquissimis.} ἔμελλον ἀποθανεῖν, οὐ γὰρ εὕρηκά σου τὰ ἔργα
3 πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου· μνημό-
νευε οὖν, πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει,
καὶ μετανόησον· ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω
ἐπὶ σε ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς, πόταν ὦραν
4 ἥξω ἐπὶ σε. Ἄλλ' ἔχεις ὀλίγα ὀνόματα ἐν Σάρ-
δεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ
περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί
5 εἰσιν. Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις
λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα
αὐτοῦ ἐνώπιον τοῦ πατρὸς μου, καὶ ἐνώπιον τῶν
6 ἀγγέλων αὐτοῦ. Ὁ ἔχων οὖς, ἀκουσάτω, τί τὸ
πνεῦμα λέγει ταῖς ἐκκλησίαις.
7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλη-
σίας γράψον· τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός,
ὁ ἔχων τὴν κλεῖν τοῦ Δαβὶδ, ὁ ἀνοίγων, καὶ

2. στήριξον) στήρισον A. B. C.
μέλλει) ἔμελλον A. C. ἤμελλες

B.
ἀποθανεῖν) ἀποβάλλειν B.
εὕρηκα) εὕρηκαν B.
τὰ ἔργα) = τὰ A. C. habet B.
θεοῦ) + μου A. B. C.

3. καὶ ἤκουσας, καὶ τήρει) = B.
ἐπὶ σε) = A. C. habet B.
γνῶς) γνώσῃ B.

4. ἔχεις ὀλίγα) ἀλλ' ἔχ. ὁ. A. C.
ἀλλ' ὀλίγα ἔχεις B.
καὶ ἐν Σαρ.) = καὶ A. B. C.
αὐτῶν) ἐαυτῶν C.

περιπατήσουσιν) περιπατήσου
A.

5. οὗτος) οὕτως A. C. ὁὗτος B.
περιβαλεῖται) περιβάλλεται C.
περιβαλεῖτε A.

ἐξομολογήσομαι) ὁμολογήσω
A. B. C.

7. Φιλαδελφείᾳ) -ας A.
ἅγιος ὁ ἀληθινός) ἀληθινὸς ὁ
ἅγ. A.

κλεῖδα) κλεῖν A. B. C.
τοῦ Δαβὶδ) = τοῦ A. C. habet
B.

Δαβὶδ) ΔΑΔ. A. B. C.

ΑΠΟΚΑΛΥΨΙΣ.

^{as Codicibus Antiquissimis.} οὐδεὶς κλείσει, καὶ κλείει, καὶ οὐδεὶς ἀνοίξει·
 Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου 8
 θύραν ἀνεφγμένην ἣν οὐδεὶς δύναται κλείσαι
 αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς
 μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.
 Ἴδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν 9
 λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰ-
 σὶν, ἀλλὰ ψεύδονται, ἰδοὺ, ποιήσω αὐτοὺς ἵνα
 ἥξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν
 σου, καὶ γνῶσιν, ὅτι ἐγὼ ἠγάπησά σε· ὅτι 10
 ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ
 σὲ τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελ-
 λούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πει-
 ρᾶσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Ἔρχομαι 11
 ταχύ· κράτει δ' ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέ-
 φανόν σου. Ὁ νικῶν, ποιήσω αὐτὸν στυλὸν ἐν 12
 τῷ ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι·
 καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου,
 καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς και-
 νῆς Ἱερουσαλὴμ, ἣ καταβαίνει ἐκ τοῦ οὐρανοῦ
 ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

κλείει, καὶ κλείει καὶ οὐδεὶς ἀν-
 οίγει) κλείσει, κλείων καὶ οὐδεὶς
 ἀνοίγει A. κλείσει αὐτήν, εἰ μὴ ὁ
 ἀνοίγων καὶ οὐδεὶς ἀνοίξει B. κλεί-
 σει, καὶ κλείει καὶ οὐδε εἰς ἀνοίγει
 C.

8. καὶ οὐδ.) ἦν οὐδ. A. B. C.
 τήρησας C.

9. δίδωμι) διδῶ A. C. sed δι-
 δωμι B.

ἥξωσι)-ουσι A. C. sed ἥξωσι B.
 προσκυνήσωσιν)-σουσιν A. C.

sed προσκυνήσωσι B.

ἐγὼ) = B.

10. ὅτι) καὶ A.

11. ἰδοὺ ἔρχ.) ἰδοὺ = A. B. C.

12. ἐπ' αὐτὸν) = C.

τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς)
 = B.

καινῆς et καινόν) κενῆς et κενόν
 C.

ἣ καταβαίνει) ἣ καταβαίνουσα
 A. C. sed vulg. B.

ὄνομά μου) = μου B.

CAPUT III.

13 Ὁ ἔχων οὖς, ἀκουσάτω, τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ex Codicibus Antiquissimis.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας
γράψον· τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς
15 καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ· Οἶδά
σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός·
16 ὄφελον ψυχρὸς ᾗς ἢ ζεστός. Οὔτως, ὅτι χλιαρὸς
εἶ, καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω σε ἐμέ-
17σαι ἐκ τοῦ στόματός μου· ὅτι λέγεις, Πλού-
σιος εἰμὶ, καὶ πεπλούτηκα, καὶ οὐδενὸς χρεῖαν
ἔχω, καὶ οὐκ οἶδας, ὅτι σὺ εἶ ὁ ταλαίπωρος
καὶ ὁ ἐλεεινός, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμ-
18νός, συμβουλεύω σοι ἀγοράσαι χρυσίον παρ'
ἐμοῦ πεπυρωμένον ἐκ πυρὸς, ἵνα πλουτήσῃς, καὶ
ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ
ἡ αἰσχύνῃ τῆς γυμνότητός σου, καὶ κολλύριον
19 ἐγγρίσαι τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. Ἐγὼ
δοῦναι εἰς τὴν φιλίαν ἐλέγχω καὶ παιδεύω· ζήλωσον
20 οὖν καὶ μετανόησον. Ἴδον, ἔστηκα ἐπὶ τὴν
θύραν, καὶ κρούω· εἰάν τις ἀκούσῃ τῆς φωνῆς
μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς

14. ἐκκλησίας Λαοδικέων) ἐν
Λαοδικείᾳ ἐκκλησίας A. B. C.

καὶ ἀλη.) καὶ ὁ ἀλη. C.

15. ὄφελον . . . ἢ ζεστός) =
A. ὄφελον B.

εἷς B. ἢς C.

16. ψυχρὸς οὔτε ζεστός) ζεστ.
οὔτε ψυχ. B. C.

17. ὅτι πλ.) = ὅτι B.

οὐδενός) οὐδέν A. C. sed vulg. B.

ἐλεεινός) ὁ ἐλε. A. B. ἐλεεινός C.

18. παρ' ἐμοῦ χρυσίον) χρυσ.
παρ' ἐμ. B.

πυρὸς) πύρας B.

περιβάλῃ) περιβάλλῃ B.

κολλούριον) κολλύριον C. κο-
λύριον B.

ἐγγρίσαι) ἐγγρίσαι A. C. ἵνα
ἐγγρίσει B.

19. ζήλωσον) ζήλευε A. B. C.

20. εἰσελεύσομαι) καὶ εἰσελεύ-
σωμαι B.

APOCALYPSIS.

*ex Codicibus
Antiquissi-
mis.* αὐτόν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ'
ἐμοῦ. Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ 21
ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα, καὶ ἐκά-
θισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.
Ὁ ἔχων οὖς, ἀκουσάτω, τί τὸ πνεῦμα λέγει ταῖς 22
ἐκκλησίαις.

IV. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, θύρα ἀνε- 1
ψηγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν
ἤκουσα, ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέ-
γων· Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέ-
σθαι μετὰ ταῦτα. Εὐθέως ἐγενόμην ἐν πνεύ- 2
ματι, καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ
ἐπὶ τοῦ θρόνου καθήμενος· καὶ ὁ καθήμενος 3
ὅμοιος ὀράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ· καὶ ἱρις
κυκλόθεν τοῦ θρόνου ὅμοιος ὀράσει σμαραγδίνῳ·
καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες· 4
καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυ-
τέρους καθημένους, περιβεβλημένους ἐν ἱματί-
οις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφά-
νους χρυσοῦς· καὶ ἐκ τοῦ θρόνου ἐκπορεύονται 5

IV. 1. εἶδον) ἰδὼν B.
λέγουσα) λέγων A. B.
ἀνάβα) -βηθι A. vulg. B.
ἃ δεῖ) ὅσα δεῖ A. vulg. B.
2. καὶ εὐθέως) = καὶ A. B.
τοῦ θρόνου) τὸν θρόνον A. B.
3. ἣν) = A. B.
ἰάσπιδι) + καὶ σμαράγδῳ B.
σαρδίνῳ) σαρδίῳ (s. σαρδείῳ)
A. B.
ἱρις) ἱερεῖς A. ἱρις B.
ὁμοία) ὅμοιος A. B.

ὀράσει σμαραγδίνῳ) ὄρασις σμα-
ραγδίνων B.
4. καὶ) = B.
θρόνοι εἰκοσιτέσσαρες) θρόνους
εἰκοσιτέσσαρες A.
εἴκ. καὶ τέσσ. [bis] = καὶ A. B.
θρόνους) post εἴκ. τέσσ. A.
εἶδον τοὺς) = A. = εἶδον B.
sed habet τοὺς ante εἴκοσι τέσσ.
πρεσβ.
ἐν) = A.
ἔσχον) = A.

CAPUT IV.

ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ· καὶ ἐπτα λαμ- ^{ex Codicibus}
πάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου αὐ- ^{Antiquissimi}
6 τοῦ, αἱ εἰσι τὰ ἐπτα πνεύματα τοῦ Θεοῦ· καὶ
ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη, ὁμοία
κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ
τοῦ θρόνου τέσσαρα ζῶα, γέμοντα ὀφθαλμῶν ἕμ-
7 προσθεν καὶ ὀπισθεν· καὶ τὸ ζῶον τὸ πρῶτον
ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μό-
σχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς
ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πε-
8 τομένῳ· καὶ τὰ τέσσαρα ζῶα, ἐν καθ' ἐν αὐτῶν
ἔχον ἀνὰ πτέρυγας ἕξ κυκλόθεν, καὶ ἔσωθεν γέ-
μουσιν ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν
ἡμέρας καὶ νυκτὸς, λέγοντες· Ἅγιος, Ἅγιος,
Ἅγιος, Κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν, καὶ
9 ὁ ὢν, καὶ ὁ ἐρχόμενος. Καὶ ὅταν δώσουσι τὰ
ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθη-
μένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας
10 τῶν αἰώνων, πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσ-
βύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου,

5. βρονταὶ καὶ φωναὶ) φω. κ.
βρον. A. B.

θρόνου) + αὐτοῦ B.

αἱ εἰσι) αἱ εἰσιν A. vulg. B.

6. θάλασσα) ὡς θάλ. A. B.

κρυστάλλῳ) κρυστάλλῳ B.

ἐν μέσῳ) ἐν μέσῳ A.

τέσσαρα) τέσσαρα A.

7. τὸ πρόσωπον) = τὸ B.

ὡς ἀνθρώπου) ἀνθρώπου B. ὡς
ἀνθρώπου A.

τέταρ. ζῶον) = ζῶον B.

πετομένῳ) πετομ. A. B.

8. τέσσ.) τὰ τέσσαρα A. caret
articulo B.

ἐαυτὸ) ἐν αὐτῶν A. ἐν B.

εἶχον) ἔχων A. ἔχον B.

πτέρυγας) πτερίγων B.

κυκλόθεν) + καὶ ἔξωθεν B.

γέμοντα) γέμουσιν A. B.

λέγοντα) λέγοντες A. B.

ἅγιος) novies B.

9. δώσουσι) A. C. δώσωσι B.

εὐχαριστίαν) -τίας A.

τοῦ θρόνου) τῷ θρόνῳ A.

10. εἴκ. καὶ τέσσ.) = καὶ A. B.

ΑΠΟΚΑΛΥΨΙΣ.

*ex Codicibus
Antiquiori-
bus.* καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες· Ἄξιός ἐστι, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν, ὁ Ἅγιος, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι Σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημα Σοῦ ἦσαν, καὶ ἐκτίσθησαν.

V. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ἔξωθεν, κατεσφραγισμένον σφραγίδι· καὶ εἶδον ἄγγελον ἰσχυρὸν, κηρύσσοντα ἐν φωνῇ μεγάλῃ· Τίς ἄξιός ἐστιν ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς σφραγίδας αὐτοῦ; Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ ἢ ἔνω, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιός ἐστιν εὐρέθῃ ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό. Καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ Λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον καὶ

τῷ) τὸ B.

βαλοῦσι) βάλλουσι B.

11. κύριε) ὁ κύριος καὶ ὁ θεὸς ἡμῶν A. ὁ κ. ο. θ. ἡ. ὁ ἅγιος B.

τὴν δύν.) = τὴν A.

τὰ πάντα) = τὰ B.

τὸ θέλημα) θελήματι A. vulg. B.

εἰσι) ἦσαν A. οὐκ ἦσαν B.

καὶ ἐκτίσθησαν) = A.

V. 1. ὁπισθεν) ἔξωθεν B.

2. φωνῇ) ἐν φωνῇ A. B.

ἐστιν) = A. habet B. sed post ἄξιος.

3. οὐρανῷ) + ἔνω B.

οὐδὲ) οὔτε B. ter.

οὐδὲ βλέπειν) οὔτε βλέπειν A. B.

4. versum integrum omittit A.

πολλὰ) πολὺν B.

καὶ ἀναγνώσκειν) = B.

5. ὦν) = A. B.

Δαβὶδ) ΔΑΔ. B.

ἀνοῖξαι) ὁ ἀνοίγων καὶ B.

λῦσαι) = A. B.

CAPUT V.

6 τὰς ἐπτὰ σφραγίδας αὐτοῦ. Καὶ εἶδον ἐν μέσῳ ^{ex Codicibus Antiquissimis.} τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, Ἄρνιον ἑστηκός, ὡς ἐσφαγμένον, ἔχον κέρατα ἐπτὰ, καὶ ὀφθαλμοὺς ἐπτὰ, οἳ εἰσι τὰ ἐπτὰ πνεύματα τοῦ θεοῦ ἀποστελ-
7 λόμενα εἰς πᾶσαν τὴν γῆν. Καὶ ἦλθε καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ
8 θρόνου. Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ Ἀρνίου, ἔχοντες ἕκαστος κιθάραν, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ
9 εἰσιν αἱ προσευχαὶ τῶν ἁγίων· καὶ ᾄδουσιν ψῆδὴν καινὴν, λέγοντες· Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι
ἐσφάγης, καὶ ἡγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ
10 καὶ ἔθνους, καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ τῆς
11 γῆς. Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ

6. καὶ εἶδον) = A.
καὶ ἰδοὺ) = B. + καὶ A.
ἐν μέσῳ) ἐμμέσῳ A.
ἐν μέσῳ) ἐμμέσῳ A.
ἔχον) ἔχων A. B.
οἳ) ᾗ B.
τὰ ἐπτὰ) = ἐπτὰ A.
τοῦ θεοῦ πνεύματα) πνευ. τ. θεοῦ
A. B.
τὰ ἀπεσταλμένα) ἀπεσταλμένοι
A. ἀποστελλόμενα B.
7. τὸ βιβλίον) = A. τὴν B.

8. ἔπεσον) ἔπεσαν A.
κιθάρας) κιθάραν A. B.
αἱ εἰσιν) ᾗ εἰσιν B.
9. ᾄδουσιν) ᾄδωσιν A.
ἡμᾶς) = A.
10. ἡμᾶς) αὐτοὺς A. B.
τῷ θεῷ ἡμῶν) = A.
βασιλεῖς) βασιλείᾳ A. vulg. B.
βασιλεύσομεν) βασιλεύουσιν
A. B.
11. ἤκουσα) + ὡς ex s. m. B.
κυκλόθεν) κύκλῳ A. B.

ΑΠΟΚΑΛΥΨΙΣ.

*ex Codicibus
Antiquissimis.* τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυ-
ριάδες μυριάδων, καὶ χιλιάδες χιλιάδων, λέ- 12
γοντες φωνῇ μεγάλῃ· Ὁ ἅγιος ἔστι τὸ Ἀρνίον τὸ
ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ τὸν πλοῦτον
καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ
εὐλογίαν. Καὶ πᾶν κτίσμα δ' ἐν τῷ οὐρανῷ καὶ 13
ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θα-
λάσσης ἃ ἔστι, καὶ τὰ ἐν αὐτοῖς πάντα καὶ πάν-
τας ἤκουσα λέγοντας· Τῷ καθημένῳ ἐπὶ τοῦ
θρόνου καὶ τῷ Ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰ-
ώνων. Ἀμήν· Καὶ τὰ τέσσαρα ζῶα, λέγοντα τὸ 14
Ἀμήν, καὶ οἱ πρεσβύτεροι, ἔπεσαν καὶ προσεκύ-
νησαν.

VI. Καὶ εἶδον ὅτε ἤνοιξε τὸ Ἀρνίον μίαν ἐκ 1
τῶν ἐπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν
τεσσάρων ζώων λέγοντος, ὡς φωνὴ βροντῆς· Ἐρ-
χου καὶ ἴδε. Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, 2
καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη
αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

12. ἅγιος) ἅγιος A.
πλοῦτον) τὸν πλοῦτον B.
13. ἔστιν) = A. B.
ἐν τῇ γῇ) ἐπὶ τῆς γῆς A. B.
δ) = A. habet B.
πάντα) + καὶ πάντας B.
λέγοντας) λέγοντα A.
τοῦ θρόνου) τῷ θρόνῳ A. B.
καὶ τῷ) = καὶ A.
αἰώνων) + ἀμήν B.
14. ἔλεγον) λέγοντα B.
ἀμήν) τὸ ἀμ. B.

εἴκοσι τέσσαρες) = A. B.
ἔπεσαν) ἔπεσον B.
ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων)
= A. B. C.
VI. 1. σφραγίδων) ἐπτὰ σφραγ.
A. B. C. φωνῆς) φωνῇ A. B. C.
βροντῆς) + λέγοντος A.
καὶ βλέπε) = A. C. καὶ ἴδε B.
2. καὶ εἶδον) = B.
καθήμενος) καθηνος C.
αὐτῷ primo loco) αὐτὸν A. B. C.-
ἐξῆλθε) ἐξῆλθεν ὁ A.

CAPUT VI.

3 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤ- ex Codicibus
Antiquissimis.
κουσα τοῦ δευτέρου ζώου λέγοντος, Ἔρχου·
4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρόδς· καὶ τῷ καθη-
μένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην
ἐκ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι, καὶ ἐ-
5 δόθη αὐτῷ μάχαιρα μεγάλη. Καὶ ὅτε ἤνοιξε
τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου
ζώου λέγοντος, Ἔρχου καὶ ἴδε· καὶ εἶδον, καὶ
ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν
6 ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. Καὶ ἤκουσα
φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν,
Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς
δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδι-
7 κήσης. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τε-
τάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέ-
8 γοντος, Ἔρχου καὶ ἴδε. Καὶ εἶδον, καὶ ἰδοὺ
ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ,
ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ Ἄϊδης ἡκολούθει

3. δευτέραν σφραγίδα) σφραγ.
τὴν δευτ. A. C. vulg. B.
ἐρχου καὶ βλέπε) κ. β. = A. B. C.
4. πυρρόδς) πυρρός A. B.
καὶ τῷ) κ. ἐν τ. A.
αὐτῷ primo loco) αὐτὸν A. B. C.
αὐτῷ secundo loco) = A.
ἀπὸ) ἐκ B. C. = A.
καὶ ἵνα) = καὶ B.
σφάξωσι) -ουσιν A. C. vulg. B.
μάχαιρα μεγάλη) μεγ. μάχ. A.
vulg. B.
5. τρίτην σφραγίδα) σφρ. τὴν
τρ. A. B. C.
καὶ βλέπε) = A. C. καὶ ἴδε B.
καὶ εἶδον) = B.

17]

αὐτῷ) αὐτὸν A. B. C.
ἔχων ζυγὸν) ἔζων γυζὸν C.
6. ἤκουσα) + ὡς A. C. vulg. B.
ἐν μέσῳ) ἐμμέσῳ A. C. vulg. B.
κριθῆς) κριθῶν A. C. vulg. B.
+ τοῦ A.
7. φωνὴν) = B. C.
τοῦ τετάρτου ζώου) τὸ τέταρτον
ζῶον C.
λέγουσαν) λέγοντος A. B. C.
καὶ βλέπε) = A. C. καὶ ἴδε B.
8. καὶ εἶδον) = B. = καὶ C.
χλωρὸς) χλορός B.
ὁ καθ.) = ὁ C. αὐτοῦ) = C.
ὁ θάν.) = ὁ C. ὁ ἀθάνατος A.
ἡκολούθει) ἡκολούθει B. C.

B

ΑΠΟΚΑΛΥΨΙΣ.

^{es Codicibus} μετ' αὐτοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέ-
^{Antiquis-}ταρτον τῆς γῆς ἀποκτείνειν ἐν ῥομφαίᾳ καὶ ἐν
^{mis.}λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς
γῆς. Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, 9
εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν
ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ, καὶ διὰ τὴν
μαρτυρίαν τοῦ Ἀρνίου ἣν εἶχον· καὶ ἔκραξαν 10
φωνῇ μεγάλη, λέγοντες, Ὡς πότε ὁ δεσπότης
ὁ ἅγιος καὶ ἀληθινὸς οὐ κρίνεις καὶ ἐκδικεῖς τὸ
αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς; καὶ
ἐδόθη αὐτοῖς ἐκάστῳ στολὴ λευκὴ, καὶ ἐρρέθη 11
αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον, ἕως πλη-
ρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελ-
φοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ
αὐτοί. Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν 12
ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος
ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σε-

μετ' αὐτοῦ) αὐτῷ B.
αὐτοῖς) αὐτῷ B. αὐτοῖς A. C.
ἀποκτείνειν ἐπὶ τὸ τέταρτον τῆς
γῆς) ἐπὶ τ. τέτ. τ. γῆς ἀποκτ. A. B. C.
καὶ ὑπὸ) καὶ τὸ τέταρτον ὑπὸ
(uti suspiceris, nam in ὑπὸ literæ
sunt evanidæ) A.
9. εἶδον) + καὶ C.
διὰ τὴν) = διὰ A.
μαρτυρίαν) + τοῦ ἀρνίου B.
10. ἔκραζον) ἔκραξαν A. B. C.
φωνῇ μεγάλῃ) φωνῇ μεγάλῃ
B.
ὁ ἀλθ.) = ὁ A. B. C.
ἀπὸ) ἐκ A. B. C.
11. ἐδόθησαν) ἐδόθη A. B. C.

ἐκάστοις) αὐτοῖς ἐκάστῳ A. C.
αὐτοῖς B.
στολαὶ λευκαὶ) στολὴ λευκὴ A.
B. C.
ἀναπαύσωνται) -σονται A. B.
ἔτι χρόν.) χρόν. ἔτι A. ἔτι ἔτι
χ. B. μικρὸν) = B.
οὗ) = A. B. C.
πληρώσονται) πληρωθῶσι A. C.
-σωσιν B. καὶ) = B.
οἱ μέλλοντες) καὶ οἱ μέλ. B.
ἀποκτείνεσθαι) ἀποκτείνεσθαι
A. C. ἀποκτείνεσθαι B.
12. ἰδοὺ) = B. C.
μέγας ἐγέν.) ἐγέν. μέγ. A.
ἐγένετο μέλας) μ. ἐγέν. B.

CAPUT VII.

- 13 **λήνη** ὅλη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῇ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειο-
 14 μένη, καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλίσσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν
 15 τόπων αὐτῶν ἐκινήθησαν, καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ, καὶ πᾶς δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ
 16 εἰς τὰς πέτρας τῶν ὀρέων, καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρό-
 17 νου, καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου, ὅτι ἦλθεν ἡ ἡμέρα μεγάλη τῆς ὀργῆς αὐτοῦ· καὶ τίς δύναται σταθῆναι;
- 1 VII. Καὶ μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατῶντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς

σελήνῃ) + ὅλη A. B. C.
 13. οὐρανοῦ) Θεοῦ A.
 ἔπεσαν) -σον B.
 μεγάλου ἀνέμου) ἀνέμου μεγάλου
 A. B. C.
 σειομένη) σαλευομένη A.
 14. οὐραν.) ὁ οὐραν. A. B. C.
 ἐλίσσόμενον) ἐλίσσόμενον A. B.
 νῆσος) νήσος B. C. [C.
 ἐκινήθησαν) ἀπεκίνησαν A.
 15. οἱ πλούσιοι καὶ οἱ χιλιάρ-
 χοι) οἱ χιλιάρχοι καὶ οἱ πλούσιοι
 A. B. C.
 δυνατοὶ) ἰσχυροὶ A. B. C.

19]

καὶ πᾶς ἐλ.) = π. A. B. C.
 16. πέσετε) πέσατε A. πέσε-
 ται B. C.
 κρύψατε) κρύψαται B. C.
 τοῦ θρόνου) τῷ θρόνῳ B.
 17. αὐτοῦ) αὐτῶν C.
 VII. 1. καὶ) = A. C. habet B.
 ταῦτα) τοῦτο A. B. C.
 τέσσαρας) τέσσαρες A. in utro-
 que loco.
 ἄνεμ.) ὁ ἄνεμος C.
 ἐπὶ τῆς γῆς) = A.
 τῆς θαλ.) = τῆς A.

B 2

ex Codicibus
Antiquissimis.

ΑΠΟΚΑΛΥΨΙΣ.

ex Codicibus Antiquissimis. θαλάσσης, μήτε ἐπὶ τι δένδρον. Καὶ εἶδον ἄλ- 2
 λον ἄγγελον, ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου,
 ἔχοντα σφραγίδα θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ
 μεγάλῃ τοῖς τέσσαρσιν ἁγγέλοις, οἷς ἐδόθη αὐ-
 τοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, λέ-
 γων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, 3
 μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους
 τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Καὶ 4
 ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν
 τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι
 ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ· ἐκ φυλῆς Ἰου- 5
 δᾶ δώδεκα χιλιάδες, ἐσφραγισμένοι· ἐκ φυλῆς
 Ῥουβὴν δώδεκα χιλιάδες· ἐκ φυλῆς Γὰδ δώ-
 δεκα χιλιάδες· ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες· 6
 ἐκ φυλῆς Νεφθαλεὶμ δώδεκα χιλιάδες· ἐκ φυλῆς
 Μανασσὴ δώδεκα χιλιάδες· ἐκ φυλῆς Συμεὼν 7
 δώδεκα χιλιάδες· ἐκ φυλῆς Λευὶ δώδεκα χιλι-
 άδες· ἐκ φυλῆς Ἰσαχάρ δώδεκα χιλιάδες· ἐκ 8
 φυλῆς Ζαβουλὼν δώδεκα χιλιάδες· ἐκ φυλῆς
 Ἰωσήφ δώδεκα χιλιάδες· ἐκ φυλῆς Βενϊαμὴν δώ-

μήτε secundo loco) μὴ C.
 πᾶν δένδρον) τι δένδρον B. C.
 δένδρου A.
 2. ἀναβάντα) ἀναβαίνοντα A. B.
 ἀνατολῆς) ἀνατολῶν A. [C.
 ἔκραξε) ἔκραξεν A.
 Θεοῦ (ζῶντος) = ζῶντος B.
 3. ἀδικήσητε) ἀδικήσεται C.
 μήτε τὴν θ.) καὶ τὴν θ. A.
 ἄχρις οὗ) = οὗ A. C.
 4. καὶ ἤκου. τ. ἀρ. τ. ἐσφ.) = A.
 ρμδ') ἑκατὸν τεσσαράκοντα δ'

χιλ. A. ἑκατὸν τεσσ. τέσσ. χιλ.
 B. ἑκατὸν καὶ τ. χ. C.
 ἐσφραγισμένοι) -μένων B.
 5. etc. ις') δώδεκα A. B. C.
 ἐσφραγισμένοι) -μένοι B.
 5—8. ἐσφραγισμένοι) = decies
 A. B. C. Primo tantum et duo-
 decimo loco habent ἐσφραγισμέ-
 νοι A. C. ἐσφραγισμένοι B.
 6. Νεφθαλεὶμ) Νεφθαλὶν C.
 Μανασσὴ) Μανασῆ B. Μανασ-
 σῆν C.

CAPUT VII.

- 9 δεκα χιλιάδες, ἐσφραγισμένοι. Μετὰ ταῦτα εἶ- *ex Codicibus Antiquissimis.*
 δον, καὶ ἰδοὺ ὄχλος πολὺς, δν ἀριθμῆσαι αὐτὸν
 οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ
 λαῶν καὶ γλωσσῶν, ἐστῶτας ἐνώπιον τοῦ θρόνου
 καὶ ἐνώπιον τοῦ Ἀρνίου, περιβεβλημένους στο-
 λὰς λευκάς, καὶ φοίνικας ἐν ταῖς χερσὶν αὐτῶν·
 10 καὶ κράζουσι φωνῇ μεγάλῃ, λέγοντες, Ἡ σωτηρία
 τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ
 11 τῷ Ἀρνίῳ. Καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν
 κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν
 τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου
 ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ
 12 θεῷ, λέγοντες, Ἀμήν, ἡ εὐλογία καὶ ἡ δόξα καὶ
 ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύ-
 ναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας
 13 τῶν αἰώνων, ἀμήν. Καὶ ἀπεκρίθη εἰς ἐκ τῶν
 πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλη-
 μένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσὶ, καὶ
 14 πόθεν ἦλθον; Καὶ εἶρηκα αὐτῷ, Κύριέ μου, σὺ
 οἶδας· καὶ εἶπέ μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι

8. ἐσφραγισμένοι ultimo loco)
 -μέναι B.

9. καὶ ἰδοὺ ὄχλος πολὺς, δν)
 ὄχλον πολὺν καὶ A. = ἰδοὺ C.
 habet B.

αὐτὸν) = B.

ἡδύνατο) ἐδύνατο A. B. C.

ἐστῶτες) -τας B. -των C.

ἐνώπιον) ἐπὶ A.

περιβεβλημένοι) -μένους A.B.C.

φοίνικες) -κας B.

10. κράζοντες) κράζουσι A.B.C.

τῷ θεῷ) τοῦ θεοῦ A.

τοῦ θρόνου) τῷ θρόνῳ A. C.

vulg. B. καὶ) καὶ ἐπὶ B.

11. ἐστήκεισαν) -κισαν C. εἰ-
 στήκησαν B. ἰστήκεισαν A.

ἔπεσον) -σαν A. C. ἔπεσον in

marg. B. θρόνου) + αὐτοῦ B.

πρόσωπον) τὰ πρόσωπα A. B. C.

12. καὶ ἡ σοφία) = A.

ἀμήν) = C.

13. τὰς λευκάς) = τὰς C.

14. κύριε) + μου B. C.

ΑΠΟΚΑΛΥΨΙΣ.

<sup>σε Codicibus
Antiquissimis.</sup> ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ Ἀρνίου· διὰ τοῦτό εἰσιν ἐνώπιον τοῦ 15 θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς· οὐ πει- 16 νάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος οὐδὲ πᾶν καῦμα, ὅτι τὸ Ἀρ- 17 νιον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτούς ἐπὶ ζωῆς πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

VIII. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβ- 1 δόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμίωριον. Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ 2 θεοῦ ἐστήκασι, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη 3 ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυ-

ἐκ τῆς θλίψεως τῆς) ἀπὸ θλίψ.
A.

ἐλεύκαναν στολὰς αὐτῶν) ἐ. αὐ-
τάς A. ἐλεύκαναν B. omisisis vo-
cibus στ. αὐτ.

15. ἐπὶ τοῦ θρόνου) ἐ. τῷ θρόνῳ.
B.

16. οὐδὲ primo loco) + μὴ A.
ἔτι secundo loco) habet B.
οὐδέ) οὐδ' οὐ B.

17. (ζώσας) ζωῆς A. B.
ἀπὸ) ἐκ A. B. C.

VIII. 1. ὅτε) ὅταν A. C. ὅτε B.
ὡς ἡμίωριον) ὥσει μωραν A. ὡς
ἡμίωρον C.

2. ἐδόθησαν) ἐδόθη A.

3. τὸ θυσιαστήριον) τοῦ θυσια-
στηρίου B. τοῦ θυσιαστήριον C.
λιβανωτὸν) λίβανον τὸ C.

δώσῃ) δώσει A. C. Sed hæc
in varis lectionis loco vix de-
putanda est; nam inter i et ei
propter ὁμοφωνίαν fluctuant Co-
dices. δώσῃ B.

CAPUT VIII.

σιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου· ^{ex Codicibus Antiquissimis.}
 4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσ-
 ευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐν-
 5 ὥπιον τοῦ θεοῦ· καὶ εἴληφεν ὁ ἄγγελος τὸν
 λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ
 θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν, καὶ ἐγέν-
 6 νοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σει-
 σμός. Καὶ οἱ ἐπτὰ ἄγγελοι, οἱ ἔχοντες τὰς
 ἐπτὰ σάλπιγγας, ἠτοίμασαν ἑαυτοὺς ἵνα σαλ-
 7 πίσωσι. Καὶ ὁ πρῶτος ἐσάλπισε, καὶ ἐγένετο
 χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ
 ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατε-
 8 κάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ
 πᾶς χόρτος χλωρὸς κατεκάη. Καὶ ὁ δεύτερος
 ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καίο-
 μενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο
 9 τὸ τρίτον τῆς θαλάσσης αἷμα, καὶ ἀπέθανε τὸ
 τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ
 ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διε-
 10 φθάρη. Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ
 ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίόμενος
 ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποτα-
 11 μῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων· καὶ τὸ

5. ἔβαλεν) ἔλαβον A.
 φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ)
 βρ. κ. ἀστρ. κ. φω. A. βρ. κ. φω.
 κ. ἀστρ. B.

6. ἔχοντες) οἱ ἔχ. A. B.
 ἑαυτοὺς) αὐτοὺς A.

7. ἄγγελος) = A. B.
 αἵματι) ἐν αἵμ. A. B.

23]

γῆν) + καὶ τὸ τρίτον τῆς γῆς
 κατεκάη A. B. καὶ τὸ τρ. τ. δέν-
 δρων κατεκάη) in marg. B.

8. πυρὶ) = B.

9. τῶν ἐν) = τῶν B.

διεφθάρη) -ρησαν A.

10. κ. ἐπὶ τ. π. ὑδάτων) = A.
 ὑδάτων) τῶν ὑδ. B.

ΑΠΟΚΑΛΥΨΙΣ.

ex Codicibus Antiquioribus. ὄνομα τοῦ ἀστέρος λέγεται ὁ ἄψινθος· καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγελος 12 ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φανῇ τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. Καὶ εἶδον, καὶ ἤκουσα ἑνὸς αἰτοῦ πετομένου ἐν 13 μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαὶ, οὐαὶ, τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν. IX. Καὶ ὁ 1 πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου· καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη 2 καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος, καὶ ἐκ τοῦ καπνοῦ ἐξ- 3 ἦλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς·

11. ἄψινθος) ὁ ἄψ. A. B.
 γίνεται) ἐγένετο A. B.
 ἀνθρώπων) τῶν ἀνθρ., A. B.
 ἐκ τῶν) ἐπὶ τῶν A.
 12. ἡ ἡμέρα . . . αὐτῆς καὶ) τὸ
 τρίτον αὐτῆς μὴ φανῇ, ἡμέρα καὶ
 B.
 φαίνῃ) φανῇ A. B.
 τρίτον ultimo loco) τέταρτον
 A.

13. ἀγγέλου) αἰτοῦ A. B.
 πετομένου) πετομ. A.
 τοῖς κατοικοῦσιν) τοὺς κατοικοῦν-
 τας B.
 λοιπῶν) λυπῶν B.
 IX. 2. καὶ ἤνοιξε τ. φρ. τ.
 ἀβύσσ.) = B.
 ἐκ τ. φρ. ὡς καπ.) ὡς = A.
 μεγάλης) καιομένης B.
 ἐσκοτίσθη) ἐσκοτώθη A.

CAPUT IX.

4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρ- *ex Codicibus*
Antiquissimis.
τον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δέν-
δρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι
5 τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων· καὶ
ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ'
ἵνα βασανισθῶσονται μῆνας πέντε· καὶ ὁ βα-
σανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου ὅταν
6 παίσῃ ἄνθρωπον· καὶ ἐν ταῖς ἡμέραις ἐκείναις
ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ
μὴ εὕρωσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθα-
7 νεῖν, καὶ φεύξεται ἀπ' αὐτῶν ὁ θάνατος· καὶ
τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοι-
μασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς
αὐτῶν ὡς στέφανοι χρυσοῖ, καὶ τὰ πρόσωπα
8 αὐτῶν ὡς πρόσωπα ἀνθρώπων, καὶ εἶχον τρίχας
ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς
9 λεόντων ἦσαν, καὶ εἶχον θώρακας ὡς θώρα-
κας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν
ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς
10 πόλεμον· καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις
καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία

4. ἐρρέθη) ἐρρήθη B.
ἀδικήσωσι) -σουσιν A.
μόνους) = A. B.
μετώπων αὐτῶν) = αὐτῶν A.
5. αὐταῖς) αὐτοῖς A. B.
βασανισθῶσι) -σθήσονται A.
παίσῃ) πέσῃ A. B.
6. οὐχ) οὐ μὴ A. B.
εὕρήσουσιν) εὕρωσιν A. εὐρί-
σουσι B.
φεύξεται) φεύγει A.

25]

ὁ θάν. ἀπ' αὐτ.) ἀπ' αὐτ. ὁ θάν.
B.
7. ὅμοια) ὁμοιώματα A.
ὅμοιοι χρυσοῖ) χρυσοῖ B.
8. εἶχον) εἶχαν A.
10. ὁμοίας) ὁμοίοις A.
κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν
καὶ ἡ ἐξουσία αὐτῶν τοῦ) καὶ vice
ἦν, sequente καὶ omissâ, omissâ
quoque τοῦ, A. κέντρα καὶ ἐν τ.
οὐρ. αὐτ. ἐξουσίαν ἔχουσι τοῦ B.

APOCALYPSIS.

^{ex Codicibus} ^{Antiquissimis.} αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε· ἔχουσιν ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς 11 ἀβύσσου, ὄνομα αὐτῷ Ἑβραϊστὶ, Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. Ἡ οὐαί 12 ἢ μία ἀπῆλθεν· ἰδοὺ, ἔρχεται ἔτι δύο οὐαί· καὶ 13 μετὰ ταῦτα ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, λέγοντος τῷ ἕκτῳ ἀγγέλῳ, Ὁ ἔχων τὴν 14 σάλπιγγα λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμα- 15 σμένοι εἰς τὴν ὥραν καὶ εἰς τὴν ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων· καὶ ὁ ἀριθμὸς τῶν στρατευμάτων 16 τοῦ ἱππικοῦ δύο μυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν· καὶ οὕτως εἶδον τοὺς ἵππους ἐν 17 τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαι

11. καὶ primo loco) = A. B.
ἔχουσιν) ἔχουσαι B.
ἐφ' αὐτ. βασ.) ἐπ' αὐτ. βασ. A.
βασ. ἐπ' αὐτ. B.
τὸν) = B.
ἄγγελον τῆς ἀβύσσου) ἄρχοντα
τῆς ἀβύσ. τ. ἄγγ. A.
Ἀβαδδὼν) Ἀββαδδὼν B.
καὶ ἐν) ἐν δὲ B.
12. ἔρχονται) -εται A.
οὐαί μετὰ ταῦτα. Καὶ) οὐαί· καὶ
μετὰ ταῦτα B.

13. τεσσάρων) = A.
14. λέγουσαν) -οντος B. -οντα
A. ἔκτῳ) = A.
ὁς εἶχε) ὁ ἔχων A. B.
Εὐφράτῃ) Ἐφράτῃ B.
15. ἐλύθησαν) ἐλυπήθησαν A.
καὶ ἡμέραν) καὶ εἰς τὴν ἡμ. B.
16. ἀριθμὸς) + τῶν A. B.
δύο μυριάδες) διςμυριάδες A.
μυριάδες B. omissâ δύο.
καὶ ἤκου.) = καὶ A. B.
17. ἵππους) ἱππικοὺς B.

CAPUT X.

λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύ-
 18 εται πῦρ καὶ καπνὸς καὶ θεῖον· ἀπὸ τῶν τριῶν ^{ex Codicibus Antiquissimis.}
 πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀν-
 θρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ
 θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐ-
 19 τῶν· ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι
 αὐτῶν ἐστὶ, καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ
 οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν ἔχουσιν κεφαλὰς,
 20 καὶ ἐν αὐταῖς ἀδικοῦσι· καὶ οἱ λοιποὶ τῶν ἀν-
 θρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς
 ταύταις, οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν
 αὐτῶν, ἵνα μὴ προσκυνήσουσι τὰ δαιμόνια, καὶ τὰ
 εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ
 καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν
 21 δύνανται, οὔτε ἀκούειν, οὔτε περιπατεῖν· καὶ οὐ
 μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν
 φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν,
 οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.
 1 X. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν κατα-
 βαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέ-

18. ὑπὸ) ἀπὸ A. B. C.
 τῶν τριῶν) = τῶν C.
 τριῶν) + πληγῶν A. B. C.
 ἐκ primo loco) ἀπὸ B.
 ἐκ secundo et tertio loco) =
 A. B.
 ἐκ tertio loco) = C.
 19. αἱ γὰρ ἐξουσίαι αὐτῶν) ἡ γὰρ
 ἐξουσία τῶν τόπων A. ἡ γὰρ ἐξ-
 ουσία τῶν ἵππων B. C.
 εἰσιν) ἐστὶ, καὶ ἐν ταῖς οὐραῖς
 αὐτῶν A. B. C.

ὄφεσιν) ὄφειον B.
 20. οὔτε) οὐ C. οὐδέ B.
 προσκυνήσωσι) -σουσιν A. C.
 vulg. B.
 εἰδῶλα) τὰ εἶδ. A. B. C.
 δύναται) -νται A. C. δύναται
 ex corr. B. sed ut videtur a p.
 m.
 21. φαρμακειῶν) -κων C. φαρ-
 μακιῶν B.
 πορνείας) πορνείας A.
 X. 1. ἄλλον) = B.

ΑΠΟΚΑΛΥΨΙΣ.

ex Codicibus
Antiquissimis.

λην, καὶ ἡ ἱρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ
πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ
ὡς στῦλοι πυρὸς, καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ 2
βιβλαρίδιον ἀνεωγμένον· καὶ ἔθηκε τὸν πόδα
αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐ-
ώνυμον ἐπὶ τῆς γῆς, καὶ ἔκραξε φωνῇ μεγάλη 3
ὥσπερ λέων μυκᾶται, καὶ ὅτε ἔκραξεν, ἐλάλησαν
αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς· καὶ ὅτε 4
ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἤμελλον γράφειν·
καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν,
Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ 5
μὴ αὐτὰ γράψῃς. Καὶ ὁ ἄγγελος, ὃν εἶδον
ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε 6
τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν, καὶ
ᾤμωσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν
γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ
ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται, ἀλλ' ἐν ταῖς 7
ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν

ἱρις) ἡ ἱρεῖς A. ἡ ἱρις B. ἡ ἱρις C.

τῆς κεφαλῆς) τὴν κεφαλὴν A. C.
+ αὐτοῦ A. B. C.

2. εἶχεν) ἔχων A. B. C.
βιβλαρίδιον) Sic A. βιβλιδά-
ριον C. ex p. m. postea mutatum
in βιβλαρίδιον. βιβλίον B.

ἀνεωγμένον) = A. ἠνεωγ. C.
τὸν δεξιὸν) = C.

τὴν θάλασσαν . . . τὴν γῆν) τῆς
θαλάσσης . . . τῆς γῆς A. B. C.

3. μυκᾶται) μοικᾶται C.

4. τὰς φωνὰς ἑαυτῶν) = A. B. C.

ἔμελλον) ἤμελ. A. B. C.

μοι) = A. B. C.

ἑπτὰ ultimo loco) = C. habent
A. et B.

ταῦτα) αὐτὰ A. B. C.

5. αὐτοῦ) + τὴν δεξιὰν B. C.

6. ἐν primo loco) = B.

καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ) = A.
καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐ-
τῇ) = A.

οὐκ ἔσται ἔτι) οὐκ ἔτι ἔσται
A. B. C.

7. ἀλλὰ) ἀλλ' A. B. C.

τοῦ ἐβδόμου) = τοῦ C.

CAPUT XI.

μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ ^{ex Codicibus} θεοῦ, ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς ^{Antiquissimi.} 8 προφήτας. Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐ-
 ρανοῦ πάλιν λαλοῦσαν μετ' ἐμοῦ, καὶ λέγουσαν,
 "Ὑπαγε, λάβε τὸ βιβλίον τὸ ἠνεωγμένον ἐν τῇ
 χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσ-
 9 σης καὶ ἐπὶ τῆς γῆς. Καὶ ἀπῆλθον πρὸς τὸν
 ἄγγελον, λέγων αὐτῷ, Δοῦναί μοι τὸ βιβλα-
 ρίδιον· καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐ-
 τὸ, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ
 10 στόματί σου ἔσται γλυκὺ ὡς μέλι. Καὶ ἔλαβον
 τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ
 κατέφαγον αὐτὸ, καὶ ἦν ἐν τῷ στόματί μου
 γλυκὺ ὡς μέλι, καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη
 11 ἡ κοιλία μου. Καὶ λέγει μοι, Δεῖ σε πάλιν
 προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις
 1 καὶ βασιλεῦσι πολλοῖς. XI. Καὶ ἐδόθη μοι κά-
 λαμος ὅμοιος ῥάβδῳ λέγων, "Ἐγείραι, καὶ μέ-
 τρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον,

τελεσθῇ) ἐτελέσθη A.C. τελέσ-
 θει B.

εὐηγγέλισε) εὐηγγέλησε B.
 τοῖς ἑαυτοῦ δούλοις τοῖς προ-
 φήταις) τοὺς ε. δούλους τοὺς προ-
 φήτας A.C. τοὺς δ. αὐτοῦ τοὺς
 προφ. B.

8. λαλοῦσα . . . λέγουσα) λα-
 λοῦσαν . . . λέγουσαν A. B. C.
 βιβλαρίδιον) βιβλίον A.C. βι-
 βληδάριον B.

ἠνεωγμένον) ἀνεωγμ. B.
 ἐν τῇ χειρὶ) = C.
 ἀγγέλου) τοῦ ἀγγ. A. B. C.
 9. ἀπῆλθον) -θα A.

δος) δοῦναι A. B. C.
 βιβλαρίδιον) Sic C. βιβληδάριον

B. βιβλαριον (sic) A.
 κοιλίαν) καρδίαν A.

10. βιβλαρίδιον) Sic A.C. βι-
 βλίον B.

ὡς μέλι γλυκὺ) γλυκὺ ὡς μέλι
 A. B.

11. λέγει) λέγουσι A. B.
 σε) σαι B. ἔθνεσι) ἐπὶ ἔθ. B.

XI. 1. καὶ ὁ ἄγγελος εἰσπήκει)
 = A. κ. ιστ. ὁ ἄγγ. B.
 ἔγεραι) -ρε A. B.
 μέτρησον) μέρισε B.

ΑΠΟΚΑΛΥΨΙΣ.

^{en Codicibus} καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ, καὶ τὴν αὐ- ^{Antiquissimis.} 2
 λὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ
 αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσι, καὶ τὴν
 πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα
 δύο· καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προ- 3
 φητεύσουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα,
 περιβεβλημένοι σάκκους· οὗτοί εἰσιν αἱ δύο 4
 ἐλαῖαι καὶ αἱ δύο λυχναὶ αἱ ἐνώπιον κυρίου
 τῆς γῆς ἐστῶτες· καὶ εἴ τις αὐτοὺς θέλει ἀδι- 5
 κῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν
 καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις
 θέλει αὐτοὺς ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκταν-
 θῆναι· οὗτοι ἔχουσι τὴν ἐξουσίαν κλεῖσαι τὸν 6
 οὐρανὸν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προ-
 φητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
 ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι
 τὴν γῆν, ὅσάκις ἐὰν θελήσωσιν, ἐν πάσῃ πληγῇ.
 Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ 7

2. ἔξω) ἔξωθεν Α.
- πατήσουσι) μετρήσουσι Α.
- δύο) καὶ δύο Α. Β.
3. περιβεβλημένοι) -νους Α. Β.
4. ἐλαῖαι) αὐλαῖαι Α. ἀλαῖαι C.
- δύο secundo loco) αἱ δύο Α. Β. C.
- Θεοῦ) κυρίου Α. Β. C. = τοῦ
- Α. Β. ἐστῶσαι) -τες Α. Β. C.
5. εἴ τις) ἥτις C.
- θέλη primo loco) θέλει Α. Β. C.
- αὐτοὺς secundo loco) Post θέλ.
- Α. Β. C.
- θέλη secundo loco) θέλει Β. C.
- θειλήση Α.
- οὕτω) = Α. οὕτως Β. C.

- δεῖ αὐτὸν) διαντον Α.
6. ἔχουσιν) ἔχωσιν C.
- ἐξουσίαν) τὴν ἐξου. Α. C.
- ἐξου. κλεῖσαι τὸν οὐρανὸν) τ. οὐρ.
- ἐξου. κλει. Β.
- βρέχῃ ὑετὸς) ὑετὸς βρέχῃ Α. Β. C.
- ἐν ἡμέραις) τὰς ἡμέρας Α. Β. C.
- αὐτῶν τῆς προφητείας) τ. πρ.
- αὐτ. Α. Β. C.
- πάσῃ πληγῇ ὅσάκις ἐὰν θελή-
- σωσι) ὅσ. ἐὰν θελ. πασῇ πλ. Β.
- ἐν πασῇ Α. C.
- ἐὰν) ἂν C.
- θελήσωσιν) θελήσουσιν C.
7. θηρίον) + τὸ τέταρτον Α.

CAPUT XI.

θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει ^{ex Codicibus} μετ' αὐτῶν πόλεμον, καὶ νικήσει αὐτούς, καὶ ^{Antiquissimi.} ἀποκτενεῖ αὐτούς, καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη· καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουνσι τεθῆναι εἰς μνήμα·
 10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμπουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφήται ἐβασάνισαν
 11 τοὺς κατοικοῦντας ἐπὶ τῆς γῆς· καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς
 12 θεωροῦντας αὐτούς· καὶ ἤκουσα φωνὴν μεγά-

τὸ ἀναβαῖνον) ἀναβαίνων A.
 πόλεμον μετ' αὐτῶν) μετ' αὐτ.
 πῶλ. A. B. C.
 νικήσει) νίκηση C.
 8. τὰ πτώματα) τὸ πτώμα A. B.
 πόλεως) τῆς π. A. C. [C.
 καλεῖται) καλεῖτε A.
 ἡμῶν) αὐτῶν A. B. C.
 9. βλέψουσιν) -πουσιν A. B. C.
 φυλῶν) τῶν φ. B.
 ἡμισυ) ἡμίσου et in v. 10. A.
 τὰ πτώματα) τὸ πτώμα A. B. C.
 καὶ ἡμ.) = καὶ B.
 ἀφίσουσιν) ἀφίσουσιν A. C.
 μνήματα) μνήμα B. in A. lacuna
 est inter τεθῆναι et καὶ octo ferē
 literarum. μνήμον C.

10. χαροῦσιν) χαίρουσιν B. C.
 . . . ρουσιν A.
 εὐφρανθήσονται) εὐφραίνονται
 C. εὐφραιν A. vulg.
 B.
 πέμπουσιν) δώσουσιν B.
 ἀλλήλοις) -λους C.
 11. ἡμισυ) τὸ ἡμ. C.
 ἐπ' αὐτούς) ἐν αὐτοῖς A. αὐτοῖς
 C. (εἰσῆλ. ἐκ τ. θεοῦ αὐτοῖς C.)
 εἰς αὐτούς B.
 ἔπεσεν) ἐπέπεσεν A. C. vulg.
 B.
 τοὺς θεωροῦντας) τῶν θεωρούν-
 των C.
 12. ἤκουσαν) ἤκουσα B.
 φωνὴν μεγάλην) -ῆς -ης C.

ΑΠΟΚΑΛΥΨΙΣ.

ex Codicibus Antiquissimis. λην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, Ἀνάβατε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν· καὶ ἐν 13 ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ, καὶ οἱ λοιποὶ ἔμβοφοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ. Ἡ οὐαὶ ἡ δευτέρα ἀπῆλ- 14 θεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

Καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισε, καὶ ἐγέ- 15 νοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες, Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ οἱ εἴκοσι τέσ- 16 σарες πρεσβύτεροι ἐνώπιον τοῦ θεοῦ καθή- μενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ, λέ- γοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παν- 17 τοκράτωρ, ὁ ὢν καὶ ὁ ᾔν, ὅτι εἴληφας τὴν δύ- ναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας, καὶ 18

λέγουσαν) -σης C. λέγουσα ex corr. B.

αὐτοῖς) = A.

ἀνάβητε) -βατε A. C. ἀναβῆται B.

13. καὶ primo loco) = B.

ὥρᾳ) ἡμέρᾳ B.

καὶ τὸ) ὥστε τὸ C.

δέκατον) γ'. B. i. e. τρίτον.

14. ἰδοὺ ἡ οὐαὶ ἡ τρίτη) ἡ οὐ. ἡ τρ. ἰδοὺ B.

15. δ) = A.

λέγουσαι) -οντες A. B.

ἐγένοντο αἱ βασιλείαι) ἐγένετο ἡ βασιλεία A. B. C.

16. οἱ εἴκ.) = οἱ A.

καὶ) = A. B. C.

οἱ ἐνώ.) = οἱ A. B.

ἐνώπιον) + τοῦ θρόνου B.

καθήμενοι) Sic A. οἱ κάθηται B. κάθηται C.

ἔπεσαν) -σον B.

17. σοὶ) σε B.

καὶ ὁ ἐρχόμενος) = A. B. = ὁ ἐρχ. C.

εἴληφας) εἴληφες C.

CAPUT XII.

τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ
ὁ καιρὸς τῶν νεκρῶν κριθῆναι, καὶ δοῦναι τὸν
μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς
ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς
μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς
19 διαφθείροντας τὴν γῆν. Καὶ ἡνοίγη ὁ ναὸς τοῦ
θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς
διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ, καὶ ἐγέν-
νοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σει-
1 σμὸς καὶ χάλαζα μεγάλη. XII. Καὶ σημεῖον
μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη
τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐ-
τῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέ-
2 ρων δώδεκα, καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει
3 ὠδίνουσα καὶ βασανιζομένη τεκεῖν. Καὶ ὤφθη
ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων
μέγας πυρρὸς ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα
δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδή-
4 ματα· καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν
γῆν, καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς

18. καιρὸς) κλήρος C.
προφήταις) + σου B. sed post
obelo transfoosum.

τοῖς ἁγίοις καὶ τοῖς φοβουμένοις)
τοὺς ἁγίους καὶ τοὺς φοβουμένους
A.

τοῖς μικροῖς καὶ τοῖς μεγάλοις)
τοὺς μικροὺς κ. τοὺς μεγάλους A.C.
καὶ ultimo loco) = A.

διαφθείροντας) διαφθείραντας C.

19. ἡνοίγη) ἡνοίχθη B.

αὐτοῦ) κυρίου B. vulg. A.C.

39]

ἐν τῷ οὐρανῷ) ὁ ἐν τῷ οὐ. A. C.
ὤφθη) ἐδόθη C.

καὶ σεισμὸς) = B.

XII. 1. περιβεβλημένη) -βλε-
πομε . . . A.

2. κράζει) κράζει καὶ A. καὶ
ἐκραζεν C. ἐκραξεν B.

3. δράκων) δράκων A.

μέγας πυρρὸς) πυρρὸς μέγας B.C.
αὐτοῦ) αὐτῶν A.

διαδήματα ἑπτὰ) ἑπτὰ διαδ. A.B.

4. ἔστηκεν) ἐστίκει C. [C.

C'

ex Codicibus
Antiquissi-
mis.

ΑΠΟΚΑΛΥΨΙΣ.

ex Codicibus Antiquissimis. τῆς μελλούσης τεκεῖν, ἵνα, ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ· καὶ ἔτεκεν υἱὸν ἄρσεν' ὃς 5 μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ, καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ· καὶ ἡ γυνὴ 6 ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα. Καὶ 7 ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὐρέθη αὐ- 8 τῶν ἔτι ἐν τῷ οὐρανῷ· καὶ ἐβλήθη ὁ δράκων 9 ὁ μέγας ὁ ὄφιν ὁ ἀρχαῖος ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν· καὶ ἤκουσα φωνὴν με- 10 γάλην ἐν τῷ οὐρανῷ λέγουσαν, Ὑἱ ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέ-

5. ἄρρενα) ἄρσεν Α. C. ἄρενα B.
 ἐν) = C.
 ἡρπάσθη) ἡρπάχθη B.
 τὸν θρόν.) πρὸς τ. θρόν. Α. B. C.
 6. ἔχει) + ἐκεῖ Α. B.
 ἀπὸ) ὑπὸ B.
 τρέφωσιν) ἐκτρέφ. B. -ουσιν C.
 7. ὁ πρῖμο loco) ὁ τε Α.
 ἐπολέμησαν) τοῦ πολεμῆσαι Α.
 C. πολεμῆσαι B.

κατὰ) μετὰ Α. B. C.
 8. ἴσχυσαν) -σεν Α. ἴσχυον B.
 οὐτε) οὐδὲ Α. B. C.
 9. ὁ σατ.) = ὁ B.
 10. λέγουσαν ἐν τῷ οὐρανῷ) ἐν
 τ. οὐρ. λέγ. Α. B. C.
 Χριστοῦ) Κυρίου C.
 κατεβλήθη) ἐβλήθη Α. B. C.
 κατήγορος) κατήγορ Α. κατή-
 γορος B. C. αὐτῶν) αὐτοὺς Α.

CAPUT XII.

- 11 ρας καὶ νυκτὸς, καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ ^{ex Codicibus Antiquissimis.} τὸ αἷμα τοῦ Ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου· διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες, οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρῆνα· καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ· καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφews· καὶ ἔβαλεν ὁ ὄφης ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ· καὶ ἐβοήθησεν ἡ γῇ τῇ γυναικὶ, καὶ ἠνοιξεν ἡ γῇ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν, ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ· καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε

11. τὸν λόγον τῆς μαρτυρίας) τὴν μαρτυρίαν C.

12. εὐφραίνεσθε) εὐφραίνεσθαι C.

οἱ primo loco) = B. C.
σκηνοῦντες) κατασκη. C.
τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν) τῇ γῇ καὶ τῇ θαλάσῃ B. = τοῖς κατ. A. C.

γῆν) ἀγάπην A.

13. ἄρρῆνα) ἄρσεναν A. ἄρενα B. ἄρσενα C.

14. δύο) αἱ δύο A. C. δύο B.

35]

αὐτῆς . . . καιρὸν) = B.

ἐκεῖ) ἐκαὶ C.

καὶ ἥμισυ καιροῦ) = C.

15. ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ) ἐκ τ. στόμ. αὐτ. ὁπ. τ. γυ. A. B. C.

ταύτην) αὐτὴν A. B. C. ποι. αὐτ. ποταμοφόρ. C.

16. τὸν ποταμὸν ὃν) τὸ ὕδωρ δ A.

ἔβαλεν) ἐπέβαλεν B.

17. ὠργίσθη) ὀργίσθη B.

ἐπὶ) = C.

C 2

APOCALYPSIS.

ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρ-
ex Codicibus
 Antiquissimis.ματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ
 θεοῦ, καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ· καὶ 18
 ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης· XIII. 1
 καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον,
 ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ
 τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς
 κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας. Καὶ τὸ
 θηρίον δ' εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ 2
 πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ
 ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων
 τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ, καὶ
 ἐξουσίαν μεγάλην, καὶ μίαν ἐκ τῶν κεφαλῶν 3
 αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πλη-
 γὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη, καὶ ἐθαύ-
 μασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, καὶ προσ- 4
 εκύννησαν τῷ δράκοντι ὅτι ἔδωκε τὴν ἐξουσίαν
 τῷ θηρίῳ, καὶ προσεκύννησαν τῷ θηρίῳ λέγον-
 τες, Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται πο-
 λεμῆσαι μετ' αὐτοῦ; Καὶ ἐδόθη αὐτῷ στόμα 5

τοῦ Ἰησοῦ Χριστοῦ) Ἰησοῦ Α.
 Β. C.

18. ἐστάθη) ἐστάθη Α. C. ἐστά-
 θην Β.

XIII. 1. κεφαλὰς ἑπτὰ καὶ κέ-
 ρατα δέκα) κέρ. δέκα κ. κεφ. ἑπτὰ
 Α. Β. C.

ὄνομα) ὀνόματα Α. Β.

2. ἄρκου) ἄρκου Α. Β. C.

μεγάλην) + ἔδωκεν αὐτῷ Α. ex
 cogt.

3. εἶδον) = Α. Β. C.

μίαν) + ἐκ Α. C. et Β. ex s. m.

ὡς) ὡσεὶ Β.

αὐτοῦ) Β. ex s. m.

ἐθαύμασεν ὅλη ἡ γῆ) ἐθαυμάσθη
 (-στώθη C.) ὅλη ἡ γῆ Α. C. vulg.
 Β.

4. τὸν δράκοντα) τῷ δράκοντι
 Α. Β. C.

ὃς ἔδωκεν) ὅτι ἔδωκε Α. C. τῷ
 δεδωκότι Β.

ἐξου.) τὴν ἐξου. Α. Β. C.

τὸ θηρίον) τῷ θηρίῳ Β. C.

τίς secundo loco) καὶ τίς Α. Β.

δύναται) δυνατός Β.

[C.

CAPUT XIII.

λαλοῦν μεγάλα καὶ βλάβσφημα, καὶ ἐδόθη αὐτῷ ^{ex Codicibus Antiquissimis.}
6 ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο· καὶ
ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν
θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκη-
7 νὴν αὐτοῦ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας· καὶ
ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων
καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία
ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ
8 ἔθνος· καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ
κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ
ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου τοῦ
9 ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. Εἴ τις
10 ἔχει οὖς, ἀκουσάτω· εἴ τις αἰχμαλωσίαν συν-
άγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ
ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι·
ὡδὲ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς,
καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς
12 δράκων· καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου

5. βλασφημίας) βλάβσφημα A.
βλασφημίαν B.

ποι. πόλεμον) πόλ. = A. C. ha-
bet B.

τεσσαράκοντα) τεσσεράκοντα C.
δύο) καὶ δύο A.

6. βλασφημίαν) -μίας A. C.
vulg. B.

καὶ τὴν σκηνὴν αὐτοῦ) = C.

καὶ τοὺς) = καὶ A. B. C.

7. καὶ ἐδόθη ... νικῆσαι αὐτούς)
= A. C.

πόλεμον ποιῆσαι) ποι. πόλ. B.
φυλὴν) + καὶ λαὸν A. B. +
καὶ λαοὺς C.

8. αὐτῷ) αὐτὸν A. B. C.

ὧν οὐ) ὧν οὐτε B. οὐ οὐ C.
ουαι A.

τὰ ὀνόματα) τὸ ὄνομα A. B. C.
+ αὐτοῦ A. C.

τῇ βίβλῳ) τῷ βιβλίῳ A. B. βι-
βλίῳ C.

ἀρνίου) + τοῦ A. B. C.

10. εἴ τις αἰχμαλωσίαν συνάγει
εἰς αἰχμαλωσίαν ὑπάγει) εἴ τις εἰς
αἰχ. ὑπάγει B. et C. (sed ὑπάγει
B.)

ἀποκτενεῖ, δεῖ) ἀποκτανθῆναι A.

11. ἀναβαῖνον) -βαῖνον C.
ὅμοια) ὄνομα C.

ΑΠΟΚΑΛΥΨΙΣ.

^{as Codicibus} ^{Antiquissimis.} πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ, καὶ ποιεῖ τὴν γῆν
καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνή-
σουσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ
πληγὴ τοῦ θανάτου αὐτοῦ, καὶ ποιεῖ σημεῖα 13
μεγάλα, καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίῃ
εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων· καὶ πλανᾷ 14
τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ᾧ
ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων
τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ
θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ
ἔζησε· καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰ- 15
κόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ
θηρίου, καὶ ποιήσῃ ὅσοι ἐὰν μὴ προσκυνήσωσι
τῇ εἰκόνι τοῦ θηρίου ἵνα ἀποκτανθῶσι· καὶ 16
ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους,
καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς
ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσιν αὐτοῖς
χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ

12. ποιεῖ secundo loco) ἐποίει
B.

κατοικοῦντας ἐν αὐτῇ) ἐν αὐτῇ
κατοικ. A. B.

προσκυνήσωσι) -σουσι A. C.
vulg. B.

τοῦ θανάτου) = A.

13. ἵνα καὶ πῦρ) καὶ πῦρ ἵνα B.

ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ)
ποιῇ ἐκ τ. οὐρ. καταβ. A. C. ἐκ τ.

οὐρ. καταβαίνει B.

εἰς) ἐπὶ B.

14. διὰ . . . ἐπὶ τῆς γῆς) ex
s. m. B.

λέγων) λέγοντος B.

δ) δε A. B. C.

ἔχει) εἶχεν B.

τῆς μαχαίρας καὶ ἔζησε) κ. ἔζ.
ἀπὸ τ. μαχ. B.

15. αὐτῷ) αὐτῇ A. C.

δοῦναι πνεῦμα) πν. δοῦ. B. =
δοῦναι C.

ἵνα καὶ . . . τ. εἰκ. τ. θη.) = C.
ποιήσῃ) + ἵνα A. non habet

B.

ἀν) ἐὰν A. B.

τὴν εἰκόνα) τῇ εἰκόνι B.

ἵνα) = A. B.

16. δώσῃ) δώσιν A. B. C.

χάραγμα) χαράγματα B.

CAPUT XIV.

17 ἐπὶ τὸ μέτωπον αὐτῶν· καὶ ἵνα μή τις δύνη- ex Codicibus
Antiquissimis.
ται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ἔχων τὸ χά-
ραγμα, τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ
18 ὀνόματος αὐτοῦ. Ὡδε ἡ σοφία ἐστίν, ὃ ἔχων
νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθ-
μὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ
ἑξακόσιοι ἑξήκοντα ἕξ.

1 XIV. Καὶ εἶδον, καὶ ἰδοὺ τὸ Ἄρνιον ἐστὸς
ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσα-
ράκοντα τέσσαρες χιλιάδες ἔχουσιν τὸ ὄνομα
αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμ-
2 μένον ἐπὶ τῶν μετώπων αὐτῶν· καὶ ἤκουσα
φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολ-
λῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ
φωνὴ ἦν ἤκουσα ὡς κιθαρωδῶν κιθαριζόντων ἐν
3 ταῖς κιθάραις αὐτῶν· καὶ ᾄδουσιν ψῆδὴν και-
νὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσ-
σάρων ζώων καὶ τῶν πρεσβυτέρων, καὶ οὐδεὶς
ἐδύνατο μαθεῖν τὴν ψῆδὴν, εἰ μὴ αἱ ἑκατὸν τεσ-
σαράκοντα τέσσαρες χιλιάδες οἱ ἡγορασμένοι

τῶν μετώπων) τὸ μέτωπον A.
τοῦ μετώπου C.

17. καὶ) = C.

δυνήται) δύναται B.

ἢ τὸ ὄνομα) = ἢ A. B. C.

τὸ ὄνομα) τοῦ ὀνόματος C.

18. τὸν νοῦν) = τὸν A. B. C.

καὶ) = B.

αὐτοῦ) + ἐστιν C.

χξϛ') ἑξακόσιοι ἑξήκοντα ἕξ A.

XϞV B. ἑξακόσιαι δέκα ἕξ C.

ἐστηκός) ἐστὸς A. C.

τὸ ὄρος Σιών) ὄρος C.

αὐτοῦ) + ἀριθμὸς B.

ὄνομα) + αὐτοῦ καὶ τὸ ὄνομα

A. B. C.

γεγραμμένον) τὸ γεγραμμένον A.

2. φωνὴν ἤκουσα κιθαρωδῶν) ἡ

φωνὴ ἦν ἤκουσα ὡς κιθ. A. B. C.

αὐτῶν) = C.

3. ὡς ψῆδὴν) = ὡς B.

καὶ τῶν πρεσβυτέρων) = C.

ἡδύνατο) ἐδύ. A. C. vulg. B.

τέσσαρες) = C.

XIV. 1. ἀρνίον) τὸ ἀρ. A.B.C.

ΑΠΟΚΑΛΥΨΙΣ.

^{as Codicibus Antiquissimis.} ἀπὸ τῆς γῆς· οὗτοί εἰσιν οἱ μετὰ γυναικῶν ⁴
οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν, οὗτοί
οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὅπου ἂν ὑπάγῃ,
οὗτοι ὑπὸ Ἰησοῦ ἡγοράσθησαν ἀπὸ τῶν ἀνθρώ-
πων ἀπαρχὴ τῷ θεῷ καὶ τῷ Ἀρνίῳ, καὶ ἐν ⁵
τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος, ἄμωμοί
εἰσιν.

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσ- ⁶
ουρανήματι ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγε-
λίσαι ἐπὶ τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ ἐπὶ
πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,
λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ ⁷
δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως
αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐ-
ρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγάς
ὕδατων. Καὶ ἄλλος δεύτερος ἄγγελος ἡκολού- ⁸
θησε, λέγων, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη,
ἡ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς

- | | |
|-----------------------------------|---------------------------------|
| 4. οὗτοί εἰσιν) = A. | εὐαγγελίσαι) + ἐπὶ A. B. C. |
| οὗτοί εἰσιν οἱ ἀκ.) = εἰσὶν A. C. | τοὺς κατοικοῦντας) τοὺς καθήμε- |
| ἀν) εἰς B. | νους B. C. |
| ὑπάγῃ) -γει A. C. | πᾶν) ἐπὶ πᾶν A. B. C. |
| οὗτοι ultimo loco) + ὑπὸ Ἰησοῦ | 7. λέγοντα) λέγων A. B. C. |
| B. | ἐν) = A. |
| ἀπὸ τῶν ἀνθρώπων) = C. | Θεὸν) Κύριον B. |
| 5. ἐν τῷ στόματι αὐτῶν οὐχ εὐ- | τῷ ποιήσαντι) αὐτὸν τὸν ποιή- |
| ρέθη) οὐχ εὐρέθη ἐν τῷ στόματι | σαντα B. τὸν ex s. m. B. |
| αὐτῶν B. | θάλ.) τὴν θ. A. B. |
| δόλος) ψεῦδος A. B. C. | 8. ἄλλος) + δεύτερος A. B. Post |
| γάρ) = A. C. habet B. | ἄγγελος C. |
| εἰσὶν ἐνώπιον τοῦ θρόνου τοῦ | ἔπεσε) = B. C. ἔπεσεν bis |
| Θεοῦ) = ε. τ. θ. τ. θ. A. B. C. | A. |
| 6. ἄλλον) = B. | βαβ. ἡ πόλις) = ἡ π. A. B. C. |
| πετόμενον) πετόμενον A. C. | ὅτι) = B. ἡ A. C. |

CAPUT XIV.

9 πεπότικε πάντα τὰ ἔθνη. Καὶ ἄλλος ἄγγελος ^{ex Codicibus Antiquissimis.} τρίτος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετ-
 10 ὥπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσονται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ
 11 Ἀρνίου, καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. Ὡδε ἡ
 12 ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ, καὶ τὴν πίστιν Ἰησοῦ. Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον, μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες· ἀπάρτι ναὶ, λέγει τὸ πνεῦμα, ἵνα

πορείας) πορείας B.

ἔθνη) τὰ ἔθ. A. B. C.

9. τρίτος ἄγγελος) ἄλλος ἄγγ. τρί. A. B. C.

αὐτοῖς) αὐτῷ A.

τὸ θηρίον προσκυνεῖ) προσκ. τ. θ. A. B. C.

θηρίον) θυσιαστήριον A. τῷ θηρίῳ C. αὐτοῦ) αὐτῶν C. καὶ secundo loco) = C.

10. ἐν τῷ ποτηρίῳ) ἐκ τοῦ ποτηρίου A.

τῆς ὀργῆς) τὴν ὀργὴν A.

βασανισθήσεται) -θήσονται A.

τῶν ἁγίων ἀγγέλων) ἄγγ. ἁγ. C.

= ἁγίων A. vulg. B.

11. ἀναβαίνει εἰς αἰῶνας αἰώνων) εἰς αἰῶνας αἰώνων ἀναβαίνει A. B. εἰς αἰῶνα αἰῶνος ἁ. C.

εἴ τις) B. in marg. a p. m.

12. ὑπομονή) ἡ ὑπομ. A. B. C.

Ὡδε secundo loco) = A. B. C.

13. λεγούσης) λεγούση C.

μοι) = A. B. C.

Κυρίῳ) Χριστῷ C.

ἀπ' ἄρτι· ναὶ λέγει) ἀπ' ἄρτι λέγει ναὶ B. qui interpunctionem habet post ἀποθνήσκοντες.

ΑΠΟΚΑΛΥΨΙΣ.

as Codicibus
Antiquissimis. ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ
ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ 14
τὴν νεφέλην καθήμενον ὅμοιον υἱῷ ἀνθρώπου,
ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν,
καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ· καὶ ἄλ- 15
λος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν
φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης,
Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι
ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερι-
σμός τῆς γῆς. Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ 16
τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν,
καὶ ἐθερίσθη ἡ γῆ. Καὶ ἄλλος ἄγγελος ἐξῆλ- 17
θεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἔχων καὶ
αὐτὸς δρέπανον ὀξύ· καὶ ἄλλος ἄγγελος ἐξ- 18
ἦλθεν ἐκ τοῦ θυσιαστηρίου ἔχων ἐξουσίαν ἐπὶ
τοῦ πυρός, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ
ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων, Πέμψον σου
τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας
τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ
αὐτῆς· καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον 19

ἀναπαύσονται) -σονται B. ἀνα-
παύσονται A. C.

τὰ δὲ) τὰ γὰρ A. C. vulg. B.

14. καθήμενος ὅμοιος) -νον ὅμοιον
A. B. C.

υἱῷ) υἱόν A. et B. ex suppl.
vulg. C. ἔχων) ἔχον C.

τῆς κεφαλῆς) τὴν κεφαλὴν A.

15. ἐκ τοῦ ναοῦ κράζων) κρά. ἐ.
τ. να. A.

μεγάλῃ φωνῇ) φω. μεγ. A. B. C.

42]

ἦλθέν σοι) = σοι A. B. C.

τοῦ θερίσαι) = τοῦ A. B. C.

16. τὴν νεφέλην) τῆς νεφέλης

A. τῇ νεφέλῃ B.

17. ἐξῆλθεν) ἦλθεν B.

τῷ) = C.

18. ἐξῆλθεν) = A.

ἔχων) ὁ ἔχ. A. C.

κραυγῇ) φωνῇ A. B.

ἤκμασαν αἱ σταφυλαὶ) ἤκμασεν

ἡ σταφυλὴ B.

CAPUT XV.

αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν· καὶ ἐπατήθη ἡ ληνὸς ἕξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλιῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

1 XV. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτέ-
2 λέσθη ὁ θυμὸς τοῦ θεοῦ. Καὶ εἶδον ὡς θά-
λασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νι-
κῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ
καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας
ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας
3 τοῦ θεοῦ· καὶ ᾄδουσι τὴν ψῆδὴν Μωϋσέως τοῦ
δοῦλου τοῦ θεοῦ, καὶ τὴν ψῆδὴν τοῦ Ἀρνίου,
λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου,
κύριε ὁ θεὸς ὁ παντοκράτωρ, δίκαιαι καὶ ἀληθιναὶ
4 αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν. Τίς οὐ μὴ
φοβηθῇ σε, κύριε, καὶ δοξάσει τὸ ὄνομά σου;
ὅτι μόνος ὁσῖος, ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ
προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά

αὐτῆς) τῆς γῆς B.

19. ληνόν) αἰώνων C.

τὴν μεγάλην) τὸν μέγαν A. B. C.

20. ἔξω) ἔξωθεν A. B. C.

XV. 2. νικῶντας) νικούντας C.

ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης)

ἐκ τ. εἰκ. κ. ἐ. τ. θη. B.

ἐκ τοῦ χαράγματος αὐτοῦ) =

A. B. C.

3. καὶ ᾄδουσι . . . τοῦ Θεοῦ)

= C.

Μωσέως) Μωϋσέως A. B. +

τοῦ A.

ἀγίων) ἐθνῶν A. B. αἰώνων C.

4. σε) = A. B. C.

δοξάσει) -σει A. B. C.

ὁσῖος) ἅγιος B.

πάντα τὰ ἔθνη) πάντες B.

σου) + κύριε A.

ΑΠΟΚΑΛΥΨΙΣ.

σου ἐφανερώθησαν. Καὶ μετὰ ταῦτα εἶδον, καὶ 5
 ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ
 οὐρανῷ· καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἔχον- 6
 τες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι
 λίνον καθαρὸν λαμπρὸν, καὶ περιεζωσμένοι περὶ
 τὰ στήθη ζώνας χρυσᾶς· καὶ ἐν ἑκ τῶν τεσ- 7
 σάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ
 φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ
 τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων· καὶ 8
 ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ,
 καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο
 εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ
 πληγαὶ τῶν ἑπτὰ ἀγγέλων. XVI. Καὶ ἤκουσα 1
 μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγομένης τοῖς ἑπτὰ
 ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιά- 2
 λας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν. Καὶ ἀπῆλ- 3
 θεν ὁ πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ
 εἰς τὴν γῆν, καὶ ἐγένετο ἔλκος κακὸν καὶ πονη-
 ρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χά-
 ραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ
 εἰκόνι αὐτοῦ. Καὶ ὁ δεύτερος ἐξέχεε τὴν φιάλην 3

5. καὶ ἰδοὺ) = καὶ A. B. C.
 6. ἄγγελοι) + οἱ A. C. not.
 habet B.
 ἐκ τοῦ ναοῦ) = B. + οἱ ἦσαν B.
 λίνον) λίθον A. C. λινούν B.
 καὶ λαμ.) = καὶ A. B. C.
 7. τοῦ θυμοῦ τ. θ.) = τοῦ θεοῦ B.
 8. ναὸς) + ἐκ τοῦ B.
 ἡδύνατο) ἐδύνατο A. C. vulg.
 B.
 ἄχρι) ἄχρις οὗ C.

XVI. 1. φωνῆς μεγάλης) μεγ.
 φων. A.B.C. ἐκ τοῦ ναοῦ) = B.
 ἐκχέετε) -ετε A. C. vulg. B.
 τὰς) + ἑπτὰ A. B. C.
 2. ἐπὶ) εἰς A. B. C.
 κακὸν) = A.
 εἰς) ἐπὶ A. B. C.
 τῇ εἰκόνι αὐτοῦ προσκυνοῦντας)
 προσκ. τῇ εἰκ. αὐ. A. B. C.
 3. δεύτ. ἄγγελος) = ἄγγ. A. C.
 ἄγγελος B.

CAPUT XVI.

αὐτοῦ εἰς τὴν θάλασσαν, καὶ ἐγένετο αἷμα ὡς ^{eo Codicibus} νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν ^{Antiquis-} ^{mis.}
 4 τῇ θαλάσῃ. Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην
 αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν
 5 ὑδάτων, καὶ ἐγένοντο αἷμα. Καὶ ἤκουσα τοῦ
 ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος εἶ, ὁ
 6 ὢν καὶ ὁ ἦν, ὅσιος, ὅτι ταῦτα ἔκρινας, ὅτι αἷμα
 ἀγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα ἀν-
 7 τοῖς δέδωκας πιεῖν, ἄξιοί εἰσι. Καὶ ἤκουσα τοῦ
 θυσιαστηρίου λέγοντος, Ναί, κύριε ὁ θεὸς ὁ
 παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις
 8 σου. Καὶ ὁ τέταρτος ἐξέχεε τὴν φιάλην αὐ-
 τοῦ ἐπὶ τὸν ἥλιον, καὶ ἐδόθη αὐτῷ καυματίσαι
 9 τοὺς ἀνθρώπους ἐν πυρὶ, καὶ ἐκαυματίσθησαν
 οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν
 τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν
 ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦ-
 10 ναι αὐτῷ δόξαν. Καὶ ὁ πέμπτος ἐξέχεε τὴν

ψυχὴ) -χῆς A.
 (ῶσα) ζωῆς A. C. vulg. B.
 ἀπέθανεν) + τὰ A. C. non
 habet B.
 4. τρίτ. ἄγγελος) = ἄγγ. A. B. C.
 εἰς τὰς) = εἰς A. C. habet B.
 ἐγένετο) -οντο A.
 5. κύριε) = A. B. C.
 ὁ ἦν) ὁς ἦν B.
 ἦν καὶ ὁ ἐσόμενος Elz. 1638; ὁ
 ὅσιος Elz. 1624) = καὶ A. B. C.
 in nullo quod sciam Codice inve-
 nitur ὁ ἐσόμενος, quam lectionem
 ex Bezae recensione in Versionem
 Anglicanam immigravit.
 ὁ ὁσ.) = ὁ A. B. C.

6. ἀγίων) ἁγιον C.
 ἔδωκας) δέδωκας A. C.
 πιεῖν) πίνειν C.
 γὰρ) = A. B. C.
 7. ἤκουσα) ἤκουσ C.
 ἄλλον ἐκ) = A. C. habet ἐκ
 B. non ἄλλον.
 8. τέτ. ἄγγελος) = ἄγγ. A. B. C.
 τοὺς ἀνθ. ἐν πυρὶ) ἐν π. τ. ἀνθ. B.
 9. ἐβλασφήμησαν) + οἱ ἀνθρώ-
 ποι B. τὸ ὄνομα) ἐνώπιον A.
 ἐξουσίαν) τὴν ἐξου. A. = τὴν
 B. monente Tregellio.
 οὐ) οὐχὶ C.
 10. πέμπ. ἄγγελος) = ἄγγελος
 A. B. C.

ΑΠΟΚΑΛΥΨΙΣ.

*as Codicibus
Antiquissimis.* φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου, καὶ
ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἐμασ-
ῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, καὶ 11
ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν
πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ
μετενόησαν ἐκ τῶν ἔργων αὐτῶν. Καὶ ὁ ἕκτος 12
ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν
μέγαν τὸν Εὐφράτην, καὶ ἐξηράνθη τὸ ὕδωρ
αὐτοῦ ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν
ἀπὸ ἀνατολῆς ἡλίου· καὶ εἶδον ἐκ τοῦ στόμα- 13
τος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ
θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφή-
του πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι· εἰσὶ 14
γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ
ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης
ὅλης συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς
ἡμέρας ἐκείνης τῆς μεγάλης τοῦ θεοῦ τοῦ παντο-
κράτορος. Ἴδου, ἔρχομαι ὡς κλέπτης, μακάριος 15
ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ
γυμνὸς περιπατῇ καὶ βλέπωσι τὴν ἀσχημοσύ-
νην αὐτοῦ. Καὶ συνήγαγεν αὐτοὺς εἰς τὸν 16

ἐσκοτωμένη) -τισμένη B.
ἐμασῶντο) ἐμασῶντο A. C.
vulg. B.
12. ἕκτ. ἄγγελος) = ἄγγ. A. B. C.
τὴν φιάλην αὐτοῦ) αὐ. τ. φ. B.
τὸν εὐφράτην) ἐφράτην B. et =
τὸν B. monente Tregellio. sed
habet A.
ἀνατολῶν) -λῆς B. C.
13. τοῦ δράκοντος καὶ ἐκ τοῦ στό-
ματος) = C.

τρία ἀκάθαρτα) ἀκάθαρτα τρία
B.
δμοια βατράχοις) ὡς βάτραχοι
A. B.
14. δαιμόνων) δαιμονίων A. B.
δ ἐκπορεύεται) δ ἐκπορεύονται
B.
τῆς γῆς καὶ) = A. B.
πόλεμον) τὸν πόλ. A. B.
ἐκείνης) = A. habet B. τῆς
μεγάλης ἡμέρας A.

CAPUT XVII.

- τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών. ex Codicibus Antiquissimis.
 17 Καὶ ὁ ἑβδομος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα, καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ θρόνου λέγουσα,
 18 Γέγονε. Καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ, καὶ σεισμὸς ἐγένετο μέγας οἷος οὐκ ἐγένετο ἀφ' οὗ ἄνθρωποι ἐγένοντο ἐπὶ τῆς
 19 γῆς, τηλικούτος σεισμὸς οὕτω μέγας· καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν, καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐ-
 20 τοῦ· καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ ἐν-
 21 ρέθησαν, καὶ χάλαζα μεγάλη ὥς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
 1 XVII. Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὸ κρῖμα τῆς πόρνῆς τῆς μεγάλης τῆς καθημένης ἐπὶ τῶν

16. τόπον) ποταμὸν A.
 Ἀρμαγεδδών) Ἀρμαγεδών A.
 Μαγεδδών B.
 17. ἑβδ. ἄγγελος) = ἄγγ. A. B.
 εἰς) ἐπὶ A. B.
 μεγάλη) = A.
 ἀπὸ) ἐκ A.
 τοῦ οὐρανοῦ) = A.
 18. φωναὶ καὶ βρονταὶ καὶ ἀστρα-
 παὶ) ἀστρ. κ. φω. κ. βρ. A. ἂ. κ.

φω. B. omissis καὶ βρονταὶ.
 ἐγένετο) = B.
 οἱ ἄνθρωποι ἐγένοντο) ἄνθρωπος
 ἐγένετο A. = οἱ B.
 19. ἔπεσον) -σαν A. B.
 21. αὐτῆς) = B.
 XVII. 1. ἦλθεν) ἐξῆλθεν A.
 μοι) = A. B.
 τῶν ὑδάτων τῶν πολ.) ὑδ. πολ.
 A. vulg. B.

ΑΠΟΚΑΛΥΨΙΣ.

^α *Codiciibus Antiquissimis.* ὑδάτων τῶν πολλῶν, μεθ' ἧς ἐπόρνευσαν οἱ 2 βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς· καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι, 3 καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον τὰ ὀνόματα βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἡ γυνὴ ἦν περι- 4 βεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων, καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα 5 γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. Καὶ εἶδον τὴν γυναῖκα μεθούσαν ἐκ τοῦ 6 αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ, καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα· καὶ εἶπέ μοι ὁ ἄγγελος, Διατί 7 ἐθαύμασας; ἐγὼ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. Τὸ θηρίον δ' εἶδες, ἦν, καὶ οὐκ ἔστι, 8

2. ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατ. τὴν γῆν) οἱ κ. τ. γ. ἐκ τ. οἶ. τ. πορ. αὐ. Α. Β.

3. εἶδον) ἴδα Α. ὀνόματων) τὰ ὀνόματα Α. ὀνόματα Β. ἔχον) ἔχων Α.

4. ἡ περιβ.) ἦν περιβ. Α. Β. πορφύρα καὶ κόκκινον) πορφυροῦν καὶ κόκκινον Α. Β. χρυσῶ) -σίφ Α. Β.

χρυσοῦν ποτήριον) ποτ. χρυ. Α. Β. ἀκαθάρτητος) τὰ ἀκάθαρτα τῆς Α. Β. αὐτῆς) τῆς γῆς Β.

6. εἶδον) ἴδα Α.

ἐκ) = Β.

καὶ ἐκ) = καὶ Β.

μαρτύρων) μαρτυρίων Α.

7. σοι ἐρῶ) ἐρῶ σοι Α. Β.

8. θηρίον) τὸ θη. Α. Β.

ἦν) ἦ Α. vulg. Β.

CAPUT XVII.

καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ^{ex Codicibus Antiquissimis.} ἀπώλειαν ὑπάγει, καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι, καὶ 9 πάρεσται. Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν, αἱ ἐπτὰ κεφαλαὶ ἐπτὰ ὄρη εἰσὶν ὅπου ἡ γυνὴ κάθηται 10 ἐπ' αὐτῶν· καὶ βασιλεῖς ἐπτὰ εἰσιν, οἱ πέντε ἔπесαν, ὁ εἷς ἐστίν, ὁ ἄλλος οὐπω ἦλθε, καὶ 11 ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μέναι· καὶ τὸ θηρίον, δ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἐπτὰ ἐστι, καὶ εἰς ἀπώλειαν 12 ὑπάγει· καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβά- 13 νουσι μετὰ τοῦ θηρίου· οὗτοι μίαν ἔχουσι γνώμην, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐ- 14 τῶν τῷ θηρίῳ διδόασιν· οὗτοι μετὰ τοῦ Ἀρνίου πολεμήσουσι, καὶ τὸ Ἀρνίον νικήσει αὐ- τοὺς, ὅτι κύριος κυρίων ἐστὶ καὶ βασιλεὺς βασι-

ὑπάγειν) -γει Α.
θαυμάσονται) -σθήσονται Α.
ἐπὶ τῆς γῆς) τὴν γῆν Β.
οὐ γέγραπται) οὐκ ἐγγράπται Α.
τὰ ὀνόματα) τὸ ὄνομα Α. Β.
τὸ βιβλίον) τοῦ βιβλίου Β.
βλέποντες) βλέπόντων Α. Β.
τὸ θηρίον ὅτι ἦν) ὅτι ἦν τὸ θη-
ρίον Β.
καίπερ ἐστίν) καὶ πάρεσται Α.Β.
9. Ὡδε) = Β.

49]

ὄρη εἰσὶν ἐπτὰ) ἐπτὰ ὄρη εἰσὶν Α. Β.
10. ἐπτὰ εἰσιν) εἰσιν ἐπτὰ Β.
καὶ ὁ εἷς) = καὶ Α. Β.
αὐτὸν δεῖ) δεῖ αὐτ. Β.
11. αὐτὸς) οὗτος Β.
12. ἀλλ') ἀλλὰ Α.
13. γνώμην ἔχουσι) ἔχουσι γνώ-
μην Β.
τὴν ἐξου.) = τὴν Α. Β.
ἐαυτῶν) αὐτῶν Α. Β.
διαδιδώσουσιν) διδόασιν Α. Β.

D

ΑΠΟΚΑΛΥΨΙΣ.

ex Codicibus Antiquissimis. λέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. Καὶ λέγει μοι, Τὰ ὕδατα ᾧ εἶδες 15 οὗ ἡ πόρνη κάθεται λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλώσσαι, καὶ τὰ δέκα κέρατα ᾧ εἶδες 16 καὶ τὸ θηρίον οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί· ὁ γὰρ θεὸς ἔδωκεν εἰς 17 τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι γνώμην μίαν, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. Καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ 18 πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

XVIII. Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον 1 καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα ἑξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ· καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, 2 Ἐπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς

15. λέγει) εἶπεν Α.
16. ἐπὶ τὸ θ.) καὶ τὸ θ. Α. Β.
γυμνὴν) + ποιήσουσιν αὐτὴν Β.
in margine uti καὶ γυμνὴν.
17. καὶ ποιῆσαι μίαν γνώμην) = Α.
αὐτῶν) αὐτῷ Α. αὐτοῦ Β.
τελεσθῇ) -θήσονται Α. -θῶσιν Β.
τὰ ῥήματα) οἱ λόγοι Α. Β.
18. τῆς γῆς) ἐπὶ τ. γ. Β.

- XVIII. 1. καὶ μετὰ) = καὶ Α. Β. εἶδον) + ἄλλον Α. Β.
2. ἔκραξεν) ἐκέκραξεν Α.
ἐν ἰσχυρᾷ φωνῇ) ἐν ἰσχυρᾷ φωνῇ Α. ἰσχ. φω. Β.
ἔπεσε) = Β. qui habet ἡ βαβυλὼν.
δαιμόνων) -μονίων Α. Β.
ἀκαθάρτου primo loco) + καὶ μεμνημένου Α.
ὀρνέου) θηρίου Α.

CAPUT XVIII.

3 ὁρνέου ἀκαθάρτου καὶ μεμισσημένου, ὅτι ἐκ τοῦ ^{ex Codicibus Antiquissimis.} θυμοῦ τῆς πορνείας αὐτῆς πεπώκασι πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνά-
4 μεως τοῦ στρήνου αὐτῆς ἐπλούτησαν. Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἐκ
5 τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, ὅτι ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ
6 ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς· ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε, καὶ διπλώσατε διπλᾶ κατὰ τὰ ἔργα αὐτῆς, ἐν τῷ ποτηρίῳ ᾧ
7 ἐκέρασε κεράσατε αὐτῇ διπλοῦν, ὅσα ἐδόξασεν ἑαυτήν καὶ ἐστρηνίασε τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος, ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ
8 πένθος οὐ μὴ ἴδω· διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς θάνατος καὶ πένθος καὶ

3. ἐκ τοῦ οἴνου) = τ. ο. Α. C. habet B.

τοῦ θυ. τῆς πορ.) τ. πορ. τ. θυ. C.

πέπωκε) πέπτωκαν Α. C. πεπτώκασι B.

στρήνους) -νου C.

ἄλλην φωνήν) ἄλλης φωνῆς C.

4. ἐξέλθετε) ἐξέλθε B. C. ἐξέλθατε Α.

ἐξ αὐτῆς ὁ λαός μου) ὁ λ. μ. ἐ. αὐ. C.

ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς) ἐκ τ. πλ. α. ἵνα μὴ λάβ. Α. B. C.

5. ἠκολούθησαν) ἐκολλήθησαν Α. B. C.

6. ὑμῖν) = Α. B. C.

διπλώσατε αὐτῇ) αὐτῇ = Α. C. + τὰ C.

αὐτῇ διπλᾶ) διπλᾶ καὶ αὐτῇ καὶ B. ποτηρίῳ) + αὐτῆς B.

κεράσατε) ἐνκεράσατε C.

αὐτῇ) αὐτὴν B.

7. ἑαυτήν) αὐτὴν Α. B. C.

λέγει) + ὅτι Α. B. C.

κάθημαι) καθίω B.

βασίλισσα) -λεύουσα C.

8. θάνατος καὶ πένθος καὶ λιμός) θανάτου πένθος καὶ λιμοῦ B.

D 2

APOCALYPSIS.

*ex Codicibus
Antiquissi-
mis.*

λιμός, καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς
 κύριος ὁ θεὸς ὁ κρίνας αὐτήν· καὶ κλαύσουσι καὶ 9
 κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς, οἱ μετ'
 αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν
 βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς, ἀπὸ 10
 μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανι-
 σμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ
 μεγάλη Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ
 ὥρᾳ ἦλθεν ἡ κρίσις σου. Καὶ οἱ ἔμποροι τῆς 11
 γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν
 γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, γόμον 12
 χρυσοῦ καὶ ἀργύρου, καὶ λίθον τιμίον καὶ μαρ-
 γαρίτου, καὶ βυσσίνου καὶ πορφυροῦ, καὶ σηρι-
 κοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ
 πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ
 ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ
 μαρμάρου, καὶ κινάμωμον, καὶ ἄμωμον, καὶ 13
 θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον
 καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη,

κύριος) = A.
 κρίνων) κρίνας A. B. C.
 9. κλαύσονται) -σουσι B. C.
 κλ. αὐτήν) = αὐτ. A. B. C.
 ἐπ' αὐτῇ) ἐπ' αὐτήν B. C.
 10. ἐν μιᾷ) = ἐν A. B. C.
 μιᾷ ὥρᾳ ἦλθεν) μίαν ὥραν A.
 11. κλαίουσι καὶ πενθοῦσιν)
 κλαύσουσι καὶ πενθήσουσιν B.
 ἐπ' αὐτῇ) ἐν αὐτῇ A. ἐπ' αὐ-
 τοὺς B. ἐπ' αὐτήν C.
 12. γόμον χρυσοῦ, καὶ ἀργύρου
 καὶ λίθου τιμίου καὶ μαργαρίτου)
 γόμον χρυσοῦν καὶ ἀργυροῦν καὶ

λίθους τιμίους καὶ μαργαρίτας C.
 μαργαρίτου) -ταις A.
 βύσσου) βυσσίνου A. C.
 πορφύρας) πορφυροῦ B. =
 A.
 ξύλον) σκεῦος A.
 ἐκ) = C.
 ξύλου) λίθου A.
 13. κινάμωμον) -μόμον B. +
 κ. ἄμωμον A. C. omittit B.
 θυμιάματα) θυμιάματος B.
 καὶ μύρον) = C.
 καὶ οἶνον) = B.
 κτήνη καὶ πρόβ.) πρ. κ. κτ. B.

CAPUT XVIII.

καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμα- ^{ex Codicibus}
 14 των, καὶ ψυχὰς ἀνθρώπων· καὶ ἡ ὀπώρα σου ^{Antiquis-}
 τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ ^{mis.}
 πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ
 15 σοῦ, καὶ οὐκέτι αὐτὰ οὐ μὴ εὐρήσουσιν οἱ ἔμ-
 ποροι τούτων οἱ πλουτήσαντες ἀπ' αὐτῆς· ἀπὸ
 μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανι-
 16 σμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες, λέγοντες,
 Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη
 βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κε-
 χρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαρ-
 17 γαρίταις, ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος
 πλοῦτος· καὶ πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπὶ τὸν
 τόπον πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασ-
 18 σαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, καὶ
 ἔκραξαν βλέποντες τὸν καπνὸν τῆς πυρώσεως
 αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ με-
 19 γάλῃ; Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς

14. ἡ ὀπ.) = ἡ C.
 τῆς ἐπιθ. τ. ψυ. σου) σου τ.
 ἐπιθ. τ. ψυ. A. C. vulg. B.
 τὰ λαμ.) = τὰ C.
 ἀπῆλθεν) ἀπώλετο A. B. C.
 οὐ μὴ εὐρ. αὐτ.) αὐτ. οὐ μὴ εὐρ.
 B. C. οὐ μὴ αὐτ. εὐρ. A.
 εὐρήσης) εὐρης B. εὐρήσουσιν
 A. C.

16. καὶ λέγ.) = καὶ A. B. C.
 λέγοντες) λέγουσιν B.
 οὐαὶ) = B.
 ἡ tertio loco) = A.
 βύσσινον) κόκ. κ. πορ. κ. βύσ.
 A. βύσσον B.

ἐν χρυσῷ) χρυσίῳ A. B. ἐν
 χρυσίῳ C.
 μαργαρίταις) -τη A. C. vulg.
 B.

17. ἐπὶ τῶν πλοίων ὁ δμλος) ὁ
 ἐπὶ τόπον πλέων A. C. ἐπὶ τὸν
 τόπον πλέων B.

18. ἔκραζον) ἔκραξαν A. C. vulg.
 B.

ὁρῶντες) βλέποντες A. B. C.
 καπνὸν) τόπον A.
 τίς) = C.

πόλει) + ταύτῃ C.
 19. ἔβαλον) ἐπέβαλον A. ἔβα-
 λαν C. ἔβαλον B.

ΑΠΟΚΑΛΥΨΙΣ.

^{as Codicibus Antiquissimis.} αὐτῶν, καὶ ἔκραξαν κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη. Εὐφραίνου ἐπ' αὐτῇ, οὐρανὲ, ²⁰ καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρῖμα ὑμῶν ἐξ αὐτῆς. Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον ²¹ μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι· καὶ φωνὴ κιθαρ- ²² ωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ φῶς ²³ λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, ὅτι ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη. Καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων ²⁴ εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς

- | | |
|--------------------------------|---------------------------------|
| αὐτῶν) ἐαυτῶν C. | μύλον) μύλινον A. μύλικον C. |
| ἔκραζον) ἔκραξαν A. C. | ἔτι) + ἐν αὐτῇ B. |
| κλαίοντες καὶ πενθοῦντες) = A. | 22. πασης τέχνης) = A. |
| + καὶ B. | ἀκουσθῇ) εὐρεθῇ B. |
| πλοῖα) τὰ πλ. A. B. C. | μύλου) μύθου C. |
| τιμιότητος) τιμότητος C. | 23. καὶ φῶς . . . ἐν σοὶ ἔτι) = |
| 20. ἐπ' αὐτὴν) ἐπ' αὐτῇ B. C. | A. ἐν = C. καὶ = B. |
| ἐν αὐτῇ A. | νύμφης) φωνὴ νύμφ. C. |
| ἅγιοι) + καὶ οἱ A. B. | οἱ ἔμπ.) = οἱ A. |
| 21. ἰσχυρὸς) = A. | 24. αἷμα) αἵματα B. ἐπὶ) ἐνὶ C. |

CAPUT XIX.

1 γῆς. XIX. Μετὰ ταῦτα ἤκουσα ὡς φωνὴν με- ex Codicibus
Antiquissimis.
γάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων,
'Ἀλληλοῦϊα, ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύνα-
2 μιν τοῦ θεοῦ ἡμῶν, ὅτι ἀληθινὰ καὶ δίκαιαι
αἱ κρίσεις αὐτοῦ, ὅτι ἔκρινε τὴν πόρνην τὴν
μεγάλην, ἣτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ
αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐ-
3 τοῦ ἐκ χειρὸς αὐτῆς. Καὶ δεύτερον εἶρηκαν,
'Ἀλληλοῦϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς
4 τοὺς αἰῶνας τῶν αἰώνων. Καὶ ἔπεσον οἱ εἴ-
κοσι τέσσαρες πρεσβύτεροι, καὶ τὰ τέσσαρα ζῶα,
καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ
5 τοῦ θρόνου, λέγοντες, Ἀμήν· Ἀλληλοῦϊα. Καὶ
φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε λέγουσα, Αἰνεῖτε
τῷ θεῷ ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ
6 φοβούμενοι αὐτὸν οἱ μικροὶ καὶ οἱ μεγάλοι. Καὶ
ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φω-
νὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν
ἰσχυρῶν, λεγόντων, Ἀλληλοῦϊα, ὅτι ἐβασίλευσε
7 κύριος ὁ θεὸς ὁ παντοκράτωρ· χαίρωμεν καὶ

XIX. 1. καὶ μετὰ) = καὶ A.
B. C.

ὄχλου πολλοῦ μεγάλην) μεγ. ὄχ.
πολ. A. B. C.

λέγοντος) λεγόντων A. B. C.

δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις)
ἡ δύναμις καὶ ἡ δόξα B. = κ. ἡ
τι. A. B. C.

κυρίῳ τῷ Θεῷ) τοῦ Θεοῦ A. B. C.

2. ἣτις) εἴτις B.

ἔφθειρε) διέφθ. B. ἔκρινε A.
τῆς χειρ.) = τῆς A. B. C.

3. εἶρηκαν) εἶρηκεν B. εἶπαν C.

4. ἔπεσον) ἔπεσαν B. C.

οἱ πρεσβ.) = οἱ A. B.

καὶ τέσσ.) = καὶ A. B. C. οἱ

εἴκ. τέσσ. πρεσ. A. B.

τοῦ θρόνου) τῷ θρόνῳ A. B. C.

5. ἐκ) ἀπὸ A. B. C.

θρόνου) συνου B.

τὸν Θεόν) τῷ Θεῷ A. B. C.

αὐτοῦ καὶ) = καὶ C.

αὐτὸν καὶ) = καὶ A. B. C.

6. ὡς secundo loco) = A.

λεγόντων) λέγοντες B.

Θεὸς) + ἡμῶν B.

APOCALYPSIS.

ex Codicibus Antiquissimis. ἀγαλλιώμεθα, καὶ δώμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ Ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν· καὶ ἐδόθη αὐτῇ, ἵνα περιβάληται βύσσινον λαμπρὸν καὶ καθαρὸν, τὸ γὰρ βύσσινον τὰ δικαιώματά τῶν ἁγίων ἐστὶ. Καὶ λέγει μοι, Γράψον, μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ Ἀρνίου κεκλημένοι· καὶ λέγει μοι, Οὗτοι οἱ λόγοι οἱ ἀληθινοὶ τοῦ θεοῦ εἰσι. Καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ, καὶ λέγει μοι, Ὅρα μὴ, σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

Καὶ εἶδον τὸν οὐρανὸν ἀνεφγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ, ἔχων ὄνομα γεγραμμένον δ οὐδεὶς οἶδεν, εἰ μὴ αὐτὸς, καὶ περιβεβλημένος

7. ἀγαλλιώμεθα) -ώμεν A.
δῶμεν) δώσομεν A.

8. καθαρὸν καὶ λαμπρὸν) λαμ.
καθ. A. λαμ. καὶ καθ. B.
ἐστὶ τῶν ἁγίων) τῶν ἁγίων ἐστὶ
A. B.

9. οἱ λόγοι ἀληθινοὶ) οἱ λ. οἱ ἀ.
A. vulg. B.

εἰσι τοῦ Θεοῦ) τ. θε. εἰσι A. B.

10. ἔπεσον) -σα A. vulg. B.
ἔμπροσθεν) ἐνώπιον B.

αὐτῷ) αὐτὸν B.

τοῦ Ἰησοῦ primo loco) = τοῦ

A. B.

τοῦ Ἰησοῦ secundo loco) = τοῦ

A. B.

11. ἀνεφγμένον) ἠνεφγμένον A.
ἀνεογμένον B.

καλούμενος) = A.

12. ὡς) = B.

ἔχων) + ὀνόματα γεγραμμένα
καὶ B.

CAPUT XIX.

ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ^{ex Codicibus Antiquissimis.}
 14 ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ· καὶ τὰ στρα-
 τεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ'
 ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν
 15 καθαρὸν· καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύ-
 εται ῥομφαία δίστομος ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ
 τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ
 σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου
 τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκρά-
 16 τορος· καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν
 μηρὸν αὐτοῦ ὄνομα γεγραμμένον, βασιλεὺς βα-
 17 σιλέων καὶ κύριος κυρίων. Καὶ εἶδον ἓνα ἄγ-
 γελον ἐστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξε φωνῇ
 μεγάλῃ λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετο-
 μένοις ἐν μεσουρανήματι, Δεῦτε, συνάχθητε εἰς
 18 τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ, ἵνα φάγητε
 σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ
 σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθ-
 ἡμένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευ-
 θέρων τε καὶ δούλων, μικρῶν τε καὶ μεγά-
 19 λων. Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς
 τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα

13. καλεῖται) κέκληται A. B.
 14. τὰ secundo loco) = B.
 ἐφ' ἵπποις) ἐπὶ ἵπ. B.
 βύσσινον λευκὸν) λευ. βύσσ. A.
 καὶ καθ.) = καὶ A. B.
 15. ῥομφαία) + δίστομος B.
 πατάσῃ) πατάξῃ A. B.
 καὶ τῆς) = καὶ A. B.
 16. ἐπὶ τὸ ἱμάτιον καὶ) = A.
 τὸ θν.) = τὸ A. B.

17. ἓνα) = B.
 ἔκραξε) ἔκραξεν B.
 φωνῇ) ἐν φωνῇ B.
 πετωμένοις) πετομένοις A. B.
 καὶ συνάγεσθε) συνάχθητε A. B.
 τοῦ μεγάλου) τὸ μέγα τοῦ A. B.
 18. αὐτῶν) αὐτοὺς A.
 ἐλευθέρων) + τε A. B.
 καὶ μικρῶν) = καὶ B. + τε B.
 19. αὐτῶν) αὐτοῦ A.

ΑΠΟΚΑΛΥΨΙΣ.

^{es Codicibus} ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ ^{Antiquissimis.} τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. Καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ ψευδο- 20 προφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν θείῳ. Καὶ οἱ λοιποὶ 21 ἀπεκτάνθησαν ἐκ τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν. XX. Καὶ εἶδον ἄγγελον καταβαί- 1 νοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἄβυσσος, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ· καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν 2 τὸν ἀρχαῖον, ὃς ἐστι διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, καὶ ἔβαλεν αὐτὸν 3 εἰς τὴν ἄβυσσον, καὶ ἔκλεισε, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανᾷ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

ποιῆσαι) + τὸν A. B.
20. μετὰ τούτου δ) οἱ μετ' αὐτοῦ
ὁ A. ὁ μετ' αὐτοῦ B.
τῇ εἰκόνι) τὸ χάραγμα B.
τὴν καιομένην) τῆς καιομένης A.
τῷ θείῳ) = τῷ A. B.
21. ἐκπορευομένη) ἐξελθούσῃ
A. B.

XX. 1. κλεῖδα) κλεῖν A. B.
2. τὸν ὄφιν τὸν ἀρχαῖον) ὁ ὄφιν
58]

ὁ ἀρχαῖος A. vulg. B.
σατανᾶς) ὁ σατ. A. B. + ὁ
πλανῶν τὴν οἰκουμένην δλην B.
3. ἔκλεισεν αὐτὸν) = αὐτὸν A. B.
ἐπάνω αὐτοῦ) ἐμμενῶς αὐτόν A.
vulg. B.
πλανῆσῃ) πλανᾷ B. cum pluri-
mis Codd.
τὰ ἔθνη ἔτι) ἔτι τὰ ἔθνη A. B.
καὶ μετὰ) = καὶ A. B.
αὐτὸν λυθῆναι) λυθ. αὐτ. A. B.

CAPUT XX.

- 4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, ^{ex Codicibus Antiquioribus.} καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσέκύνησαν τὸ θηρίον, οὐδὲ τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν, καὶ ἔζησαν, καὶ ἐβασίλευσαν
5 μετὰ τοῦ Χριστοῦ χίλια ἔτη· καὶ οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια
6 ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη· μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος· οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύουσι μετ' αὐτοῦ χίλια ἔτη.
7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται
8 ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὃν ὁ ἀριθμὸς
9 αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης· καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν

4. πεπελεκισμένων) πεπολεμημένων A. vulg. B.
τῷ θηρίῳ) τὸ θηρίον A. B.
οὔτε) οὐδὲ A. B.
τῇ εἰκόνι) τὴν εἰκόνα A. B.
μέτωπον αὐτῶν) = αὐτῶν A. B.
τὰ χιλ.) = τὰ A. habet τὰ B.
5. οἱ δέ) οἱ A. καὶ οἱ B.
νεκρῶν) ἀνθρώπων B. quod notandum.
ἀνέζησαν) ἔζησαν A. B.

ἔως) ἄχρι A. B.
6. ὁ θάνατος ὁ δεύτερος) ὁ δεύτερος θάν. A. B.
βασιλεύουσιν) -εῖναι A. vulg. B. χίλια) τὰ χίλια B.
7. ὅταν τελεσθῇ) + μετὰ B.
8. τὸν Μαγὼγ) = τὸν A. habet τὸν B.
πόλεμον) τὸν πόλ. A. B.
ἀριθμὸς) + αὐτῶν A. B.
9. ἐκύκλωσαν) ἐκύκλευσαν A. B.

ΑΠΟΚΑΛΥΨΙΣ.

<sup>ex Codicibus
Antiquis-
sime.</sup> παρεμβολήν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἡγα-
πημένην, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ ἀπὸ
τοῦ θεοῦ καὶ κατέφαγεν αὐτούς· καὶ ὁ διάβολος 10
ὁ πλανῶν αὐτούς ἐβλήθη εἰς τὴν λίμνην τοῦ
πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδο-
προφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκ-
τὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ εἶδον θρόνον μέγαν λευκὸν, καὶ τὸν καθ- 11
ήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν
ἡ γῆ καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὐρέθη αὐτοῖς.
Καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς 12
μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία
ἠνοιχθησαν, καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἐστι
τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμ-
μένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.
Καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν 13
αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς
νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν, ἕκαστος
κατὰ τὰ ἔργα αὐτοῦ. Καὶ ὁ θάνατος καὶ ὁ ᾄδης 14
ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρὸς· οὗτος ὁ

ἁγίων) + καὶ τὴν πόλιν τῶν
ἁγίων B.

ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ)
ἐκ τ. οὐρ. ἀπὸ τ. Θεοῦ B.

ἀπὸ τ. Θε.) = A.

10. ὅπου) + καὶ A. B.

11. λευκὸν μέγαν) μέγαν λευκὸν
A. B.

αὐτοῦ) αὐτόν B.

ἀπὸ) + τοῦ A. B.

12. μικροὺς καὶ μεγάλους) τοὺς
μεγ. κ. τ. μικ. A. τοὺς μικ. κ. τ.

μεγ. B.

Θεοῦ) θρόνου A. B.

ἠνεψήθησαν) ἠνοιχθησαν A. B.

βιβλίον ἄλλο) ἄλλο βιβ. A. B.

ἠνεψήθη) ἠνοιχθη A. vulg.
B.

13. ἐν αὐτῇ νεκροὺς) νεκ. τοὺς
ἐν αὐτῇ A. B.

ἔδωκαν) ἔδωκεν A. vulg. B.

ἐν αὐτοῖς νεκροὺς) νεκ. τοὺς ἐν
αὐτοῖς A. B.

αὐτῶν) αὐτοῦ B.

CAPUT XXI.

θάνατος ὁ δεύτερος ἐστίν, ἡ λίμνη τοῦ πυρός. *ex Codicibus Antiquissimis.*
 15 Καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

1 XXI. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν και-
 νήν, ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ
 2 ἀπῆλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. Καὶ
 τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν, εἶδον
 καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
 ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ
 3 αὐτῆς· καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐ-
 ρανοῦ, λεγούσης, Ἴδου, ἡ σκηνὴ τοῦ θεοῦ μετὰ
 τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ
 αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ'
 4 αὐτῶν ἔσται αὐτῶν θεός, καὶ ἐξαλείψει ὁ θεὸς
 πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ
 θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ
 οὔτε πόνος οὐκ ἔσται ἔτι, ὅτι τὰ πρῶτα ἀπῆλ-
 5 θεν. Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ,
 Ἴδου, καινὰ ποιῶ πάντα· καὶ λέγει, Γράψον, ὅτι

14. ἐστὶν ὁ δεύτερος θάνατος) ὁ
 θάν. ὁ δεύτ. ἐστ. Α. Β.

+ ἡ λίμνη τοῦ πυρός Α. Β.

15. τῇ βίβλῳ) τῷ βιβλίῳ Β.

XXI. 1. παρῆλθε) ἀπῆλθαν Α.
 -θεν Β.

ἡ θάλασσα οὐκ ἔστιν ἔτι) τὴν θά-
 λασσαν οὐκ εἶδον ἔτι Α. vulg. Β.

2. καὶ ἐγὼ Ἰωάννης) = ἐ. ἱ. Α. Β.

εἶδον τὴν πόλιν τὴν ἁγίαν Ἱερου-
 σαλὴμ καινὴν) τ. π. τ. δ. ἱ. κ. εἶδ.
 Α. Β.

ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρ.) ἐκ τ.
 οὐρ. δ. τ. Θε. Α. Β.

3. οὐρανοῦ) θρόνου Α. vulg. Β.
 λαοὶ) λαὸς Β.

ἔσται μετ' αὐτῶν) μ. α. ἔστ. Α. Β.
 Θεὸς αὐτῶν) αὐτῶν Θεὸς Α. =

Β.

4. ὁ Θεός) = Β. + ἀπ' αὐτῶν
 Β. post ἐξαλείψει.

ὅτι) = Α.

ἀπῆλθον) -θεν Β. -θαν Α.

5. τοῦ θρόνου) τῷ θρόνῳ Α. Β.
 + καὶ Α.

καινὰ πάντα ποιῶ) πάντα καινὰ
 ποιῶ Β. καινὰ ποιῶ πάντα Α.

λέγει μοι) = μοι Α. Β.

ΑΠΟΚΑΛΥΨΙΣ.

<sup>ea Codicibus
Antiquissimis.</sup> οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσι. Καὶ 6
εἶπέ μοι, Γέγοναν· ἐγὼ εἶμι τὸ Ἄλφα καὶ τὸ
Ω, ἡ ἀρχὴ καὶ τὸ τέλος· ἐγὼ τῷ διψῶντι δώσω
ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν· ὁ 7
νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ
θεὸς, καὶ αὐτὸς ἔσται μοι υἱός· τοῖς δὲ δει- 8
λοῖς καὶ ἀπίστοις, καὶ ἀμαρτωλοῖς καὶ ἐβδελυγ-
μένοις, καὶ φονεῦσι καὶ πόρνοις, καὶ φαρμα-
κοῖς καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψεύσταις,
τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ
καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος. Καὶ 9
ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων
τὰς ἑπτὰ φιάλας γεμούσας τῶν ἑπτὰ πληγῶν
τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων,
Δεῦρο, δείξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ
'Αρνίου. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπὶ 10
ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν
τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ

ἀληθινοὶ καὶ πιστοὶ) π. κ. ἀλ.
Α. Β. + τοῦ Θεοῦ Β.

6. γέγονε· ἐγὼ εἶμι τὸ) γέγοναν·
ἐγὼ εἶμι τὸ Α. γέγονα ἐγὼ τὸ Β.

Α) Ἄλφα Α. Β.

Ω) + καὶ Β. ante ἡ ἀρχή.

δώσω) + αὐτῷ Β.

τῆς πηγῆς) = Α.

7. κληρονομήσει) δώσω αὐτῷ Β.

πάντα) ταῦτα Α. Β.

αὐτῷ) αὐτῶν Α. vulg. Β.

αὐτός) = Α. vulg. Β.

ὁ υἱός) = ὁ Α. Β.

8. δειλοῖς δέ) τοῖς δὲ δειλοῖς
Α. Β.

ἀπίστοις) + καὶ ἀμαρτωλοῖς Β.
φαρμακεῦσι) -κοῖς Α. Β.

ψευδέσι) ψεύσταις Α. vulg. Β.
δεύτερος θάνατος) ὁ θάν. ὁ δεύτ.

Α. Β.

9. πρὸς με) = Α. Β.

εἰς) + ἐκ Α. Β.

τὰς γεμούσας) = τὰς Β. τῶν
γεμόντων Α.

τῶν ἐπ.) = τῶν Β.

τὴν νύμφην τοῦ ἀρνίου τὴν γυ-
ναῖκα) τὴν νύμ. τὴν γυ. τοῦ ἀρν. Α.

τὴν γυ. τὴν νύμ. τοῦ ἀρν. Β.

10. ἐπ') ἐπὶ Α. vulg. Β.

πόλιν τὴν μεγάλην) = τ. μ. Α. Β.

CAPUT XXI.

- 11 οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἔχουσιν τὴν δόξαν τοῦ ^{ex Codicibus} θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ^{Antiquissimis.}
 12 ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι· ἔχουσα τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστι τὰ ὀνόματα τῶν δώδεκα
 13 φυλῶν υἱῶν Ἰσραὴλ· ἀπὸ ἀνατολῶν, πυλῶνες τρεῖς· καὶ ἀπὸ βορρᾶ, πυλῶνες τρεῖς· καὶ ἀπὸ νότου, πυλῶνες τρεῖς· καὶ ἀπὸ δυσμῶν, πυλῶνες
 14 τρεῖς· καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώ-
 15 δεκα ἀποστόλων τοῦ Ἀρνίου. Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖ-
 16 χος αὐτῆς· καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος· καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίους δώδεκα χι-
 17 λιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐ-
 17 τῆς ἴσα ἐστὶ· καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς τες-

- | | |
|--------------------------------|----------------------------------|
| ἀπὸ) ἐκ B. | νότου π. τ. κ. ἀ. δυσμῶν) δυσμῶν |
| 11. ἔχου Θεοῦ) = A. | π. τ. κ. ἀπὸ νότου A. |
| habet B. | 14. ἔχον) ἔχων B. |
| καὶ ὁ φ.) = καὶ A. B. | ἐν αὐτοῖς) ἐπ' αὐτῶν A. B. |
| 12. ἔχουσάν τε) ἔχουσα A. B. | + δώδεκα A. B. |
| ἔχουσιν) ἔχουσα A. B. | 15. εἶχε) + μέτρον A. B. |
| καὶ ἐπὶ . . . δώδεκα) = A. | καὶ τὸ τεῖχος αὐτῆς) = B. |
| ἃ ἔστι) + τὰ ὀνόματα A. + | 16. μῆκος τοσούτον ἔστιν) = |
| ὀνόματα B. | τ. ἐ. A. B. |
| τῶν υἱ.) = τῶν A. B. | καὶ τὸ πλ.) = καὶ B. |
| 13. ἀπ' ἀνατολῆς) ἀπὸ ἀνατολῶν | δώδεκα) + καὶ B. |
| B. ἀπ') ἀπὸ A. B. | χιλιάδων) + ἑβ. B. |
| τρεῖς) + καὶ (ter) A. B. | 17. ἐμέτρησε) = B. |

ΑΠΟΚΑΛΥΨΙΣ.

<sup>ex Codicibus
Antiquissimis.</sup> σάρων καὶ ἑκατὸν τεσσαράκοντα πηχῶν, μέτρον
ἀνθρώπου, ὃ ἐστὶν ἀγγέλου· καὶ ἡ ἐνδόμησις 18
τοῦ τείχους αὐτῆς ἱασπιδ· καὶ ἡ πόλις χρυ-
σίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ· καὶ οἱ 19
θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ
τιμίῳ κεκοσμημένοι, ὁ θεμέλιος ὁ πρῶτος ἱασπιδ,
ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδῶν, ὁ
τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ 20
ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὀγ-
δοὺς βήρυλλος, ὁ ἕννατος τοπάζιον, ὁ δέκατος
χρυσόπρασον, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκα-
τος ἀμέθυστος. Καὶ οἱ δώδεκα πυλῶνες δώ- 21
δεκα μαργαρίται, ἀνὰ εἰς ἕκαστος τῶν πυλώνων
ἦν ἐξ ἐνὸς μαργαρίτου, καὶ ἡ πλατεῖα τῆς πό-
λεως χρυσίον καθαρὸν ὡς ὕαλος διαυγῆς. Καὶ 22
ναὺν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ
παντοκράτωρ ὁ ναὸς αὐτῆς ἐστὶ, καὶ τὸ Ἄρνιον.
Καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς 23
σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ
θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
Ἄρνιον. Καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ 24
φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι

ἐκ. τεσσ. τεσσ.) 8 καὶ ἑκατὸν
τεσσ. Α. ρμδ Β.
18. ἦν) = Α. habet Β.
ὁμοία) ὅμοιον Α. Β.
19. καὶ) = Α. Β.
20. σαρδόνυξ) σαρδιόνυξ Α.
σάρδιος) σάρδιον Α. Β.
χρυσόπρασος) -σον Α. χρυσό-
πασος Β.
21. ἀνὰ) ἵνα Α. ἀνὰ Β.

διαφανῆς) διαυγῆς Α. Β.
22. ναὸς) ὁ ναὸς Α. ναὸς Β.
23. ἐν αὐτῇ) = ἐν Α. Β.
αὐτῇ· ἡ γὰρ) αὐτὴ γὰρ ἡ Β.
24. τὰ ἔθνη τῶν σωζομένων ἐν
τῷ φωτὶ αὐτῆς περιπατήσουσι)
περιπατ. τ. ἔθ. διὰ τοῦ φωτὸς αὐ-
τῆς Α. Β.
φέρουσι τὴν δ.) φ. αὐτῷ δόξαν
Β.

CAPUT XXII.

25 τὴν δόξαν καὶ τιμὴν αὐτῶν εἰς αὐτήν· καὶ οἱ ^{ex Codicibus Antiquissimis.} πωλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νῦν
 26 γὰρ οὐκ ἔσται ἐκεῖ, καὶ οἴσουσι τὴν δόξαν καὶ
 27 τιμὴν τῶν ἐθνῶν εἰς αὐτήν, καὶ οὐ μὴ εἰσέλθῃ
 εἰς αὐτήν πᾶν κοινόν, καὶ ποιῶν βδέλυγμα καὶ
 ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς
 1 ζωῆς τοῦ Ἀρνίου. XXII. Καὶ ἔδειξέ μοι ποτα-
 μὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπο-
 ρεῦμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ Ἀρ-
 2 νίου· ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ πο-
 ταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς, ποιῶν
 καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδούν
 τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς
 3 θεραπείαν τῶν ἐθνῶν. Καὶ πᾶν κατάθεμα οὐκ
 ἔσται ἔτι, καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ Ἀρνίου
 ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν
 4 αὐτῷ, καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ
 5 ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν, καὶ νῦν οὐκ
 ἔσται ἔτι, καὶ οὐχ ἔξουσι χρεῖαν φωτὸς λύχνου
 καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτιεῖ αὐτοὺς,
 καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

καὶ τὴν τιμὴν) = A. = τὴν B.
 αὐτῶν) τῶν ἔθνων B.

26. εἰς αὐτήν) + ἵνα εἰσέλθωσι

B.

27. κοινῶν) κοινόν A. B.

ποιῶν) ποιῶν A. vulg. B.

XXII. 1. ποτ. καθαρὸν) = καθ.

A. B.

2. ἐν μέσῳ) ἐν μέσῳ A. vulg. B.

καὶ ἐντεῦθεν) καὶ ἐκεῖθεν A. B.

ποιῶν) ποιῶν A. vulg. B.

μῆνα ἕνα) = ἕνα A. B.

ἕκαστον ἀποδιδούν) ἀποδιδούς

ἐκάστῳ B.

3. κατανάθεμα) κατάθεμα A. B.

5. ἐκεῖ) ἔτι A. = B.

χρεῖαν οὐκ ἔχουσι) οὐχ ἔξουσι

χρεῖαν A. οὐ χρεῖα B. + φωτὸς

φωτὸς ἡλ.) φῶς ἡλ. A. [A.

ἡλίου) = B.

φωτί(ει) φωτιεῖ B. φωτίσει A.

+ ἐπ' A.

ΑΠΟΚΑΛΥΨΙΣ.

es Codicibus
Antiquissimis.

Καὶ εἶπέ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀλη- 6
θινοί· καὶ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προ-
φητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς
δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει· καὶ 7
ἰδοὺ, ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λό-
γους τῆς προφητείας τοῦ βιβλίου τούτου. Καὶ γὰρ 8
Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα, καὶ ὅτε
ἤκουσα καὶ ὅτε εἶδον, ἔπεσον προσκυνῆσαι ἔμ-
προσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύ-
οντός μοι ταῦτα. Καὶ λέγει μοι, Ὅρα μὴ· σὺν- 9
δουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν προ-
φητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βι-
βλίου τούτου· τῷ θεῷ προσκύνησον. Καὶ λέγει 10
μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας
τοῦ βιβλίου τούτου· ὁ καιρὸς ἐγγύς ἐστιν. Ὁ 11
ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευ-
θήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω
ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. Ἰδοὺ, ἔρχομαι 12
ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι
ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ· Ἐγὼ τὸ Α 13
καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ

6. εἶπε) λέγει B.

Κύριος) ὁ Κύ. A. vulg. B.

ἀγίων) πνευμάτων τῶν A. B.

7. ἰδοὺ) καὶ ἰδοὺ A. B.

8. καὶ ἐγὼ) καὶ γὰρ A. B.

βλέπων ταῦτα καὶ ἀκούων) ἀκ. κ.

βλ. ταῦ. A. B.

καὶ ἔβλεψα) κ. ἔβλεπον A. κ.

ὅτε εἶδον B.

ἔμπροσθεν τῶν) πρὸ A. vulg. B.

9. σὺν γάρ) = γὰρ A. B.

10. ὅτι ὁ καιρὸς) ὁ καιρὸς γὰρ
A. B.

11. καὶ ὁ ῥυπαρὸς ῥυπαρώσεται ἔτι)
= A. κ. ὁ ῥυπαρὸς ῥυπαρευθήτω B.
δικαιωθήτω) δικαιοσύνην ποιησά-
τω A. B.

12. καὶ ἰδοὺ) = καὶ A. vulg. B.
αὐτοῦ ἔσται) ἐστὶν αὐτοῦ A. B.

13. ἐγὼ εἰμι) = εἰμι A. B.

A) ἄλφα A. vulg. B.

ἀρχὴ κ. τέλος, ὁ πρῶτος κ. ὁ

CAPUT XXII.

- 14 τέλος. Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐ- *ex Codicibus Antiquissimis.*
 τῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον
 τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν
 15 πόλιν. Ἔξω οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ
 πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ
 16 πᾶς φιλῶν καὶ ποιῶν ψεῦδος. Ἐγὼ Ἰησοῦς
 ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα
 ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος
 17 Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωῒνος. Καὶ τὸ
 πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου· καὶ ὁ
 ἀκούων εἰπάτω, Ἔρχου· καὶ ὁ διψῶν ἐρχέσθω,
 ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.
 18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους
 τῆς προφητείας τοῦ βιβλίου τούτου, Ἐάν τις
 ἐπιθῇ ἐπ' αὐτὰ, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς
 πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·
 19 καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου
 τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος

ἔσχατος) ὁ πρ. κ. ὁ ἔσχ. ἡ ἀρ. κ.
 τὸ τέλ. B. Sic, omissis ὁ. A.

14. ποιῶντες τὰς ἐντολὰς αὐ-
 τοῦ) πλύνοντες τὰς στολὰς αὐτῶν
 A. vulg. B.

15. ἔξω δὲ) = δὲ A. B.
 ὁ φιλῶν καὶ ποιῶν) = ὁ A. B.
 ποιῶν καὶ φιλῶν B.

16. ἐπὶ) ἐν A. ἐπὶ B.
 τοῦ Δ.) = τοῦ A. B. ΔΑΔ B.
 ὁ λαμπρὸς καὶ ὀρθρινὸς) ὁ λαμ.
 καὶ ὁ πρωῒνος A. ὁ λαμ. ὁ πρω.
 B.

17. ἐλθὲ (bis) et ἐλθέτω) ἔρχου
 et ἐρχέσθω A. et B.

καὶ ὁ θέλ.) = καὶ A. B.

λαμβάνετω τὸ) λαβέτω A. B.

18. συμμαρτυροῦμαι γὰρ) μαρ-
 τυρῶ ἐγὼ A. B.

παντὶ) + τῷ A. B.

ἐπιτιθῇ πρὸς ταῦτα) ἐπιθῇ ἐπ'
 αὐτὰ A. B.

ἐπ' αὐτὸν) ἐπ' αὐτῷ A. ex cor-
 rect.

τὰς πλη.) τὰς ἐπτά π. B.

ἐν) + τῷ A. B.

19. ἀφαιρῇ) ἀφέλῃ A. ἀφελεῖ-
 ται B.

βιβλίου) τοῦ β. A. B.

ἀφαιρήσει) ἀφελεῖ A. B.

APOCALYPSIS.

*as Codicibus
Antiquissimis.* αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως
τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ· 20
ἀμὴν, ἔρχου, κύριε Ἰησοῦ. Ἡ χάρις τοῦ κυρίου 21
Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων. Ἀμήν.

βίβλου) τοῦ ξύλου A. B.

ἐκ) = A.

καὶ τῶν) = καὶ A. B.

ἐν) + τῷ A. B.

20. ἀμὴν καὶ) = καὶ A. B.

21. κυρ. ἡμῶν) = ἡμ. A. B.

Χριστοῦ) = A.

πάντων ὑμῶν) = ὑμῶν A. π.

τῶν ἁγίων B.

Ἀμήν) = A. habet B.

Subscriptio A. Ἀποκάλυψις Ἰω-
άννου.

PART III.

HARMONY

OF THE

APOCALYPSE.

PRELIMINARY NOTICE.

THIS HARMONY is designed to present to the eye of the reader, at one view, those passages of the APOCALYPSE which appear to refer to the same, or to contemporaneous, events.

The parallel phrases, and contemporaneous "catch-words †," are printed in a distinct type called Clarendon.

The Harmony follows the text of the AUTHORIZED VERSION of the Church of England, except where deviations from it seemed to be rendered requisite by the language of the *Original*, as ascertained from the best MSS.

An asterisk (*) is inserted where a deviation from the Authorized Version occurs in the HARMONY, or appears to be dictated by the language of the *Original*.

The mark " shows that the words *between* it and the asterisk vary from the Authorized Version. The nature of the variation will be seen on reference to that Version, which it is supposed that the Reader will have before him.

The grounds of the alteration, when *not* stated in the Notes, will readily be seen by inspection of the various readings of the Original Greek Text, especially in the recension "*ex Codicibus Antiquissimis*."

In order to form a just idea of THE APOCALYPSE as here presented to him, the Reader *will find it advisable not to allow his attention to be engaged by these asterisks and marks*, except when a critical inspection of a particular passage may be necessary. Nothing is contained in this Harmony which does not rest on unexceptionable Manuscript authority.

The Notes annexed to the Harmony are arranged in the order of the Chapters and Verses of the Original: and the Chapters and Verses are also marked in each Section (or §) of the Harmony.

If the reader desires to ascertain in what Section of the Harmony any Verse of any Chapter of the Original occurs, he is requested to consult the following TABLE.

† For further explanation of this term, see the Author's "Lectures on the Apocalypse," p. 187. 190. 193. 277.

HARMONY OF THE APOCALYPSE.

TABLE.

| | | | | | | | |
|--------------|--------------------|------------------|------------------|---------------------|-------------------|-------------------|------------------|
| CHAP. I. | v. 1—3
§ 1 * | v. 4—6
§ 2 | v. 7, 8
§ 3 | v. 9—20
§ 4 | | | |
| CHAP. II. | v. 1—7
§ 5 | v. 8—11
§ 6 | v. 12—17
§ 7 | v. 18—29
§ 8 | | | |
| CHAP. III. | v. 1—6
§ 9 | v. 7—13
§ 10 | v. 14—22
§ 11 | | | | |
| CHAP. IV. | v. 1—11
§ 12 | | | | | | |
| CHAP. V. | v. 1—4
§ 13 | | | | | | |
| CHAP. VI. | v. 1, 2
§ 15 | v. 3, 4
§ 16 | v. 5, 6
§ 17 | v. 7, 8
§ 23 | v. 9—11
§ 24 | v. 12—14
§ 31 | v. 15—17
§ 32 |
| CHAP. VII. | v. 1—3
§ 33 | v. 4—17
§ 55 | | | | | |
| CHAP. VIII. | v. 1
§ 56 | v. 2—6
§ 14 | v. 7
§ 18 | v. 8, 9
§ 19 | v. 10, 11
§ 20 | v. 12, 13
§ 25 | |
| CHAP. IX. | v. 1—11
§ 26 | v. 12
§ 34 | v. 13—19
§ 35 | v. 20, 21
§ 36 | | | |
| CHAP. X. | v. 1—11
§ 21 | | | | | | |
| CHAP. XI. | v. 1—10
§ 37 | v. 11—14
§ 38 | v. 14—19
§ 53 | | | | |
| CHAP. XII. | v. 1—17
§ 22 | | | | | | |
| CHAP. XIII. | v. 1—10
§ 27, b | v. 11—18
§ 28 | | | | | |
| CHAP. XIV. | v. 1—5
§ 57 | v. 6, 7
§ 42 | v. 8—11
§ 43 | v. 12, 13
§ 44 | v. 14—16
§ 45 | v. 17—20
§ 46 | |
| CHAP. XV. | v. 1—8
§ 30 | | | | | | |
| CHAP. XVI. | v. 1—11
§ 31 | v. 12—14
§ 39 | v. 15
§ 40 | v. 16—21
§ 41 | | | |
| CHAP. XVII. | v. 1—18
§ 29 | | | | | | |
| CHAP. XVIII. | v. 1—24
§ 49 | | | | | | |
| CHAP. XIX. | v. 1—3
§ 47, a | v. 4—6
§ 58 | v. 7—10
§ 59 | v. 11—18
§ 47, b | v. 19—21
§ 48 | | |
| CHAP. XX. | v. 1—6
§ 50 | v. 6—10
§ 52 | v. 11—15
§ 54 | | | | |
| CHAP. XXI. | v. 1—8
§ 60 | v. 9—27
§ 61 | | | | | |
| CHAP. XXII. | v. 1—5
§ 62 | v. 6—15
§ 63 | v. 16—19
§ 64 | v. 20
§ 65 | v. 21
§ 66 | | |

* i. e. Chapter I. of the Apocalypse, from Verse 1 to 3, will be found in Section 1 of the HARMONY : and so of the rest.

HARMONY

§ 1. Ch. I. *Introduction. Blessing promised to the hearer.*

1 THE REVELATION of JESUS CHRIST, which God gave unto him, to shew unto his servants things which must shortly come to pass ; and he sent and signified it by his angel unto his servant John, 2 Who bare record of the word of God, and of the testimony of Jesus Christ, " which things * he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand.

§ 2. Ch. I. *John's Address and Benediction to the Churches.* *The privileges of true believers.*

4 JOHN to the seven churches which are in Asia : Grace be unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits which are before his throne ; 5 And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that " loveth * us, and " hath * washed us from our sins in his own blood, 6 And hath made us " a kingdom *, priests † unto God and his Father ; to him be glory and dominion for ever and ever. Amen.

§ 3. Ch. I. *Prophecy of the Second Coming of Christ.*

7 Behold, he cometh with " the * clouds ; and every eye shall see him, and they *also* which pierced him : and all kindreds of the earth shall wail because of him. Even so, Amen. 8 I am " the * Alpha and " the * Omega, saith the Lord " God *, which is, and which was, and which is to come, the Almighty.

† See below, § 50, v. 4, and § 51 a, v. 6, b, v. 10.

OF THE APOCALYPSE.

§ 4. Ch. I. *John's Call and Mission from Christ. Vision of Christ, as the Great High Priest of the Church.*

9 I John, who * am your brother, and companion in " the * tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet 11 saying, * What thou seest, write in a book, and send it unto the seven churches *; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs * white like "white wool, as snow *; and his eyes * as a flame of fire; 15 and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters; 16 and " having * in his right hand seven stars: and out of his mouth " proceedeth * a sharp two-edged sword: and his countenance *, as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying *, Fear not; I am the first and the last: 18 " And * I am he that liveth; and " I * was dead, and, behold, I am alive for evermore *; and " I * have the keys " of death and of hell *. 19 Write "therefore* the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 The mystery of the seven stars which thou sawest " upon * my right hand, and the seven golden candlesticks. The seven stars are * angels of the seven churches: and the seven candlesticks * are * seven churches.

HARMONY

The Seven Epistles.

§ 5. Ch. II.

To Ephesus.

1 UNTO the angel of the church "in * Ephesus write ; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : and thou hast tried them which say they are apostles, and are not, and hast found them liars : 3 And "hast patience and hast borne for my name's sake,* and hast not fainted. 4 Nevertheless I have "this* against thee, "that* thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do "thy* first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear,† let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of "my * God.

† The reader will observe that this phrase, "he that hath an ear," stands before "he that overcometh" in the first three Epistles ; and *after* it in the other four.

§ 6. Ch. II.

To Smyrna.

8 And unto the angel of the church in Smyrna write ; These things saith the first and the last, which was dead, and is alive ; 9 I know thy works, and tribulation, and poverty, (but thou art rich) and the blasphemy "which thou bearest from * them which say they are Jews, and are not, but * the synagogue of Satan. 10 Fear "not* those things which thou shalt suffer : behold, "now* the devil "will* cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee "the* crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.

§ 7. Ch. II.

To Pergamos.

12 And to the angel of the church in Pergamos write ; These things saith he which hath the sharp sword with two edges ; I know thy works, and where thou dwellest, even where Satan's seat is : and thou holdest fast my name, and hast not denied my faith, * in those days wherein * Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there "some* that hold the doctrine of Balaam, who taught Balaam to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So "thou also hast some* that hold the doctrine of the Nicolaitanes, "in like manner*. 16 Repent "therefore* ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give * of the hidden manna, and will give him a white stone, and "on* the stone a new name written, which no man knoweth saving he that receiveth it.

§ 8. Ch. II.

To Thyatira.

18 And unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass ; 19 I know thy works, and charity, and service, and faith, and thy patience, and "I know thy last works to be more than thy * first. 20 Notwithstanding I have a few things against thee, because thou sufferest "thy wife* Jezebel, which calleth herself a prophetess ; "and she teacheth and seduceth * my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent : and she "will not repent of her fornication *. 22 Behold, I * cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of "her* deeds. 23 And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works. 24 But unto you I say, "that is,* unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they "say*, I "place not* upon you any * other burden. 25 But that which ye have already hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : 27 And he shall rule them with a rod of iron, as the vessels of a potter "are* broken to shivers : even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

OF THE APOCALYPSE.

The Seven Epistles.

§ 9. Ch. III.

To Sardis.

1 AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name "to live, and thou art dead. 2 Be watchful and strengthen the things which remain, that "were" ready to die: for I have not found thy works perfect before "my" God. 3 Remember therefore how thou hast received and heard, and "keep", and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 "But thou hast a few names in Sardis" which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

§ 10. Ch. III.

To Philadelphia.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth"; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee "a door opened, which no man can shut": for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is "the" new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

§ 11. Ch. III.

To Laodicea.

14 And unto the angel of the church "in Laodicea" write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art "the" wretched one, and "the" miserable, and poor, and blind, and naked, 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and "to" anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

HARMONY

§ 12. Ch. IV. *John seeth the throne of God in heaven, and the Four Living Creatures who support the Throne, and the Four and Twenty Elders who sit on each side of it, worshipping before it.*

1 AFTER this I looked, and, behold, a door * opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me "and saying,* Come up hither, and I will shew thee things which must be hereafter. 2 * Immediately I was in the spirit: and, behold, a throne * set in heaven, and one 'sitting* on the throne. 3 And he that "sitteth,* to look upon like a jasper and a sardine stone: and * a rainbow † round about the throne, in sight like unto an emerald. 4 And round about the throne * four and twenty seats: and upon the seats *I saw* four and twenty elders sitting, clothed in white raiment; and * on their heads crowns of gold. 5 And out of the throne "proceed * lightnings and thunderings and voices: and * seven lamps of fire burning before the throne, which are the seven Spirits of God. 6 And before the throne * "as it were* a sea of glass like * crystal: and in the midst of the throne, and round about the throne, * four "Living Creatures* full of eyes before and behind. 7 And the first "Living Creature* like a lion, and the second "Living Creature* like a calf, and the third "Living Creature* having a face as a man, and the fourth "Living Creature* like a flying eagle. 8 And the four "Living Creatures* each "having* six wings about *him*, and * full of eyes within: and they rest not day and night, saying, Holy, Holy, Holy, Lord God "the* Almighty, which was, and is, and is to come. 9 And when those "Living Creatures* give glory and honour and thanks to him that "sitteth* on the throne, who liveth for ever and ever, 10 The four and twenty elders fall * down before him that "sitteth* on the throne, and worship * him that liveth for ever and ever, and cast * their crowns before the throne, saying, 11 "Worthy art Thou, our Lord and our God, the Holy One,* to receive "the* glory, and "the* honour and "the* power: for Thou hast created all things, and for thy pleasure they are and were created.

† See § 21, v. 1.

OF THE APOCALYPSE.

§ 13. Ch. V. *The book Sealed with the Seven Seals "containing a prophecy to the end of the World +." The Adoration of the Lamb in heaven.*

I AND I saw in the right hand of him that "sitteth" on the throne a book written within and on the backside, sealed "up" with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man "was able" in heaven "above", nor in earth, neither under the earth, to open the book, neither to look thereon. 4 And I wept much, because no "one" was found worthy to open and to read the book, neither to look thereon. 5 And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and "the seven seals thereof." 6 And I beheld "in the midst of the throne and of the four "Living Creatures", and in the midst of the elders, "a Lamb standing" as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and "received" the book out of the right hand of him that "sitteth on" the throne. 8 And when he "received" the book, the four "Living Creatures" and "the twenty-four" elders fell down before the Lamb, having every one of them "a harp", and golden vials full of odours, which are the prayers of "the" saints; 9 and they "sing" a new song, saying, "Worthy art thou" to "receive" the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made "them" unto our God "a kingdom and priests: and "they" reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the "Living Creatures" and the elders: and the number of them was "myriads of myriads" and thousands of thousands, 12 saying with a loud voice, Worthy is the Lamb that was slain to receive "the" power, and "the" riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and "in the sea, and all "things" that are in them, "and all men", heard I saying, "Unto him that sitteth upon the throne be the blessing, and the honour, and the glory, and the power," and unto the Lamb for ever and ever. "Amen." 14 And the four "Living Creatures" saying the "Amen, and the" elders, fell down and worshipped ".

§ 14. Ch. VIII. *The Angels standing with the Seven Trumpets. Prayers of the Saints, offered in heaven by Christ.*

2 And I saw the seven angels which "stand" before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should "add it to" the prayers of all saints upon the golden altar "before the throne." 4 And the smoke of the incense, "with the prayers of the saints, ascended up before God out of the angel's hand." 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunderings, and lightnings, and an earthquake. 6 And the seven angels which had the seven trumpets prepared themselves to sound.

+ Head-line in the Authorized Version to Chap. VI.

HARMONY

§ 15. Ch. VI. *The First Seal. The Rider on the White Horse.*

1 AND I saw when the Lamb opened one of the "seven" seals, and I heard "one of the four" Living Creatures "saying, (as it were the noise of thunder *,) Come and see. 2 And I saw, and behold a white horse†: and he that "sitteth" on him "hath" a bow; and a crown was given unto him: and he went forth conquering, and "that he might" conquer.

§ 16. Ch. VI. *The Second Seal. The Rider on the Red Horse.*

3 And when he "opened the second seal, I heard the second" Living Creature "say, Come *. 4 And there went out another horse that was red: and "it" was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

§ 17. Ch. VI. *The Third Seal. The Rider on the Black Horse.*

5 And when he "opened the third seal, I heard the third" Living Creature "say, Come and see. And I beheld, and lo a black horse, and he that "sitteth" on him, "having" a pair of balances in his hand. 6 And I heard a voice in the midst of the four "Living Creatures" say, A measure of wheat for a penny, and three measures of barley for a penny; and "the oil and the wine hurt thou not.*

§ 18. Ch. VIII. *The First Trumpet. Burning.*

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: "and the third part of the earth was burnt up,* and "the third part of the trees was burnt up, and all green grass was burnt up.

§ 19. Ch. VIII. *The Second Trumpet. The burning Mountain cast into the sea.*

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. 9 And the third part of the creatures which were in the sea, "they, that is, which had life,* died; and the third part of the ships were destroyed.

§ 20. Ch. VIII. *The Third Trumpet. The falling Star, Wormwood.*

10 And the third angel sounded, and there fell "from heaven a great star,* burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of "the waters; 11 And the name of the star is called Wormwood: "and the third part of the waters "is turned into "wormwood; and many men died of the waters, because they were made bitter.

§ 21. Ch. X. *The small opened Book. The Angel's Voice. Voices of the Seven Thunders. The Reed. The Rod. The Two Witnesses.*

1 AND I saw another mighty angel "coming" down from heaven, clothed with a cloud: and "the" rainbow†: "upon his head, and his face" as it were the sun, and his feet as pillars of fire: 2 and "having" in his hand a little book "that had been opened: "and he set his right foot upon the sea, and his left foot on the earth. 3 And "he" cried with a loud voice, as "a lion roareth: and when he" cried, "the" seven thunders "spake with" their voices. 4 And when the seven thunders had "spoken, "I was about to write: and I heard a voice from heaven saying unto me, Seal "those things which the seven thunders "spake,* and write them not. 5 And the angel which I saw stand upon the sea and upon the earth lifted up his "right" hand to heaven, 6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there "shall" be "no delay: " 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God "shall" be finished, as he "preached for glad tidings" to his servants the prophets. 8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which "has been opened" in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he "saith" unto me, Take it, and eat it up; and it "will" make thy belly bitter, but "in thy mouth it will be" sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was "made" bitter. 11 And he "saith" unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Ch. XI.

1 AND there was given me a reed like unto a rod; "saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and "they shall tread the holy city" forty and two months. 3 And I will "grant" unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

† See below, § 47 b, v. 11. 14.
78]

‡ See above, § 12, v. 3.

OF THE APOCALYPSE.

§ 22. Ch. XII. *The Woman clothed with the Sun, crowned with twelve Stars; persecuted by the Dragon and driven into the Wilderness. The Earth helpeth the Woman.*

1 AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, 2 "and being with child; and she crieth,* travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great "dragon, red*, having seven heads† and ten horns, and seven crowns upon his heads; 4 and his tail "sweeps" the third part of the stars of heaven, and did cast them to the earth; and the dragon "stands* before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who "will* rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 7 And there was war in heaven; Michael and his angels "go forth to fight with* the dragon; and the dragon fought and his angels, 8 and prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice "in heaven saying*, Now is come "the* salvation, and "the* strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which "accuseth* them before our God day and night, 11 and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to "the earth and * the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 And to the woman were given "the two wings of the* great eagle, that she "may* fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a "river* after the woman, that he might cause her to be carried away of the "river.* 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the "river* which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went "away* to make war with the remnant of her seed, which keep the commandments of God, and "hold fast* the testimony of Jesus Christ.

§ 22, b ‡. Ch. XIII. *Another persecution. The rise of the BEAST, to whom the Dragon gives his power.*

1 AND "he* stood upon the sand of the sea, and "I* saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads "names* of blasphemy. 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to "act* forty and two months.

† See below, § 29, v. 10.

‡ This section is continued in § 27, b.

HARMONY

§ 23. Ch. VI. *The Fourth Seal. The Rider on the pale Horse.*
The BEASTS mentioned.

7 And when he * opened the fourth seal, I heard the voice of the fourth "Living Creature * say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and "by means of* the beasts of the earth.

§ 24. Ch. VI. *The Fifth Seal. Vision of the souls of the Saints and Martyrs slain in the preceding persecutions; their Prayer; Promise to them.*

9 And when he * opened the fifth seal, I saw under the altar the souls † of them that were slain for the word of God, and for the testimony which they held "fast *. 10 And they cried with a loud voice, saying, How long, O Lord, "the holy one * and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And "a white robe was given unto each of* them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that "are to * be killed as they were, should be fulfilled.

† See below, § 50, v. 4. "I saw the souls of them that had been beheaded."

OF THE APOCALYPSE.

§ 25. Ch. VIII. *The Fourth Trumpet. Pre-announcement of the THREE WOES.*

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so "that the third part of them should be darkened, and the day should not shine* for a third part of it, and the night likewise. 13 And I beheld, and heard an "Eagle* flying "in mid-heaven, and* saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the "remaining* voices of the trumpet of the three angels, which are yet to sound!

§ 26. Ch. IX. *The Fifth Trumpet, or First Woe. The Locusts.*

1 AND the fifth angel sounded, and I saw a star "fallen* from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only "the* men which have not the seal of God in their foreheads. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when "it* striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns "of* gold, and their faces *were* as the faces of men. 8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. 10 And they "have tails and stings like unto scorpions, and in their tails is their power* to hurt men five months; 11 *they "have* a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue "he* hath *his* name Apollyon.

§ 27 a.† Ch. XIII. *The rise of the First and Second Beasts.*

1 AND "he* stood upon the sand of the sea, and "I* saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads "names* of blasphemy. 11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

† This section is continued in § 27 b.

HARMONY

§ 27 b. Ch. XIII. *Enlargement concerning the Two BEASTS.* *The First Beast.*

1 AND "he * stood upon the sand of the sea; and "I * saw a beast "rising * up out of the sea, "having ten horns and seven heads *, and upon his horns ten crowns, and upon his heads "names of blasphemy *. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw * one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? "and * who is able to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to "act * forty and two months†. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, "and them that dwell in heaven in his tabernacle *. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 "He that hath * an ear, let him hear. 10 He that leadeth into captivity "goeth * into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

§ 28. Ch. XIII. *The Second Beast.*

11 And I beheld another beast coming up out of the earth; and he had two horns like a Lamb, and he spake as a Dragon. 12 And he exerciseth all the power of the first beast, "in his sight, * and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by the means of those miracles which he "hath * power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, "who hath * the wound by "the * sword, and "doth * live. 15 And he "hath * power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to "give themselves * a mark in their right hand, or in their "forehead *: 17 and that no man "may be able to * buy or sell, "unless he hath * the mark, the name of the beast, * or the number of his name ‡. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred "sixty * six.

† See above, § 22 (a) (b).

‡ See below, § 30, § 31, § 43.

OF THE APOCALYPSE.

§ 29. Ch. XVII. *Further Enlargement.* THE WOMAN sitting on THE BEAST. *She is the Harlot City, the City on Seven Hills, BABYLON THE GREAT.*

1 AND there came one of the seven angels which had the seven vials, and talked with me, saying *, Come hither, I will show unto thee the judgment of the great whore that sitteth upon "the * many waters, 2 with whom the kings of the earth committed * fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness : and I saw a woman "sitting * upon a scarlet coloured beast, full of "the * names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations ; and "I saw the * filthiness of her fornication, 5 and upon her forehead * a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF "THE * HARLOTS AND "THE * ABOMINATIONS OF THE EARTH. 6 And I saw the woman "intoxicating herself * with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition : and they that dwell on the earth shall wonder, whose names "are * not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and "will appear *. 9 Here is the "meaning * which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And "they * are seven kings : "the five * are fallen, "the * one is, and the other is not yet come ; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is "from * the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings "the same * hour with the beast. 13 These have one mind, and * give their power and "their * strength unto the beast. 14 These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings : and they that are with him are called, and chosen, and faithful. 15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest "and * the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and "shall burn her utterly * with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

HARMONY

§ 30. Ch. XV. *Further Enlargement. Prophetic Vision of the future triumph over the Beast. The Seven Angels with the Seven Vials, to be poured out on the EMPIRE of the BEAST.*

1 AND I saw another sign in heaven, great and marvellous, seven angels, having "seven plagues, *which are* the last *, for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire, and "those who have overcome **the beast** and his image, and **his mark**, and **the * number of his name**, standing * on the sea of glass, having * harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, "O Lord God the* Almighty : just and true *are* thy ways, thou King of "the Nations*. 4 Who shall not fear thee, O Lord, and glorify thy name? for *thou only art* holy : for all "the * nations shall come and worship before thee; for thy judgments "have been* made manifest. 5 And after that I looked, and, behold, the "inner-temple* of the tabernacle of the testimony in heaven was opened : 6 And the seven angels came out of the "inner-temple*, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four "living creatures* gave unto the seven angels seven golden vials * full of the wrath of God, who liveth for ever and ever. 8 And the "inner-temple* was filled with smoke from the glory of God, and from his power; and no man was able to enter into the "inner-temple*, till the seven plagues of the seven angels were fulfilled.

OF THE APOCALYPSE.

§ 31. Ch. XVI. *The pouring out of the first five Vials, on the EMPIRE of the BEAST.*

1 AND I heard a great voice out of the "inner-temple* saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 2 And the first went and poured out his vial upon the earth; and "it became* a noisome and grievous sore upon the men which "have* the mark of the beast, and upon them which "worship* his image. 3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every "soul alive which was in the sea, died.* 4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, "Righteous art Thou*, O Lord, which art, and wast, "holy art thou*, because thou hast judged thus, 6 for they have shed the blood of saints and prophets, and thou hast given them blood to drink; * they are worthy. 7 And I heard the * altar say, Even so, Lord God Almighty, true and righteous are thy judgments. 8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 9 And men were scorched with great heat, and blasphemed the name of God, which hath "the* power over these plagues: and they repented not to give him glory. 10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was "filled with* darkness; and they gnawed their tongues for "the* pain, 11 and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

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HARMONY

§ 34. Ch. IX. *The Second Woe.*

12 "The first * woe is past; * behold, there come two woes more *.

§ 35. Ch. IX. *The Sixth Trumpet, or SECOND WOE; the Loosing of the Four Angels bound at Euphrates, the river of THE GREAT CITY. Their Army. †*

13 And "after this * the sixth angel sounded, and I heard a voice from the four horns of the golden altar * before God, 14 saying to the sixth angel, "Then, that hast * the trumpet, loose the four angels which * have been bound at * that * great river, Euphrates. 15 And the four angels were loosed, which * had been * prepared for "the hour, and the * day, and * month, and * year, for to slay the third part of men. 16 And the number of the army of the horsemen were two * myriads of myriads: * I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses * are * as the heads of lions: and out of their mouths * issueth * fire and smoke and brimstone. 18 By these three * plagues * was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which * issueth * out of their mouths. 19 For their power is in their mouth, and in their tails; for their tails * are * like unto serpents, and * have * heads, and with them they do hurt.

§ 31. Chap. VI. *The Sixth Seal.*

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the * whole * moon became as blood; 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places.

§ 32. Chap. VI. *The rout of the Kings of the Earth.*

15 And the kings of the earth, and the great men, and "the chief captains, and the rich men,* and the mighty men, and every bondman and * freeman, hid themselves in the dens and in the rocks of the mountains; 16 And "they say * to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and "who is * able to stand?

§ 33. Ch. VII. *The Four Angels. Preparation for the accomplishment of the number of the Elect.*

1 AND after "this * I saw four angels standing "at * the four corners of the earth, holding the four winds of the earth, that "no wind should * blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the "sunrising", having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

§ 37. Ch. XI. *The Reed: the Rod: the Two Witnesses, killed at THE GREAT CITY (i. e. BABYLON): the SECOND WOE. †*

1 AND there was given me a reed like unto a rod; * saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 "And * the court which is without the temple "cast * out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread * forty and two months. 3 And I will "grant * to my two witnesses, "to * prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man "desireth * to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man "desireth * to hurt them, he must in this manner be killed. 6 These have "the authority * to shut heaven, that it rain not in the days of their prophecy: and have "authority * over "the * waters, to turn them to blood, and to smite the earth, "as often as they will *. with all plagues *. 7 And "while they are accomplishing * their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead "body * shall lie in the "broadway * of the great city, which spiritually is called Sodom and Egypt, where also "their * Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead "body * three days and an half, and shall not suffer their dead bodies to be put in "a monument *. 10 And they that dwell upon the earth * rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that "dwell * on the earth.

§ 38. Ch. XI. *The Revival of the Two Witnesses; their triumph: the SECOND WOE.*

11 And after "the * three days and an half the Spirit of life from God entered "in * them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And "I * heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven "on the * cloud; and their enemies beheld them. 13 And "in that * hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. 14 The second woe is past.

§ 38 b. *Preparations for the THIRD WOE.*

* Behold, the third woe cometh.

§ 36. Ch. IX. *Impenitence, idolatry, and impiety of the World.*

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship "their * devils, and "their * idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

† These Visions (in § 35. § 37, § 38, cp. § 42,) represent, first the suppression, and then—on the decline of the power of the GREAT CITY—the free and general diffusion of the SCRIPTURES. See Lectures vii. and viii.

OF THE APOCALYPSE.

§ 39. Ch. XVI. *The Sixth Vial: the drying up of Euphrates to make a way for the Kings from the Sunrising: Confederacy of the Dragon, the Beast, and the False Prophet: the Frogs.*

12 And the sixth angel poured out his vial upon **that great river, Euphrates**; and the water thereof was dried up, that the way might be prepared of the **kings who come from the sunrising** *. 13 And I saw three unclean spirits like frogs "from * the mouth of the dragon, and "from * the mouth of the beast, and "from * the mouth of the false prophet. 14 For they are * spirits of devils, *working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.*

§ 40. Ch. XVI. *Warning, to watch.*

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

§ 41. Ch. XVI. *The Seventh Vial: Fall of Babylon. Armageddon: Rout of Kings of Earth.*

16 And "they * gathered them together into a place called in the Hebrew tongue Armageddon. 17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a **great earthquake**, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the **great city was divided into three parts**, and the cities of the nations fell: and "Babylon the great" came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof "is * exceeding great.

§ 42. Ch. XIV. *The Sixth Angel; the universal preaching of the Gospel.*

6 And I saw another angel "flying * in the midst of heaven, having the **everlasting gospel to preach** unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

§ 43. Ch. XIV. *Babylon is fallen: the Beast still remains. Warning, against following the Beast.*

8 And there followed "a second * angel, saying, "**fallen, fallen, is Babylon the great** *; because she made all nations drink of the wine of the wrath of her fornication. 9 And "a * third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive **his mark in his forehead, or in his hand**. 10 "He also * shall drink of the wine of the wrath of God, which is "mixed * without "water * into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

§ 44. Ch. XIV. *Promise to all who suffer for Christ.*

12 Here is the patience of the saints: * they that keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord: "Even so, now, * saith the Spirit, that they may rest from their labours; "for * their works do follow "with * them.

§ 45. Ch. XIV. *Preparation for the World's Harvest.*

14 And I looked, and behold a white cloud, and "one sitting on the cloud * like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come * to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

§ 46. Ch. XIV. *Preparation for the World's Vintage.*

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over "the * fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the **vine of the earth**; for her grapes are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great **winepress** of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the **winepress**, even "up to the **bridles of the horses**, for * the space of a thousand * six hundred furlongs.

§ 47 a. Ch. XIX. *The GREAT CITY, Babylon, is fallen.*

1 "AFTER * these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and power, "of * the Lord our God; 2 for true and righteous are his judgments: **for he hath judged the great whore**, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia. And her smoke "riseth * up for ever and ever.

§ 47 b. Ch. XIX. *The Army of Christ.*

11 And I saw heaven opened, and behold a **white horse**; and he that "sitteth * upon him "is * called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes "are * as a flame of fire, and on his head "are * many crowns; and he "has * a name written, that no man "knows *, but he himself. 13 And he "is * clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the **armies** "in heaven were following * him upon **white horses**, clothed in fine linen, white and clean. 15 And out of his mouth goeth a "two-edged * **sharp sword**, that with it he "may * smite the nations: and he shall rule them with a **rod of iron**; and he treadeth the **winepress** of the fierceness and wrath of "God Omnipotent *." 16 And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**. 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the "great supper of * God; 18 that ye may eat the **flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all * both free and bond, both small and great.**

§ 48. Ch. XIX. *Armageddon. The gathering together against Christ: The capture of the Beast and False Prophet. The rout of their army: their punishment.*

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that "sitteth * on the horse, and against his army. 20 And the beast was taken, and "his ally * the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that "sitteth * upon the horse, which sword proceedeth out of his mouth: and all the fowls were filled with their flesh.

HARMONY

§ 49. Ch. XVIII. *Recapitulation : BABYLON is fallen : fuller description of her fall.*

1 "AFTER * these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, " Fallen, fallen, is Babylon the great *, and is become " a * habitation of devils, and " a * hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth * committed fornication with her, and the merchants of the earth * waxed rich through the abundance of her delicacies. 4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached " up to * heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works : in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her : for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire : for strong is the Lord God who judgeth her. 9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they * see the smoke of her burning, 10 standing afar off for the fear of her torment, saying, " Wo, wo *, that great city Babylon, that mighty city ! for in one hour " thy judgment is * come. 11 And the merchants of the earth * weep and mourn over her ; for no man buyeth their merchandise any more, 12 * merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble. 13 And cinnamon, " and amomus *, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and " they shall * find them no more at all ; 15 the merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16 And saying, " Wo, wo, * that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls ! 17 For in one hour so great riches is come to nought. And every shipmaster, and all the " company that sailed to that place *, and sailors, and as many as trade by sea, " stand * afar off, 18 and " cry when they see * the smoke of her burning, saying, What city is like unto " the * great city ! 19 And they cast dust on their heads, and cried, weeping and wailing, saying, " Wo, wo, * that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate. 20 Rejoice over her, thou heaven, and ye " saints, and ye * apostles and prophets ; for God hath avenged you on her. 21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee ; 23 And the light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

OF THE APOCALYPSE.

§ 50. Ch. XX. *Recapitulation: from the first Advent of Christ (when He bound Satan) to the last persecution or final loosing of Satan. The privileges of all true Believers in every age, spiritually made Kings and Priests by Christ's blood, and by faith and obedience to Him.*

1 AND I saw an angel "coming * down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him "for * a thousand years, 3 and cast him into the bottomless-pit, and shut him up, and set a seal upon him, "in order that he may not deceive the nations any more, till the thousand years are fulfilled *; after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls † of them that "had been * beheaded for the witness of Jesus, and for the word of God, and "of them who worshipped not * the beast, neither his image, neither * received his mark upon their foreheads, or in their hands; and they lived, and reigned with Christ "for * a thousand years. 5 But the rest of the dead "live * not again until the thousand years "are * finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on "these * the second death hath no power, but they shall be priests of God and of Christ, and "they reign * with him a thousand years.

§ 51 a. Ch. I. *Glory to Christ for His Incarnation, and for the work of Redemption by His Blood.*

4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from Jesus Christ, *who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth.* Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us "a kingdom *, priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

§ 51 b. Ch. V. *Song of the Blessed, adoring Christ for Redemption, justification, sanctification, and glorification through His blood.*

9 And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made "them * unto our God kings and priests; and "they reign * on the earth.

† See above, § 24, v. 9.

HARMONY

§ 52. Ch. XX. *After the destruction, first of Babylon, and then of the Beast and False Prophet, Satan gathers the nations to battle against Christ and the Church. Satan's final defeat and punishment. The lake of fire.*

6 Blessed and holy is he that hath part in the first resurrection : on " these * the second death hath no power, but they shall be priests of God and of Christ, and " they reign * with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison. 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to " the * battle : the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where " both * the beast and false prophet are, and shall be tormented day and night for ever and ever.

OF THE APOCALYPSE.

§ 53. Ch. XI. *The last Trump: the last Woe: the complete Victory of Christ: the last Judgment.*

14 *Behold, the third woe cometh quickly. 15 And the seventh angel sounded; and there were great voices in heaven, saying, "The kingdom of this world is become *the kingdom* * of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which "sit * before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and "art king *. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give "their * reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. 19 And the "inner-temple * of God was opened in heaven, and there was seen in his "inner-temple * the ark of his testament; and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.

§ 54. Ch. XX. *The last Judgment — The second Death. The lake of fire.*

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, great and small*, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged everyman according to "his * works. 14 And death and "the grave * were cast into the lake of fire. This is the second death, "the lake of fire. * 15 And whosoever was not found written in the book of life was cast into the lake of fire.

HARMONY

§ 55. Ch. VII. *The Last Seal: the accomplishment of the number of the saved, or Israel of God: the Doxology: the Joys of the Blessed.*

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of "every tribe" of the children of Israel. 5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben * twelve thousand. Of the tribe of Gad * twelve thousand. 6 Of the tribe of Aser * twelve thousand. Of the tribe of Nephthalim * twelve thousand. Of the tribe of Manasses * twelve thousand. 7 Of the tribe of Simeon * twelve thousand. Of the tribe of Levi * twelve thousand. Of the tribe of Issachar * twelve thousand. 8 Of the tribe of Zabulon * twelve thousand. Of the tribe of Joseph * twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. 9 After this I beheld, and, lo, a great multitude, which no man could number, of "every nation, and kindred, and people, and tongue", stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 and "they cry" with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four Living Creatures, and fell before the throne on their faces, and worshipped God, 12 saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. 13 And one of the elders answered, saying unto me, "Who * are these which are arrayed in white robes? and whence came they?" 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which "come out of the * great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away "every tear" from their eyes.

§ 56. Ch. VIII. *Brief view of the peace of Heaven.*

1 AND when he * opened the seventh seal, there was silence in heaven about the space of half an hour.

§ 57. Ch. XIV. *The number of the Elect accomplished. The Joys of the Blessed.*

1 AND I looked, and, lo, "the * Lamb" standing * on the mount Sien, and with him an hundred forty and four thousand, having his "name and his * Father's name" written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they "sing * a new song before the throne, and before the four "Living Creatures", and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, * the firstfruits unto God and to the Lamb. 5 And in their mouth was found no guile: * they are without fault *.

OF THE APOCALYPSE.

§ 58. Ch. XIX. *The Doxology.*

4 And the four and twenty elders and the four "Living Creatures" fell down and worshipped God that "sitteth" on the throne, saying, Amen; Alleluia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

§ 59. Ch. XIX. *The Bride.*

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and "the fellowservant" of thy brethren that "hold fast" the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

§ 60. Ch. XXI. *The Bride: the joys of the Blessed; the miseries of the wicked.*

1 AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there "is" no more sea. 2 And I "saw" the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God. 4 And God shall wipe away "every tear" from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he "saith", Write: for these "sayings" are faithful and true. 6 And he said unto me, It is done. I am "the" Alpha and "the" Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit "these" things; and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, "and sinners", and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

HARMONY

§ 61. Ch. XXI. *Further Enlargement concerning the Bride, or the Holy City, or the New and Heavenly Jerusalem.*

9 And * one of the seven angels which had the seven vials full of the seven last plagues, "came" and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and showed me "the holy city" Jerusalem, descending out of heaven from God, 11 having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; 12 and "it hath" a wall great and high, and "hath" twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel. 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city "hath" twelve foundations, and in them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, "an" angel. 18 And the building of the wall of it "is" of jasper: and the city "is" pure gold, like unto clear glass. 19 And the foundations of the wall of the city "are" garnished with all manner of precious stones. The first foundation, * jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates "are" twelve pearls; every several gate * of one pearl: and the street of the city * pure gold, as it were transparent glass. 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city "hath" no need of the sun, neither of the moon, to shine in it: for the glory of God "doth" lighten it, and the Lamb is the light thereof. 24 And the nations * shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither "whosoever" * worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

§ 62. Ch. XXII. *The River and Tree of Life.*

1 AND he showed me "the" * river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, * the tree of life, which "beareth" * twelve manner of fruits, and "yieldeth" * her fruit every month: and the leaves of the tree "are" * for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name *shall be* in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God "shall give" * them light: and they shall reign for ever and ever.

OF THE APOCALYPSE.

§ 63. Ch. XXII. *The blessedness of all who read and keep the words of this Prophecy.*

6 And he said unto me, These sayings *are* faithful and true : and the Lord God of the "spirits of the * prophets sent his angel to show unto his servants the things which must shortly be done. 7 "And * behold, I come quickly ; blessed *is* he that keepeth the sayings of the prophecy of this book. 8 And I John "am he, who heard and saw these things *. And when I "heard and saw *them* *, I fell down to worship before the feet of the angel which showed me these things. 9 Then saith he unto me, See *thou do it* not : for I am thy fellowservant, and "the *fellowservant* * of thy brethren the prophets, and of them which keep the sayings of this book : worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book : "for * the time is at hand. 11 He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. 12 * Behold, I come quickly ; and my reward *is* with me, to give every man according as his work "is *. 13 I am "the * Alpha and "the * Omega, the beginning and the end, the first and the last. 14 Blessed *are* they that "wash their robes white *, that they may have right to the tree of life, and may enter in through the gates into the city. 15 "Away ! ye dogs * and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

HARMONY OF THE APOCALYPSE.

§ 64. Ch. XXII. *Warning to those who add to the words of this Prophecy, or take away from it.*

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. * Whosoever will, let him take the water of life freely. 18 * I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book : 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part " from the tree * of life, and out of the holy city, * which are written in this book.

§ 65. Ch. XXII. *The Coming of Christ ; and the Prayer of the Church.*

20 He which testifieth these things saith, Surely I come quickly. Amen, * come, Lord Jesus.

§ 66. Ch. XXII. *The Apostolic Benediction.*

21 The grace of our Lord Jesus Christ be with " all the saints *. Amen.

NOTES

TO THE

HARMONY OF THE APOCALYPSE.

A. V. *signifies* AUTHORIZED VERSION.

Vulg. *signifies* LATIN VULGATE. (ap. S. Hieron. i. pp. 1694—1710. ed. Bened. Paris. 1693.)

CHAPTER I.

Ver. 2. A. V. "all things that;" Vulg. "quæcunque vidit." See S. John xxi. 25, where *δοα* is used for *δ*.

6. βασιλείαν. (See also V. 10. where A. has βασιλείαν.) Vulg. "*Regnum* et sacerdotes." The abstract word, "*a Kingdom*," shews that they are not *literal* Kings reigning only for a time, (see Harmony, § 50. ver. 4—6,) but a *heavenly Kingdom*,—*a Church*. This is also a *catchword* connecting this passage with Exod. xix. 6.

8. "THE Alpha," &c. See below, xxi. 6. xxii. 13. These articles have a restrictive sense, shewing that Christ is the *only* Author and Finisher of all things. The word God is added to Lord in the best MSS., A. B. C., and is a clear assertion of the *Divinity* of Christ.

14. A. V. "white like wool, as white as snow;" but Vulg. (with the best MSS.) "candidi tanquam lana alba et tanquam nix."

16. "proceedeth," *present* tense; A. V. "went," in the *past* tense; Orig. ἐκπορευομένη. The *present* tense is preferable in this and numerous other similar passages of the Apocalypse, where A. V. has the *past*. The objects described are eternal, and their actions continuous. See note to chap. iv. 2 and 5.

19. Vulg. "Scribe *ergo*:" so οὖν in the best MSS.

NOTES TO THE

CHAPTER II.

7. Vulg. "in Paradiso Dei *mei*:" so μου in some of the best MSS.

9. βλασφημίαν ἐκ, all the best MSS.: so Vulg. "et blasphemaris *ab*."

10. A. V. "behold." Some of the best MSS. add δὴ, *now*, pre-announcing immediate persecution.

20. A. V. "that woman." Griesbach and Scholz have admitted σου (τὴν γυναῖκά σου) from the best MSS. into the text.

21. A. V. "she repented not." The best MSS. have οὐ θέλει μετανοῆσαι, and Vulg. "non vult pœnitere:" a strong text for the freedom of the human will, against necessitarian doctrines.

CHAPTER III.

3. A. V. "hold fast;" but the Orig. is ῥῆραι, which A. V. renders "*keep*" in ten other places.

14. A. V. "of the Laodiceans;" but the best MSS. have ἐν Λαοδικείᾳ, and the address in all cases is to the Angel of the Church in *the City*.

17. A. V. "thou art wretched;" but the best MSS. have, much more emphatically, Ὁ ταλαιπῶρος, Ὁ ἐλεεινός, *the wretched one*, shewing the misery of pride and impenitence.

CHAPTER IV.

2. A. V. "one *sat*," in the *past* tense: so ver. 3, "he that *sat* was:" so ver. 4, "about the throne *were*," and "they *had* on their heads crowns of gold:" so ver. 5, "*proceeded*," and "there *were* seven lamps:" and ver. 6, "there *was* a sea:" and ver. 7, "the first beast *was* like," and "the fourth beast *was* like:" so ver. 8, "the four beasts *had* each," and "they *were* full of eyes."

But in *none* of these passages does the *Original* use the *past* tense; in all, the *present* is either expressed or understood. This chapter represents the everlasting glory of God, and the perpetual adoration of Heaven. Hence the *present* tense is restored in the Harmony.

5. A. V. "before the throne."

A. V. "proceeded;" but the Orig. has ἐκπορεύονται, which is far more expressive. See above, iv. 2. The reader will find that the *past* tense of A. V. has been changed into the *present* in numerous places of this Harmony.

6. A. V. "four beasts:" and so in verses 7, 8, 9, and V. 8, and other places, the word ζῶον is rendered *beast*. The translation, *Living Creature*, is preferable on many accounts:—1. it is more accurate; 2. it

HARMONY OF THE APOCALYPSE.

prevents the possibility of confusion between these heavenly animals and the *Beasts* in chap. xiii; 3. it identifies these *living Creatures* with the *living Creatures* in Ezekiel i. 20. x. 15. 17. 20. The Vulg. rightly renders them "*animalia*."

A remark may be introduced here concerning the *figures* of these four Living Creatures.

The first was like a *Lion* (iv. 7.); the second like a *Calf*, or, rather, an *Ox**; the third had a face like a *Man*; the fourth like a flying *Eagle*.

The Tabernacle of the Israelites—the figure of the *Universal Church*—was *quadrangular*.

Encamped on the East side were three tribes, the chief being that of Judah, with the ensign of a *Lion*†.

On the West were three other tribes, the chief being Ephraim, with the ensign of an *Ox*.

On the South were three other tribes, the chief being Reuben, with the ensign of a *Man*.

On the North were three other tribes, the chief being Dan, with the ensign of an *Eagle*.

Thus these four Emblems typify the quadriform unity and completeness of the whole Church looking to the four Cardinal points of heaven, and to be diffused in the four quarters of the Earth. Hence we see how aptly they represent the GOSPEL, to be borne as a *Standard* by the spiritual Israel—the Christian Church—to the *four* corners of the World.

The reader will peruse with pleasure the comment of Irenæus. (iii. 11.) "Since there are four quarters of the globe, and four cardinal Winds, and the Church is diffused over the whole world; and since the GOSPEL is the *pillar and ground* of the Church, and is the breath of life, therefore it may well have four columns of Winds breathing life and immortality to all. Christ, the Word, by Whom all things were made, Who sitteth upon the Cherubim and upholdeth all things, having revealed Himself to men, gave us the fourfold GOSPEL held together by One Spirit. . . . And the Figures of the Cherubim are significant of the offices of Christ. The first Living Creature is like a Lion, and characterizes His Royal dignity; the second, a Calf, and intimates His Hierarchical; the third, a Man, and designates His Incarnation; the fourth, an Eagle, declares the winged illapses of His grace."

10. A. V. "fall," "worship," "cast." The majority of MSS. have these verbs in the *future tense*, *πεσοῦνται, προσκυνήσουσι, βαλοῦσι*.

* "*Μόσχος* Hellenistis Bos est." Mede's Works, p. 439.

† See the authorities in Mede's Works, book iii. p. 437, Com. Apoc. Pars I.

NOTES TO THE

11. A. V. "to receive glory, and honour, and power." The Original has the articles, which intimate that "Thine, O Lord, is *the* glory," &c., i.e. it belongs to Thee *only*. See here, ch. v. 13, note.

A. V. "for thy pleasure they are." The MSS. have διὰ τὸ θέλημα σου, *per voluntatem tuam*.

CHAPTER V.

1. A. V. "sealed with seven seals." The original has κατεσφραγισμένον, *closely sealed up*.

3. A. V. "no man in heaven nor in earth."

5. A. V. "to open the book, and to loose the seven seals."

7. A. V. "he came and took." The Orig. has εἰληφε, and Vulg. "accepit."

8. A. V. "when he had taken the book."

9. A. V. "they sung." The Orig. has ᾄδουσι.

A. V. "to take the book."

10. A. V. "hast made us kings and priests." The Alexandrine MS. has here βασιλείαν, (see above, i. 6.) and the Vulg. has "fecisti nos *regnum*," a Kingdom.

A. V. "and *we* shall reign." The third person ("*they* reign") has the preponderance of MSS. in its favour; it intimates that the redemption effected by Christ is for "*every* kindred, and tongue, and people, and nation," i.e. is universal.

11. A. V. "the number of them was ten thousand times ten thousand." The Original has μυριάδες μυριάδων, *ten thousands of ten thousands,—myriads of myriads*.

12. A. V. "to receive power." The best MSS. have the *article* here. See next note.

13. "Blessing, and honour," &c. All these substantives have the *article* in the Original, intimating (as in the Doxology of the Lord's Prayer) that *the* Blessing, &c. is *restrained* to those to whom it is ascribed, i.e. that to God *alone* and to the Lamb is to be ascribed divine honour, &c., and to *no one else*. See above, ch. iv. 11, note; and below, ch. vii. 12.

CHAPTER VI.

1. A. V. "one of the seals;" Vulg. "unum de *septem* sigillis:" so ἐπὶ τὰ in the best MSS.

2. The order of the words in the Original is ἵππος λευκός, *a Horse, white*: so ver. 4, ἵππος πυρρός, where A. V. renders it "*a horse that was red*:" so ver. 5, ἵππος μέλας, which, however, A. V. translates "*a black horse*:" so ver. 8, ἵππος χλωρός, "*a pale horse*." The Vulg.

HARMONY OF THE APOCALYPSE.

follows this order of the Original, which has an advantage over the English translation.

The animal in each case is similar, a horse : so far Satan counterfeits Christ ; but the colours of the horses of Satan are different, and all are opposed to the unchanging colour of the horse of Christ.

A. V. "conquering, and to conquer." The Original is *νικῶν, καὶ ἵνα νικήσῃ*, shewing the *intention* of Christ ; hence Vulg. has "vincens, ut vinceret."

3. A. V. "had opened : " and so in ver. 5, 6, 7. 9. 12, and viii. 1 ; but in all, the Original has *ἤνοιξε, he opened*.

6. A. V. "and see thou hurt not the oil and the wine."

8. The Original is *ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς* : A. V. "with the Beasts."

9. A. V. "which they held." Cp. xii. 17. xix. 10.

10. A. V. "Holy and true."

11. A. V. "And white robes" (plural) "were given unto every one of them." The best MSS. read *καὶ ἐδόθη αὐτοῖς ἐκάστῳ στολή λευκή*, i. e. the *same white robe* of Christ's righteousness was given to each.

12. A. V. "the moon became as blood." *ἡ σελήνη ὅλη* is the reading of the best MSS. : so Vulg. has "*luna tota*."

15. *πᾶς ἐλεύθερος* : *πᾶς* is omitted by many MSS. and Versions ; and Vulg. has "*omnis servus et liber*." The meaning seems to be,—Every one who boasteth himself free, and yet is *the servant of corruption*. (2 Pet. ii. 19.)

17. A. V. "who shall be able to stand?" The MSS. read *τίς δύναται σταθῆναι* ;

CHAPTER VII.

1. A. V. "standing on the four corners." In xx. 8, A. V. has "four quarters."

2. A. V. "ascending from the East." The Orig. has *ἀνατολῆς τοῦ ἡλίου* : Vulg. "ab ortu Solis." Cf. xvi. 12.

4. A. V. "of all the tribes." The Original is *ἐκ πάσης φυλῆς*, *every tribe* ; Vulg. "ex omni tribu," which is not true of the *literal* Israel, for two tribes, Dan and Ephraim, are omitted, and shows that these tribes are to be understood *spiritually*, i. e. of the *Christian* Israel.

10. A. V. "and cried."

12. A. V. "Blessing," &c. These substantives have the *article* in the Original as above, ch. v. 13.

13. A. V. "What are these?"

14. A. V. "These are they which came out of great tribulation."

17. A. V. "all tears." The Orig. has *πάν δάκρυον*, and Vulg. "*omnem lacrymam*." See xxi. 4.

NOTES TO THE

CHAPTER VIII.

1. A. V. "had opened."
2. A. V. "I saw the seven angels which stood before God." The Orig. has *ἐστήκασιν*: Vulg. "stantes."
3. A. V. "that he should offer it with the prayers."
- A. V. "golden altar which was."
4. A. V. "incense which came with."
7. A. V. *omits* "the third part of the earth was burnt up," τὸ τρίτον τῆς γῆς κατεκάη. Vulg. has "tertia pars terræ combusta est."
- A. V. "the third part of trees."
9. A. V. "the third part of the creatures which were in the sea, and had life, died;" but the Original is ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ τὰ ἔχοντα ψυχὰς, where τὰ ἔχοντα ψυχὰς is in apposition with τὸ τρίτον.
10. A. V. "burning as it were a lamp;" Vulg. "ardens tanquam facula."
11. The best MSS. have Ὁ Ἄψινθος.
- A. V. "became Wormwood." The original is γίνεται εἰς ἄψινθον. Vulg. "facta est in Absinthium."
12. The Original has ἵνα σκοτισθῇ, which A. V. renders "so as . . . was darkened, and the day shone not;" i.e. a third part of the day had no light, nor the night also.
13. A. V. "an angel flying." The best MSS. have ἀετοῦ, and Vulg. "aquilæ," perhaps a symbol of St. John's own prophecy.

CHAPTER IX.

1. A. V. "I saw a star fall from heaven." The Original has πεπτωκότα: Vulg. "vidi cecidisse."
10. A. V. "and they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months."
11. A. V. "And they had a king."
14. A. V. "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." The best MSS. read ὁ ἔχων τὴν σάλπιγγα λύσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ. See below, xvi. 12.
15. A. V. "which were prepared for an hour, and a day, and a month, and a year."
16. The Original has δύο μυριάδες μυριάδων, *two myriads of myriads*. Some MSS. omit δύο. (See above, chap. v. 11.) Vulg. "vicies millies dena millia."
17. A. V. "issued."
18. A. V. "by these three was the third part of men killed." The

HARMONY OF THE APOCALYPSE.

best MSS. read ἀπὸ τῶν τριῶν πληγῶν τούτων, κ.τ.λ., and Vulg. has "ab his tribus plagis." (Cf. xi. 6.)

A. V. "which issued." The *present* tense (see above, note, i. 16. iv. 2) is much more expressive here and in ver. 17, as shewing the perpetual agency and the divine power of HOLY SCRIPTURE.

20. The Original has τὰ δαιμόνια . . . τὰ εἰδωλα, i.e. *the* spirits and idols which they were wont to worship—their idols.

CHAPTER X.

1. A. V. "a rainbow." See "Lectures," p. 230.

2. A. V. "a little book open;" Orig. ἀνεφγμένον.

3. A. V. "And when he had cried, seven thunders uttered their voices." The Orig. has ἐλάλησαν τὰς ἐαυτῶν φωνάς: Vulg. "locuta sunt suas voces."

4. A. V. "seal up . . . uttered;" but the Orig. has σφράγισον, Vulg. "signa quæ locuta sunt." The *sealed* Book (Rev. v. 1.) is said to be κατεσφραγισμένον, "sealed up."

The Original is μὴ ταῦτα γράψης. The best MSS. have μὴ αὐτα γράψης.

5. A. V. "lifted up his hand."

6. A. V. "that there should be time no longer."

7. A. V. "When he shall begin to sound, the mystery of God should be finished." ἐτελέσθη is used precisely in the same manner, as here, in chap. xv. 1.

"hath declared." The Orig. is εὐηγγέλισε: Vulg. "evangelizavit."

8. A. V. "the book which is open."

9. A. V. "shall make."

A. V. "but it shall be in thy mouth."

10. A. V. "was bitter:" Orig. ἐπικράνθη: Vulg. "amaricatus est venter meus."

CHAPTER XI.

1. A. V. "And there was given me a reed like unto a rod; and the angel stood, saying."

2. A. V. "But the court which is without the temple leave out."

A. V. "the holy city shall they tread under foot:" Orig. πατήσουσι: Vulg. "calcabunt."

3. A. V. "And I will give power unto my two witnesses." The MSS. have δώσω τοῖς δυοῖν μάρτυσί μου καὶ προφητεύσουσι.

4. A. V. "the two candlesticks standing."

5. A. V. "And if any man will hurt them." The MSS. have θέλει ἀδικῆσαι: Vulg. "Si quis voluerit nocere."

6. A. V. "power," for "authority."

NOTES TO THE

A. V. "over waters." The Original has τῶν ὑδάτων, and the reference is to *the* waters of salvation, mentioned before, viii. 10, 11.

A. V. "with all plagues, as often as they will."

7. A. V. "and when they shall have finished their testimony."

8. A. V. "And their dead bodies *shall lie* in the street." The best MSS. have τὸ πτώμα, here and ver. 9, in the singular number,—shewing the *oneness* of the Witnesses; see "Lectures," p. 247.—which is received by Griesb., Scholz, and Tregelles, and ἐπὶ τῆς πλατείας. With the word πλατεία, cp. Matth. vii. 13.

A. V. "where also our Lord was crucified." The best MSS. have Κύριος αὐτῶν, and Vulg. "Dominus eorum."

9. A. V. "And they . . . shall see their dead bodies."

A. V. "to be put in graves." μνήματα is in many MSS., and in others μῆμα, which is received by Griesb. and Scholz. Μῆμα shews the oneness of the Witnesses. Vulg. has "poni in monumentis."

10. A. V. "that dwelt."

A. V. "shall rejoice over them, and make merry."

11. A. V. "and after three days."

12. A. V. "in a cloud;" but the Original has ἐν τῇ νεφέλῃ, and the reference is to *the* cloud of Christ's glory. See "Lectures," p. 230. 245. 247. 260. Rev. i. 7. x. 1. xiv. 14, 15, 16.

13. A. V. "And the same hour."

A. V. "were slain of men seven thousand." ὀνόματα ἀνθρώπων . . . ὀνόματα is used for *persons* above, iii. 4.

14. A. V. "and behold."

15. A. V. "the kingdoms of this world are become the kingdoms of our Lord." The best MSS. have βασιλεία ἐγένετο, and the Vulg. "Regnum factum est," in the singular. The contrast is between the Kingdom of this World and the Kingdom of Heaven.

16. A. V. "which sat."

17. The Original has καὶ ἐβασίλευσας, which the A. V. renders "and hast reigned."

CHAPTER XII.

2. A. V. "cried."

3. A. V. "a great red dragon."

4. A. V. "drew." The MSS. have σύρει.

A. V. "stood." The MSS. have ἕστηκεν.

5. The Original has υἱὸν ἄρρενα, or ἄρσενα, or ἄρσεν, a remarkable expression: so Vulg. "filium masculum."

A. V. "who was to rule all nations." The Original is ὃς μέλλει ποιεῖν.

7. A. V. "Michael and his angels fought." The best MSS. have πολεμήσαι, or τοῦ πολεμήσαι.

HARMONY OF THE APOCALYPSE.

10. A. V. "saying in heaven."
- A. V. "salvation and strength."
- A. V. "which accused;" Orig. *ὁ κατηγορῶν*, i.e. who is ever so employed.
12. A. V. "Woe to the inhabitants of the earth and of the sea."
14. A. V. "two wings of a great eagle."
15. A. V. "water as a flood"—"of the flood."
16. A. V. "swallowed up the flood."
17. A. V. "and went to make war." Orig. has *ἀπῆλθε*, Vulg. "abiit."
- A. V. "have the testimony," *ἔχόντων τὴν μαρτυρίαν*, which is a phrase peculiar to the Apocalypse and St. John, expressing a *firm maintenance of the truth*. See Rev. vi. 9. 11. xix. 10. 1 John v. 10.

CHAPTER XIII.

1. A. V. "I stood." The Alexandrine MS. and Codex Ephraem have *ἑστάθη*.
- A. V. "the name of blasphemy." The best MSS. have *ὀνόματα*: Vulg. "nomina." This is a catchword to identify it with xvii. 3.
4. A. V. "who is able," without "and."
5. A. V. "power was given unto him to continue." The Original is *ποιῆσαι*: Vulg. "facere."
10. A. V. "shall go."
12. A. V. "of the first beast before him," which is ambiguous. The Orig. is *ἐνώπιον αὐτοῦ*: Vulg. "in conspectu ejus."
14. It is very observable that A. B. C. have *ὁς* for *ὁ*, showing that the BEAST is a *Personal Power*.
16. A. V. "to receive a mark." The best MSS. have *ἵνα δώσιν αὐτοῖς χάραγμα*, that is, "to give themselves;" i.e. there is compulsion, under the semblance of *choice*.
17. A. V. "that no one might buy." The Orig. is *ἵνα μή τις δύνηται ἀγοράσαι*: Vulg. "ne quis possit emere."
- A. V. "that had the mark or the name of the beast."

CHAPTER XIV.

1. A. V. "lo, a Lamb stood."
- A. V. "having his Father's name." Vulg. has "nomen ejus et nomen Patris ejus."
3. A. V. "and they sung as it were."
6. A. V. "fly."
8. A. V. "Babylon is fallen, is fallen." The order of the words is *ἔπεσεν, ἔπεσε Βαβυλῶν*. See xviii. 2.
10. A. V. "The same shall drink."

NOTES TO THE

A. V. "which is poured out without mixture into the cup." The Orig. is τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ: Vulg. "bibet de vino quod mixtum est mero." See xviii. 6.

12. A. V. "Here are they that keep."

13. A. V. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit;" Vulg. "Amodo jam, dicit Spiritus." The meaning is, that the blessedness is immediate.

18. A. V. "over fire." The Original is τοῦ πυρός, i.e. *the* fire of the lake. See xiv. 10. xx. 10.

20. A. V. "the horse bridles, by the space."

CHAPTER XV.

1. A. V. "having the seven last plagues." The Orig. is ἐπτά πληγὰς, τὰς ἑσχάτας.

2. A. V. "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." The Orig. is τοὺς νικῶντας ἐκ.

3. A. V. "king of the saints." The best MSS. have βασιλεὺς τῶν ἁγίων: Vulg. "Rex Sæculorum."

4. A. V. "all nations."

7. A. V. "vials." The term φιάλας should rather be rendered *bowls*.

CHAPTER XVI.

2. A. V. "there fell a noisome and grievous sore."

3. A. V. "every living soul."

5. A. V. "wast and shalt be." The best MSS. have ὁ ἦν, ὁσιος, and Vulg. has "qui eras, sanctus."

7. A. V. "I heard another out of the altar." The best MSS. have ἤκουσα τοῦ θυσιαστηρίου λέγοντος.

9. A. V. "hath power."

12. "the great river Euphrates." The Original has ἐπὶ τὸν ποταμόν, τὸν μέγαν, Εὐφράτην, and Vulg. "flumen *illud* magnum." See ix. 14.

A. V. "that the way of the kings of the east might be prepared." The Orig. is ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλείων τῶν ἀπὸ ἀνατολῶν, or ἀνατολῆς, ἡλίον.

13. A. V. "come out of,"—"out of,"—"out of."

14. A. V. "the Spirits."

16. A. V. "And he gathered them together (but Vulg. "*procedunt congregare*") into a place called in the Hebrew tongue Armageddon."

19. A. V. "great Babylon."

21. A. V. "was exceeding great."

HARMONY OF THE APOCALYPSE.

CHAPTER XVII.

1. A. V. "that sitteth upon many waters." The article is *prophetic*. See ver. 15.
2. A. V. "have committed."
3. A. V. "sit."
- A. V. "names." The Alexandrine MS. has the article, "της names," as a catchword to identify it with xiii. 1.
4. A. V. "and filthiness." The best MSS. have τὰ ἀκάθαρτα.
5. A. V. "harlots and abominations."
6. A. V. "drunken;" Orig. μεθύουσιν, præ. part., properly "in-ebriantem se," drinking herself drunk.
8. A. V. "and yet is." καὶ παρέσται, "and will appear," is the reading of the best MSS. for καίπερ ἐστίν, and is received into the text by Griesbach and Scholz. The clause is *omitted* by Vulg.
9. A. V. "And here is the mind." The Orig. has Ὡδε ὁ νοῦς: Vulg. has "Et hic est sensus."
10. A. V. "And there are."
- A. V. "five are fallen, and one is."
11. A. V. "he is of the seven."
12. A. V. "as kings one hour."
13. A. V. "shall give their power and strength."
16. καὶ τὸ θηρίον is the reading of the best MSS.
- A. V. "burn her with fire." The Orig. is κατακαύσουσιν αὐτήν ἐν πυρί.

CHAPTER XVIII.

2. A. V. "Babylon the great is fallen." The order of the Orig. is ἔπεσεν, ἔπεσε Βαβυλῶν: so Vulg. "cecidit, cecidit Babylon." See xiv. 8.
- A. V. "the habitation,"—"the hold."
3. A. V. "have committed."
5. The best MSS. have ἐκολλήθησαν, i. e. literally, have reached to heaven so as to cling to it like glue.
10. 16. 19. A. V. "saying, Alas, alas;" but in other places of this book (viii. 13. ix. 12. xi. 14. xii. 12.) οὐαὶ is translated *Wo*.
11. A. V. "shall weep."
13. A. V. "and cinnamon and odours." The best MSS. have κινάμωμον καὶ ἄμωμον.
17. A. V. "and all the company in ships." The best MSS. read πᾶς ὁ ἐπὶ τόπον πλέων.
- A. V. "stood afar."
18. A. V. "what city is like."
20. A. V. "and ye holy apostles."

NOTES TO THE

CHAPTER XIX.

1. A. V. "And after these things."
- A. V. "Salvation, and glory, and honour, and power to our God."
3. A. V. "and her smoke rose up."
4. A. V. "sat." Orig. has ἀναβαίνει, Vulg. "ascendit."
10. A. V. "have the testimony." See xii. 17.
11. A. V. "was called."
14. A. V. "The armies *which were* in heaven followed him."
15. A. V. "a sharp sword." The best MSS. add δίστομος, and Vulg. has "gladius ex utrâque parte acutus."
- A. V. "should smite."
- A. V. "of Almighty God." τοῦ Θεοῦ, τοῦ Παντοκράτορος is the Original.
17. A. V. "the supper of the Great God." The best MSS. have εἰς τὸ δείπνον τὸ μέγα τοῦ Θεοῦ, and Vulg. has "ad cœnam magnam Dei."
18. A. V. "all *men*, both free and bond;" (see above, on vi. 15.) Vulg. "omnium liberorum et servorum."
20. A. V. "and with him the false Prophet that wrought miracles before him." The Original, ὁ μετ' αὐτοῦ ψευδοπροφήτης, ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, i.e. his false-prophet ally, he who wrought the miracles before his face.
21. A. V. "that sat."

CHAPTER XX.

2. A. V. "bound him a thousand years;" Vulg. "per annos mille."
3. A. V. "and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Some MSS. have ἵνα μὴ πλανήσῃ, "in order that he *should* not deceive;" others have ἵνα μὴ πλανῇ, "in order that he *MAY* not deceive," and this reading is admitted into the text by Griesbach and Scholz, and it is confirmed by the Vulg. "ut non *seducat* gentes donec consummentur mille anni." This is important; for it intimates that the time referred to, in which Satan is bound, was a time *present* to St. John, and to the original readers of this book; and so it affords us another proof that the binding of Satan had taken place in the Apostolic age. See here below on ver. 5.

The numeral *Mille*, it is well known, is used by classical authors to express a large *indefinite* number.

Theocr. xi. 34 :

ἀλλ' ὅστις τοιοῦτος ἐὼν βοτὰ χίλια βόσκει.

Virg. Ecl. ii. 21 :

Mille meæ Siculis errant in montibus agnæ.

HARMONY OF THE APOCALYPSE.

Æn. ii. 198 :

Non anni domuere decem, non *mille* carinæ.

ix. 148 :

Non armis mihi Vulcani, non *mille* carinis

Est opus in Teucros.

See also the commentators on Æn. vi. 748 :

Has omnes, ubi *mille* rotam volvère per annos,

Lethæum ad fluvium deus evocat agmine magno ;

whence it will be seen that the Virgilian *Millennium* is not a definite time.

4. "I saw the *souls*." The Vision here is *not* of *bodies*, but of *souls*, as in ch. v. 9, where the *souls* are represented as *crying with a loud voice*. The Orig. has there *εἶδον τὰς ψυχὰς τῶν ἐσφαγμένων . . . καὶ ἔκραξαν . . .* Here (ch. xx. 4) the expression is very similar, *εἶδον . . . τὰς ψυχὰς τῶν πεπελεκισμένων . . . καὶ ἔζησαν . . .* The spiritual sense of the former passage confirms the spiritual sense of the latter.

A. V. "that were beheaded."

A. V. "which had not worshipped." The Original is *οἵτινες οὐ προσεκύνησαν*.

A. V. "had received."

A. V. "a thousand years."

5. Some MSS. have *οὐκ ἔζησαν*, which is received by Griesbach and Scholz.

A. V. "until the thousand years were finished;" but the Original is *ἄχρι τελεσθῆναι*, that is, "the rest of the dead live not" (such is the force of the aorist *ἔζησαν*. Cp. ii. 8. *ἐγένετο νεκρὸς καὶ ἔζησεν*, is *alive*, said of Christ) "till the thousand years are finished," (Vulg. "donec consummentur mille anni,") whenever that may be. This is important to be observed.

6. A. V. "on such;" Orig. *ἐπὶ τούτων*: Vulg. "in his."

A. V. "shall reign." The Alexandrine MS. has *βασιλεύουσι*, "they reign;" intimating that the Millennial period was begun in St. John's age.

8. A. V. "to battle." *τὸν πόλεμον* is found in the best MSS., i. e. *the* great battle.

10. A. V. "where the beast;" Vulg. "ubi et bestia."

14. A. V. "Death and Hell;" Orig. *ὁ θάνατος καὶ ὁ Ἅιδης*.

15. After *ὁ θάνατος ὁ δεύτερος* the best MSS. add *ἡ λίμνη τοῦ πυρός*.

CHAPTER XXI.

1. A. V. "there was no more sea."

4. A. V. "all tears." See vii. 17.

6. A. V. "I am Alpha and Omega." See above, Rev. i. 8.

NOTES TO THE HARMONY.

7. A. V. "shall inherit all things;" Vulg. "possidebit hæc."
 8. A. V. omits "and sinners."
 9. A. V. "there came unto me one."
 10. A. V. "and showed me that great city." The reading of the best MSS. is τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ, which is received by Griesbach and Scholz: so Vulg. "civitatem sanctam, Jerusalem."
 17. A. V. "of the angel."
 24. A. V. "of them which are saved." The words τῶν σωζομένων are omitted by many MSS., and there is nothing corresponding to them in Vulg.
 27. A. V. "whatsoever worketh." The Alexandrine MS. has ποιῶν.

CHAPTER XXII.

6. A. V. "The Lord God of the holy prophets."
 7. A. V. "Behold, I come quickly," without "And."
 8. A. V. "And I John saw these things, and heard *them*. And when I had heard and seen."
 10. A. V. "for the time is at hand."
 13. A. V. "I am Alpha and Omega."
 14. A. V. "Blessed are they that do his commandments," which is a translation of the reading of some MSS., μακάριοι οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ: but the Alexandrine MS. and some others have μακάριοι οἱ πλύνοντες τὰς στολὰς, and Vulg. has "Beati qui lavant stolas suas in sanguine Agni," and this is received by Bentley.
 15. A. V. "For without are dogs;" the best MSS. read Ἐξω, οἱ κύνες; and Vulg. "Foris canes;" Cp. "Hunden uyt Godt's Tempel," the inscription on Belgian churches; these are well known expressions for Avaunt! ἐκὰς ἐκὰς ἐστὲ—*Procul, o procul este, profani*.
 17. A. V. "And whosoever will."
 18. A. V. "for I testify."
 19. The best MSS. read ἀπὸ τοῦ ξύλου, which is received by Bentley.
 21. The Alexandrine MS. reads μετὰ πάντων: so Bentley.

PART IV.

APPENDIX.

CONTENTS OF APPENDIX.

APPENDIX

- A. Notice of some Ancient Commentators on the Apocalypse.
- B. Anselm, Bishop of Havilburg, on the Seven Seals.
- C. The Abbot Joachim on the Apocalypse.
- D. Peter Olivi, the Franciscan, on the Apocalypse.
- E. Ubertinus de Casali on the Apocalypse.
- F. J. B. Bossuet, Bishop of Meaux, on Babylon in the Apocalypse.
- G. On the Name and Number of the Beast.
- H. The "Ceremoniale Romanum," describing the Adoration of the Pope.
- I. Bishop Andrewes on Babylon in the Apocalypse.
- K. On reading the Apocalypse in the Church.

APPENDIX.

A.

NOTICE OF SOME ANCIENT COMMENTATORS ON THE APOCALYPSE, (SEE "LECTURES ON THE APOCALYPSE," LECT. VI. p. 165.) WHOSE WORKS ARE EXTANT*.

I. VICTORINUS, Bishop of Petabium or Petavium, Pettau, in Pannonia, circ. A. D. 270. (Cave, i. p. 147.†) He is said to have suffered martyrdom in the Diocletian persecution, A. D. 303. The "Commentarius in Apocalypsim," ascribed to Victorinus, is found in *Bibliotheca Patrum Maxima*, iii. p. 414—421, and in a shorter form, entitled "Scho lia in Apocalypsim," in *Biblioth. Patrum Gallandii*, iv. p. 52—65, whence it has been recently reprinted by the Abbé Migne, *Patrologia*, v. p. 318—348.

The work of Victorinus was revised and modified by St. Jerome. (See Ambros. Ansbert. in *Bibl. P. Maxima*, xiii. p. 404.)

II. AUCTOR ANONYMUS, apud S. Augustinum, tom. iii. p. 3106—3159, ed. Paris. 1837. This Exposition on the

* Compare Calovius *Bibl. Illust. N. T. Proleg.* in Apoc. p. 1715 sq.; Lücke *Geschichte der Auslegung d. Apok.* in vol. iv. of his *Kommentar über die Schriften d. Evang. Joannes*, p. 482—576; the Rev. E. B. Elliott's *Horæ Apocalypticæ*, iv. p. 307. *fourth edition*; Dr. Todd on the *Apocalypse*, p. 269.

† Ed. Basil. 1741.

APPENDIX A.

Apocalypse, which is very valuable, is in the form of Homilies or Sermons preached in the Church.

It has been ascribed by some to Tichonius, the celebrated Donatist Expositor, contemporary with St. Augustine; circ. A.D. 390. (Cave, i. p. 285.) Tichonius is known to have composed an exegetical Work on the Apocalypse, (see Bede's Commentary *passim* *,) and it is very probable that these Homilies contain considerable portions of that treatise, adapted to the use of the Church.

III. PRIMASIUS, Bishop of Adrumetum in Africa, flourished A.D. 550. (Cave, i. p. 525.) His "Commentarius in Apocalypsim" is contained in Bibl. Patrum Maxima, x. p. 287—340, and has been published by the Abbé Migne in his Patrologia, tom. lxxviii. p. 794—956.

IV. CASSIODORUS AURELIUS MAGNUS, "Senator Romanus, deinde monachus Vivariensis in Calabria." (See Cave, Hist. Lit. i. p. 501.) He wrote his work "De Divinis Lectionibus" circ. A.D. 556. His "Complexiones in Apocalypsim" were published at Rotterdam, 1723, 12mo, p. 213—243, and are inserted in the Abbé Migne's Patrologia, tom. lxx. p. 1406—1418.

Cassiodorus, in p. 9 of his Work De Divinis Lectionibus speaks of Primasius as his own contemporary, and refers to his work on the Apocalypse.

V. ANDREAS, Archbishop of Crete, supposed by some to have been afterwards Bishop of Cæsarea in Cappadocia †,

* e.g. Bede, *Explan. Apocalyps. Epist. ad Euseb.* "Has ergo regulas non in Apocalypsi tantum, id est, in Revelatione Sancti Joannis Apostoli, quam idem Tichonius et vivaciter intellexit, et veridicè satisque catholicè disseruit præter ea duntaxat loca, in quibus suæ partis, id est, Donatistarum schisma defendere nisus." "Cujus quidem auctoris et nos in hoc opere sensum secuti, nonnulla quæ extrinsecus posuit, brevendi causa omisimus."

† Andreas of Crete was probably a different person from Andreas of Cappadocia. In the MSS. the Commentary on the Apocalypse is attributed sometimes to the one, sometimes to the other. Arethas assigns it to his predecessor in the see of Cæsarea.

APPENDIX A.

probably in the sixth or seventh century. (Cave, i. p. 467. Fabric. Bibl. Gr. viii. 696. xi. p. 62. ed. Harles.) His Commentary on the Apocalypse is printed in Morell's edition of St. Chrysostom, tom. viii., and a Latin Translation of it in Bibl. Patr. Max. tom. v. p. 589—633.

We may here mention the two other Greek Expositors of the Apocalypse, who derive their materials mainly from Andreas,—

ARETHAS and
ŒCUMENIUS.

VI. ARETHAS, Bishop of Cæsarea in Cappadocia in the tenth century. (Fabric. Bibl. Græc. viii. p. 698. ed. Harles. Cave, i. p. 520; in Œcumenii Opera, ed. Paris. p. 640—837. A.D. 1631.) A Latin Translation of his Exposition is found in Bibl. P. Max. ix. p. 741—791.

VII. ŒCUMENIUS, Bishop of Tricca in Thessaly, probably in the tenth century. (Cave, ii. p. 112. Fabric. Bibl. Gr. viii. p. 692.)

Much has been effected recently towards an improved edition of these two Expositors by the late lamented Dr. Cramer, in his publication "ŒCUMENII et ARETHÆ in Apocalypsim," Oxonii, 1840. "Nobis," says he in his Preface, "plenissimum forsàn Antiquorum Græcorum Patrum Commentarium, qui extat, in Apocalypsim, licuit vulgare." The learned Editor has printed new Scholia of Œcumenius, and has added to those already published of Arethas. The Exposition of Œcumenius commences at p. 497, and ends at p. 582 of Dr. Cramer's volume.

VIII. BEDA Venerabilis; born near the mouth of the Tyne in the county of Durham, A.D. 672; died A.D. 735. (Cave, i. p. 612.)

Explanatio Apocalypsis in tom. xii. p. 337—452 of Bedæ Opera, Lond. 1844. A very valuable and interesting Exposition.

IX. AMBROSIUS ANSEBERTUS, Gallus Presbyter, (obiit

APPENDIX A.

A.D. 778.) in S. Joannis Apocalypsim libri x., ad sanctissimum in Christo Patrem ac Dominum D. Stephanum Divinâ Gratiâ Papam: ed. princ. Col. 1536. fol. p. 442; Bibl. P. Max. xiii. p. 403—639. (Cave, i. p. 631.)

X. BERENGAUDUS, Monachus Benedictinus, circ. A.D. 800. Expositio super VII Visiones Apocalypseos, inter S. Ambrosii Opera, ed. Bened., tom. ii. pt. ii. p. 499—589.

XI. HAYMO, "Episcopus Halberstattensis, Alcuini discipulus," obiit A.D. 853: an excellent Expositor. Commentariorum in Apocalypsim Beati Joannis libri vii., jam primum in lucem editi, et ad multorum scriptorum Codicum fidem castigati. Coloniae, 1531. 12mo. (Cave, ii. p. 28.)

Commentaries on the Apocalypse were written by ALCUIN and RABANUS MAURUS, (Trithem. 251. 267.) contemporaries of Haymo, but are not now extant.

XII. ANSELMUS Laudunensis, (Laon, in Picardy,) Benedictinus, Petri Abælardi magister; fl. A.D. 1103. In Apocalypsim Enarrationes, Coloniae, 1612, inter Anselmi Cantuariensis Opera, ii. p. 471 sqq. (Cave, ii. p. 187.)

XIII. BRUNO, Abbas Monte-Cassinæ, ob. 1125. (Cave, ii. p. 158.) Commentarius in Apocalypsim, Opera, Venet. 1651. 2 tom. fol.

XIV. RUPERTUS Tuitiensis, (prope Coloniam Agrippinæ,) ob. 1135. Comment. in Apocalypsim, lib. xii. ad Fridericum, Archiepiscopum Coloniensem, Colon. 1541. pp. cxcv.; Noriberg. 1526. ed. Paris. ii. p. 450 sqq. (Cave, ii. p. 193.)

XV. ANSELMUS, Episcopus Havilbergensis, de Sigillis Apocalypticis scripsit A.D. 1145. (Cave, ii. p. 224.) For some account of this important treatise see below, Appendix B.

XVI. RICARDUS de Sancto Victore, propè Parisios, "natione Scotus, S. Bernardi familiaris," obiit 1173. In

APPENDIX A.

Apocalypsim S. Joannis libri vii. (Cave, ii. p. 228.) Opera, Rothomagi, 1650. 2 tom. folio.

XVII. JOACHIMUS, Calaber, Abbas Florensis sive de Flore, fl. A.D. 1200. (Cave, ii. p. 278.) His work on the Apocalypse was first published with the following remarkable title:—

“*Expositio magni Prophetæ ABBATIS JOACHIM in Apocalypsim: Opus illud celebre: Aurea, viz., ac præ ceteris longè altior et profundior EXPLANATIO in APOCALYPSIM ABBATIS JOACHIM de statu Universali Reipublicæ Christianæ, deque Ecclesiâ Carnali in proximo reformandâ, atque in primævam sui ætatem redigendâ; triplici prius tamen percutiendâ flagello, moxque omnium Infidelium ad Christi fidem conversione, jam multis sepulta Sæculis, sed adimplenda tempore instante ad utilitatem et consolationem fidelium nutu divino detecta atque reserata in lucem primo venit.*” Venetiis, 1527. 4to.

The date of Joachim’s prefatory Epistle is printed, “*Floris, anno Dominicæ Incarnationis mc.*” It ought to be mcc.

For a further account of Joachim’s striking expositions of the Apocalyptic prophecies, see below, Appendix C., and Gieseler Eccl. Hist. § 70.

XVIII. THOMAS AQUINAS, nat. 1224, ob. 1274. Thomæ Aquinatis in B. Joannis Apocalypsim Expositio nunc primum e tenebris eruta, Florentiæ, 1549. 12mo, pp. 654. The preface speaks of it unhesitatingly as the work of Aquinas. Cave (ii. p. 306) denies the genuineness of this exposition, and conjectures that it was written by THOMAS ANGLICUS, the monk of Ely, of the twelfth century.

XIX. JOANNES PETRUS OLIVI, a Franciscan, of Languedoc, ob. 1297. Postilla in Apocalypsim. For a further account of PETER OLIVI, and of his memorable labours on the Apocalypse, see Gieseler Eccl. Hist. § 70; and below, Appendix D.

XX. ALBERTUS MAGNUS; Provincial of the Domini-

APPENDIX B.

cans, Master of Aquinas, Bishop of Ratisbon, died at Cologne A.D. 1280. (Cave, ii. p. 311.) *Commentarii in Apocalypsim*, Basil. 1506.

XXI. PETRUS AUREOLUS, sive Petrus de Verberia, Doctor facundus, Archiepiscopus Aquensis (of Aix), fl. 1310. (Cave, ii. p. 25, App.) His *Breviarium Bibliorum* contains his Comment on the Apocalypse.

XXII. NICOLAS DE GORHAM, of Merton College, in the fourteenth century. Comment. in Apocalypsim, Antwerp. 1617—1620. p. 178 sqq. (Cave, ii. p. 86. in Appendice.)

XXIII. JACOBUS DE PARADISO, Carthusianus; A. D. 1449. "De Septem Statibus Ecclesiæ in Apocalypsi descriptis, deque autoritate *Ecclesiæ et Ejus Reformatione*."

A very valuable and interesting treatise, printed in Browne's *Fasciculus Rerum Expetendarum*, &c., ii. p. 102.

APPENDIX B.

(See *Lectures on the Apocalypse*, Lect. vi. p. 195.)

"ANSELMI HAVELBERGENSIS, Episcopi, Dialogi ad Eugenium III. anno MCXLV. tempore beati Bernardi;" apud D'Achery *Spicilegium*, ed. Paris. 1723, folio, vol. i. p. 161—207. Est Havelburgum urbs Germaniæ in Marchiâ Branderburgensi.

The Seventh to Thirteenth Chapters, inclusive, of the first Book of these Dialogues contain an Exposition of the SEVEN SEALS of the Apocalypse. The Titles of these Chapters will show the views of the writer.

CAP. VII. De Septem Sigillis significantibus SEPTEM STATUS ECCLESIAE: et quod in *primo* statu, exeunte albo equo, (Rev. vi. 2.) miraculorum et prodigiorum novitate primitiva Ecclesia crescebat.

APPENDIX B.

CAP. VIII. Quòd in *secundo* statu, exeunte *rufo* equo, (Rev. vi. 4.) *gravissima* sanctorum *persecutio* incanduerit.

He rightly connects this seal with the time of the persecution of the Woman by the red Dragon. (Rev. xii. 1—5.)

CAP. IX. Quòd in *tertio* statu Ecclesiæ, exeunte *nigro* equo, (Rev. vi. 5.) *maxima hæreticorum* pericula Ecclesiam suprâ modum turbaverint.

This seal, he says, represents the heresies by which the Evil Spirit endeavoured to destroy the Church, after he had failed to extinguish it by persecution.

The following words of this Chapter will be read with interest.

Surgunt igitur Hæretici, characterem Bestiæ portantes infixum in cordibus suis, et dum in *manu* suâ *dolosam stateram trutinantes* habent (Rev. vi. 5), æquitatem de Fide disputando proponunt, et minus cautos levissimo unius vel minimi verbi *pondere* fallunt; inter quos sunt Arius . . et ejus sequaces . . (their heresy is then described) . . Fuit et Sabellius . . Fuit et Nestorius . . Fuit et Eutyches . . (their heresies are described, as also those of the rest which follow) . . Macedonius . . Donatus . . Photinus . . Manes.

CAP. X. Quòd in *quarto* statu Ecclesiæ, exeunte *palido* equo, (Rev. vi. 8.) in falsis fratribus Ecclesia Dei suprâ vires laboraverit, in quo etiam statu multæ ac variæ Religiones (i. e. Religious Orders) creverunt.

CAP. XI. Quòd in *quinto* statu Ecclesiæ, animæ sanctorum sub altare Dei clamant, *Usquequo Domine*, &c. (Rev. vi. 10.)

CAP. XII. Quòd in *sexto* statu Ecclesiæ, facto terræmotu, (Rev. vi. 12.) validissima persecutio *futura* est*, tempore Antichristi.

This Chapter contains the following exposition. *Sol* factus est niger tanquam saccus cilicinus, quia SOL justis-

* He regarded this seal as not opened in his own age, i. e. the twelfth century.

APPENDIX B.

tiae CHRISTUS, et nomen Christianum, tunc erit in abjectione, et in contemptibili et obscurâ nigredine; et tam ipse CHRISTUS quàm Christiani erunt viles et abjecti in oculis Antichristi et suorum, sicut saccus cilicinus, qui omnium vestium est vilissimus. *Luna tota* facta est sicut sanguis*, quia in omnibus mundi partibus persecutio sanguinis grassabitur contra *Ecclesiam*, quam Luna, modo crescens modo decrescens, apertè significat; et *Stellæ cæli ceciderunt in terram*, *Stellæ cæli*, id est sancti, qui in firmamento Ecclesiæ tanquam Doctores lucere videbantur, sub illâ validissimâ persecutione, recedentes a fide in terram cadent, *sicut ficus mittit grossos suos, cum a vento magno movetur*. (Rev. vi. 13.) . . . *Grossus* enim appellantur fructus primi temporis, qui antequàm veniant ad *maturitatem*, vento concussi cadunt in terram: ita et illi qui necdum venerunt ad *maturitatem bonorum operum* et vacui sunt, concussi sunt a vento, id est *extremâ persecutione*. Et *cælum recessit quasi liber involutus*. *Cælum* id est Ecclesia, in quâ Sacramenta, involuta et clausa, recedent ab usu Christianorum et abscondentur a publico et solenni ritu.

CAP. XIII. Quòd in *septimo* statu Ecclesiæ post multas tribulationes futurum est silentium magnum, (Rev. viii. 1.) et instaurabitur octava infinitæ beatitudinis.

Et ita Ecclesia Dei quæ est una in fide, una spe, una charitate, multiformis est diversorum statuum varietate.

It is evident that Anselm (with the great body of ancient commentators) regarded the *Seven Seals* (Rev. v. vi. vii. viii.) as containing a brief prophecy concerning the Church from the first to the second Advent of Christ.

The correctness of this judgment, as I have said elsewhere, appears to me unquestionable.

* He therefore rightly reads, ἡ σελήνη δαλῇ, Rev. vi. 12.

APPENDIX C

(See *Lectures on the Apocalypse*, Lect. xii. p. 363.)

JOACHIM, CALABER, Abbas Florensis, circ. A. D. 1200.
His Expositions of the Apocalyptic prophecies. (See above, Appendix A. No. XVII.)

“Anno 1191, dum Rex Richardus Angliæ adhuc in Palæstinâ esset, Joachimum Abbatem Calabrum advocabat, interrogans illum de Antichristo, qui respondit, Romæ jamdiu fuisse natum, ac tum maximè regnare exaltareque *se super omne quod dicitur Deus*.” (2 Thess. ii. 4.)—(Roger Hoveden Angl. in 2 Chron. libro.)

A large selection from comments of Joachim, concerning the Babylon of the Apocalypse, will be found in Wolfii *Lectiones Memorabiles*, folio, 1600*. p. 488—497.

To these extracts Wolf has appended certain “*Testimonia Auctorum*,” indicating the great esteem in which

* Joan. Wolfii *Lect. Memorab.* 2 vols. fol. 1600.

The *Epistola Dedicatoria* contains a *Catena* of Authors bearing witness to the growing corruptions of the Church of Rome.

It has been alleged by some who dissent from Joachim’s views of the Apocalypse, that his interpretations were occasioned by personal feelings, and were intended to serve political purposes, and are therefore of little value.

This appears to be a precipitate conclusion. Joachim’s character for ability, learning, and piety, stands very high among his contemporaries; and his Apocalyptic Expositions must be judged by their own merits, and not from motives imputed to him by others. Even if all the allegations concerning Joachim’s intentions were true, yet it would be no less illogical and unfair to condemn his Expositions on that account, than it would be to condemn the Reformation because some who were raised up by Divine Providence to promote it were actuated by evil impulses. Wise, pious, and charitable men will be the first to adore the Power and Providence of God in the accomplishment of great purposes by weak instruments.

APPENDIX C.

Joachim was held by many of his contemporaries (p. 499) as "vir vaticinandi peritus;" (p. 500) "numine afflatus;" (501) "de quo Joachimo fertur quòd donum intelligentiæ divinitus accepit; et ei multa de futuris reserata fuisse feruntur." "Plenus est prophetiis de futurâ Ecclesiæ Reformatione" (p. 502); "vir magni luminis et virtutis" (p. 601).

The few following specimens from Joachim's works will suffice to call the reader's attention to his Expositions, which cannot fail to be perused with interest, especially in the present times. It must be remembered, that they represent the opinions of a large number of persons of the Church at that time among the Clergy as well as the Laity; and they show that the Apocalypse was one of the main instruments in the hands of Providence for reforming the Church.

P. 489. * *Mulier auro inaurata* (Rev. xvii. 4.) Romana Ecclesia est. (Vide et p. 491.)

P. 491. Sacerdotes et Pontifices, præcipuè Ecclesiæ Romanæ, captivari et pati necesse est a Principe Reipublicæ.

— Summus Pontifex et clerus, sive Ecclesia Carnalis, dicit, *Sedeo Regina, et Vidua non sum*. (Rev. xviii. 7. Vide et p. 496.)

— Salomon senescens *idololatra* fuit, idem de senescente Ecclesiâ dicere possumus.

P. 492. Principes *Alemannorum* jura temporalia excutient ab Ecclesiâ Romanâ.

— Futurum est prorsus, ut non tantum ab *Imperio* Ecclesia corruat, verum etiam a *Galliarum* regno diffidat (diffindatur?) ut, unde fuit erecta et provecta in gloriam, inde dejecta et despecta veniat in rapinam.

This prediction is repeated several times, both with respect to Germany and France (492, 493, 494), and is founded on Rev. xvii. 16.

* Wolfii Lectiones Memorabiles, 1600.

APPENDIX C.

P. 492. Romana Ecclesia, ac si altera tribus Juda, recessit a Christo.

— Joachimus est prohibitus revelare ignominiam suæ Matris Ecclesiæ; sed nunc cogitur prodere ejus iniquitates.

P. 493. Ventura est tempestas Imperii contra Ecclesiam meretricem. (Rev. xvii. 16.)

— Ecclesia Latina et Romana graviora quam Græca passura est, quia nequiora commisit. (Vide et p. 497.)

— Aquila grandis et magnarum alarum, scilicet Imperator Alemanniæ, percutiet Ecclesiam ut, unde aliquando protecta erat, inde etiam flagelletur.

P. 494. A beato Gregorio usque ad hæc tempora nemo comparuit qui populum Domini erudiret.

— Non solum temporalia amittet Ecclesia, verum etiam ipsi Ecclesiastici præda erunt Imperio et Paganis.

— Ab Aquilone et Alemannis veniet afflictio, ut ponant Ecclesias Romanæ sedis desolatas, primò quia non audierunt verbum Domini; sècundò, *quia tepidi sunt* (Rev. iii. 16); tertio, quia quærun *quæ sua sunt et non quæ Dei* (Phil. ii. 21).

— Ecclesia Romana, *quantum se glorificavit et in deliciis fuit et gloria* (Rev. xviii. 7), tantum spoliari debet.

— Nunc *Domina Babylon*, id est Ecclesia, vestitur *cocco et purpura, dives bysso* (Rev. xvii. 3, 4. xviii. 12. 16); idcirco deprimetur.

P. 495. Multi jam lugent ruinam Ecclesiæ, de quibus dicitur, *Reliqui mihi septem millia virorum qui non inclina-verunt genua sua Baal*. (1 Regg. xix. 18.)

— Ex culpâ Romanorum Pontificum *Reges et Principes terræ* æstuabunt contra Ecclesiam. (Rev. xvii. 15, 16. xviii. 3—9.)

— Ecclesia Romana sub *sexto tempore* complebit tempora sua, quibus affligatur in spiritu vehementi Domini furoris et gladii.

— Dominus confringet Cardinales et Prælatos Ecclesiæ ad nihilum eos redigendo.

APPENDIX C.

— Discedet Imperium Alemannorum ab Ecclesiâ, et scindetur ipsa Ecclesia Romana, scilicet Capitulum Cardinalium. Nam inter eos orietur discordia.

P. 495. Peccatum Romanæ et totius Ecclesiæ generalis scribitur in Prophetis.

P. 496. Summus Pontifex, Cardinales, Doctores et Prælati valde dolebunt de ortu et profectu illorum virorum spiritualium et prædicatorum Veritatis tanquam qui eorum solitudine *subvertentur ut adulterantes verbum Dei.* (2 Cor. ii. 17.)

— Hodie Prælati Ecclesiæ Pilati sunt, non Patres.

— Ecclesia non expectat deteriorem *Anti-Christum* quam carnalem et effœminatum Prælatum.

— Prælati et Pastores Ecclesiæ Latinæ et præcipuè Romanæ jam mortui dicuntur in peccatis.

— Doctrina virorum Evangelicorum suscitandorum in toto orbe erit patens et libera, et multi, ad eorum prædicationem, convertentur.

P. 497. *Bestia Prælatorum capienda et occidenda* est ab Imperatore. (Rev. xiii. 1. 11. xvi. 13. xix. 19. xx. 10.)

— Desolabitur et destruetur Capitolum Romanum, id est Collegium Cardinalium.

— Futura tribulatio erit generalis per universam latitudinem populi Christiani; et maximè Ecclesiæ Italicæ dandæ sunt in solitudinem destructionis, et in stuporem admirationis cunctis gentibus, et præ cæteris Romana.

— Moderni Vicarii Salvatoris thus negligunt et myrrham, et quærunt aurum, et ideo cum dominâ *Babylone bibent in aureo calice poculum abominationis.* (Rev. xvii. 4. xviii. 6.)

— Dictum Danielis nono convenit modernis Prælatibus et Ecclesiæ Rectoribus, videlicet, *Cum videritis abominationem, &c.* (Dan. xi. 31. xii. 11. Matt. xxiv. 15. Marc. xiii. 14.)

— Velit, nolit, mundus, necesse est ut cadat Pontificalis superbia.

APPENDIX D.

(See *Lectures on the Apocalypse*, Lect. xii. p. 363, 364 ;
and above, Appendix A. No. XIX.)

VITRINGA (Anacr. Apocalyps. p. 749,) thus speaks of the Expositions of the Apocalypse which are contained in the Postils of PETER JOHN OLIVI, which were written in the thirteenth century, and were condemned in a Letter or Report addressed to Pope John XXII, by the Theologians appointed by him to examine them. “Legi (says Vitringa) excerpta Interpretationis Apocalypticæ PETRI JOANNIS OLIVI cum admiratione. Fuit in illo judicium sanum, et magna meditationis exercitatio. Et pleraque quæ sequentia tempora nobis demonstrarunt de Ecclesiâ sexto tempore et statu solenniter *reformandâ* tam clarè et liquidò prædixit, (nisi quod sibi persuaserit illam Reformationem ad canones disciplinæ spiritualium reformandam,) simul Babylonis mysticæ casum primum illo futurum tempore tam apertè prænunciavit, ut ejus interpretatio hoc ipso nomine summo moperè sit commendabilis.”

In the following pages of the present Appendix, the extracts from Peter Olivi's Postils on the Apocalypse * are

* See also Gerhard Confessio Cathol. p. 590 ; Vitringa, p. 30 ; and Gieseler Hist. Eccles. § 70, concerning Peter Olivi. Vitringa judiciously draws a distinction between the assertions of Petrus Johannes Olivi, concerning the corrupt state of the existing Church, predicted in the Apocalypse, and the inference which Petrus Olivi draws from those facts ; viz., the probability of its Reformation *by means of* the Order of that section of the Franciscan (*spirituales* or *perfecti*) to which he himself belonged.

See also Bp. Warburton's Strictures on the unfairness and unreasonableness of some who argue, from certain extravagances of the Franciscans, that their statements concerning the actual corruptions of the Church of Rome, and on the consequent necessity of Reformation, are unfounded. Serm. xxviii. Vol. x. p. 195.

APPENDIX D.

printed in *italics*; the censures of the Papal Divines upon them follow in Roman letters.

BALUZII *Miscell.* i. p. 213, Paris, 1678.

Littera Magistrorum in theologia infrascriptorum, qui articulos infrascriptos de postilla fratris Petri Johannis Olivi quondam ordinis Minorum facta super Apocalypsi extractos diligenter examinaverunt, et ipsos tam temerarios quam hæreticos judicaverunt.

Sanctissimo Patri ac Domino Domino Johanni* divina providentia sacrosanctæ Romanæ ac universalis Ecclesiæ summo Pontifici frater Guido Prior generalis fratrum ordinis beatæ Mariæ de Carmelo, frater Bertrandus de Turre Minister provinciæ Aquitanix ordinis fratrum Minorum, frater Guillelmus de Lauduno Lector sacri palatii ordinis Prædicatorum, Nicolaus de sancto Justo Decanus sancti Quintini, frater Laurentius Anglicus ordinis sancti Benedicti, frater Simon Anglicus ordinis supradicti sanctæ Mariæ de Carmelo, frater Arnaldus Rojardi ordinis fratrum Minorum, frater Petrus de Palude ordinis fratrum Prædicatorum, in sacra pagina magistri, pedum oscula beatorum. Sanctitati vestræ, Pater beatissime, facimus manifestum quod Reverendus Pater et Dominus Dominus frater Nicolaus Episcopus Ostiensis, cui per eandem sanctitatem vestram commissa fuit examinatio postillæ cujusdam quam quondam frater Petrus Johannis de provincia Provinciæ super librum Apocalypsis conscripsit, nobis tradidit quosdam articulos extractos per eum de dicta postilla in duobus parvis quaternis una cum postilla superius memorata, nobisque ex auctoritate sibi commissa injunxit ut cum diligentia examinaremus prædicta et de ipsis in scriptis sub nostris sigillis nostram sententiam concorditer diceremus, utrum videlicet dicti articuli, quorum tenores inferius describuntur, in ipsa postilla continerentur, et utrum

* i. e. John XXII. A. D. 1316—1314.

APPENDIX D.

ipsos articulos hæreticos aut erroneos seu temerarios censeremus. Volentes igitur ipsius mandato immo potius vestro humiliter obedire, de ipsis articulis per ipsum Dominum Ostiensem de dicta postilla extractis cum dicta postilla collationem fecimus diligentem, et sicut in ipso extracto continebatur, ita in ipsa postilla invenimus contineri. Super quibus articulis sententiam concorditer dedimus post singulos articulos infrascriptam, quam nostris sigillis fecimus sigillari; quorum articulorum et sententiæ tenor inferius annotatur.

I. Primus articulus talis est. In prologo super lectura Apocalypsis in primo notabili dictus frater Petrus Johannis dicit sic: *Quantum ergo ad primum, qui scilicet sint septem status Ecclesiæ in his visionibus descripti, sciendum quod primus est foundationis Ecclesiæ primitivæ in Judaismo sub Apostolis factæ. Secundus fuit probationis et confirmationis ejusdem per martyria quæ potissime inflicta sunt a paganis in toto orbe. Tertius fuit doctrinalis expositionis fidei rationabiliter confutantis et convincentis insurgentes hæreses. Quartus fuit anachoreticæ vitæ mundum usque ad extrema solitudinis fugientis et carnem austerrime macerantis, suoque exemplo totam Ecclesiam instar solis et stellarum illuminantis. Quintus fuit vitæ communis, partim zeli severi, partim condescensivi sub Monachis et Clericis temporales possessiones habentibus. Sextus est renovationis evangelicæ vitæ et expugnationis antichristianæ et finalis conversionis Judæorum et gentium, seu iteratæ reædificationis Ecclesiæ simul primæ. Septimus vero, prout spectat ad vitam istam, est quædam quieta et mira participatio futuræ gloriæ, ac si cælestis Jerusalem videatur descendisse in terram; prout tamen spectat ad aliam vitam, est status generalis resurrectionis, et glorificationis sanctorum, et finalis consummationis omnium. Item cuilibet prædictorum statuum attribuit certa principia et certos fines. Unde paulo post in eodem prologo et sub eodem notabili dicit sic: *Primus status proprie cæpit a Spiritus sancti missione, licet alio modo cæperit a Christi prædicatione. Secundus vero**

APPENDIX D.

proprie cœpit a persecutione Ecclesiæ facta sub Nerone Imperatore, quamvis alio modo cœperit a Stephani lapidatione vel Christi passione. Tertius vero cœpit a tempore Constantini Imperatoris ad fidem Christi conversi, seu a tempore Silvestri Papæ, seu Concilii Niceni contra Arrianorum hæresim celebrati. Quartus vero proprie cœpit a tempore magni Antonii anachoretæ, seu a tempore Pauli primi eremitæ, vel secundum Joachim a tempore Justiniani Augusti, de quo infra in decimo notabili amplius tangetur. Quintus vero proprie cœpit a tempore Caroli Magni. Sextus vero aliququaliter cœpit a tempore beati viri patris nostri Francisci. Plenius tamen debet incipere a damnatione Babylonis meretricis magnæ, quando præfatus angelus Christi signo signabit per suos futuram malitiam Christi. Septimus autem uno modo inchoat ab interfectione illius Antichristi, qui dicet se Deum et Mes-siam Judæorum. Alio modo inchoat ab initio extremi judicii omnium reproborum et electorum.

Hic autem nobis videtur, salvo in hoc et in omnibus sequentibus judicio summæ sedis, quod divisio illa statuum Ecclesiæ septiformis intellecta sicut in sequentibus articulis declarabit, puta quod sextus et septimus status Ecclesiæ notabiliter præemineant quinque primis, et sic rejiciant omnes illos, sicut Ecclesia Synagogam, hæretica sit censenda. Quod vero dicit hos septem status Ecclesiæ in illis septem Apocalypsis visionibus describi, eo modo quo applicat et exponit, temerarium reputamus. De damnatione vero meretricis magnæ in sequentibus apparebit.

* * * *

III. Tertius articulus in quinto notabili prædicti prologi ponens ordinem septem visionum Apocalypsis dicit sic: *Sexta autem visio, quæ est de damnatione meretricis et bestię habentis capita septem, et de novis nuptiis agni et suæ sponsæ post meretricis damnationem fiendis, directius respicit rejectionem vetustatis Babylonicæ et renovationem formæ Christi.* Hæreticus quoad tria. Primo quantum ad blasphemiam nominis, cum per illam meretricem intelligat, sicut inferius apparebit, Ecclesiam Romanam et universalem ei tamquam

Rev. xviii.
xix.

APPENDIX D.

capiti adhærentem. Secundo quantum ad hoc quod ait de ejus damnatione, intendens, sicut infra clarius exprimet, hanc Ecclesiam totaliter et æternaliter condemnandam. Tertio quantum ad novas nuptias Agni et suæ sponsæ, cum Christus semel Ecclesia desponsata has nuptias, quæ quotidie peraguntur, in cœlesti gloria completurus, non sit aliquas alias novas nec secundas nuptias in hac mortali vita cum aliqua alia Ecclesia contracturus.

IV. Quartus articulus circa finem septimi notabilis dicit sic: *Et cum Babylon meretrix et bestia portans eam erit in suo summo, tunc erit nox ejus tenebrosissima de qua in psalmo dictum est: Posuisti tenebras, et facta est nox, in ipsa pertransibunt omnes bestię silvæ. Ipsæ sunt et bestię sexto die formatæ, post quas formatus est homo ad imaginem Dei, quia post has convertetur Israel cum reliquiis gentium, et apparebit Christiformis vita et imago Christi. Ex prædictis autem patet quare sexta et septima visio describunt principaliter solum finalem statum Ecclesiæ. Fit enim hoc ad plenius designandum quod in sexto et septimo statu est solemnis finis priorum temporum et quoddam novum et solemne seculum.* Hæreticus quoad duo. Primo quantum ad hoc quod dicit quod cum Babylon meretrix et bestia portans eam erit in suo summo, tunc erit nox ejus tenebrosissima; quia, sicut infra ex dictis suis manifestius apparebit, in toto isto tractatu per Babylonem ipse intelligit Ecclesiam Romanam et universalem ei obedientem, quam nos Ecclesiam catholicam appellamus, quæ non est Babylon civitas diaboli, sed Dei, nec meretrix, sed virgo, nec portata a diabolo, sed a Christo, non tenebrosa nec nocturna, sed fide illustrata, et de die gratiæ constituta. Secundo, quantum ad hoc quod dicit quod in sexto et septimo est solemnis finis priorum temporum: quia cum finis consummans et perficiens, de quo loquitur, sit melior his quæ sunt ad finem, sequeretur quod status ille Apostolorum statui præferretur. Cetera quæ in articulo continentur de novo et solemni seculo futuro in hac vita, in quo apparebit Christiformis vita et imago Christi quasi quodam

Rev. xvii. 3.

Pa. civ. 20.

APPENDIX D.

modo mirabili et hactenus inexperto, temeraria et sigmenta
irrationabilia reputamus.

* * * *

Rev. ii. 5. XII. Articulus duodecimus secundo capitulo exponens illud, *Sin autem venio, tibi amovebo candelabrum tuum de loco suo*, post columnam et dimidiam dicit sic. *Consimiles fere rationes invenies de ultimo casu novissimi cursus quinti temporis ecclesiastici, et translationis primatus Babylonis in novam Hierusalem.* Hæreticus quoad duo. Primo quantum ad hoc quod dicit de ultimo casu novissimi cursus quinti temporis ecclesiastici, ubi omisso nomine Babylonis et carnalis meretricis Ecclesiæ, agit simpliciter de Ecclesia quinti temporis quo a Christo decurrit quinque temporibus quæ descripsit, intendens eam in fine quinti temporis casuram, cum sit hæreticum simpliciter Ecclesiam dictam id est universalem et catholicam aliquo tempore ruituram. Secundo quantum ad hoc quod dicit de translatione primatus Babylonis in novam Hierusalem: quia translatio alicujus ab uno in aliud non est nisi ab eo in quo erat in illud in quo non erat. Primatus autem Ecclesiæ ab eo tempore quo Petrus, qui a Christo accepit primatum, resedit Romæ, finaliter non fuit in aliqua Ecclesia nisi in Ecclesia Romana. Dicere ergo quod primatus transferetur a Babylone in novam Hierusalem includit tres hæreses. Prima, quod Ecclesia Romana sit vel futura sit Babylon; secunda, quod Ecclesia Romana primatum perdere debeat aliquando; tertia, quod nova quædam Ecclesia alia citra pa[pam] . . . sit futura.

* * * *

Rev. ii. 5. XVIII. Decimus octavus, etc., exponens illud *Ecce venio cito*, paulo post dicit sic. *Item sicut soli primo comminatus est translationem Ecclesiæ suæ de loco suo, sic soli sexto significat quod si non perseveraverit, ejus corona ad aliud transferetur, cujus mystica ratio est, quia sicut primus status habuit primatum respectu totius secundi generalis status mundi qui ab Apostolo vocatur tempus seu ingressus plenitudinis gentium, sic sextus habebit primatum respectu*

APPENDIX D.

totius tertii generalis status mundi duraturi usque ad finem seculi. Ne ergo de suo primatu superbiant aut insolescant, quasi non possint ipsum perdere, aut quasi alius non possit substitui eis et fieri æque dignus, insinuaturs eis prædicta translatio. Hæreticus, sive ponat in Ecclesia duos primatus Ecclesiæ, quorum primus in quinto tempore Ecclesiæ deficiat, et secundus in sexto tempore incipiat, quod hæreticum reputamus. Confitemur tamen unum esse primatum in tota Ecclesia Dei penes Romanam Ecclesiam residentem, qui a Petro incipiens, sine interruptione et translatione usque nunc continuatus est, et semper continuabitur in ejus legitimis successoribus usque ad seculum consummatum; sive ponat in eadem duos primatus dignitatis, sive duos sanctitatis.

XIX. Decimus nonus articulus paulo post dicit sic. *Secunda ratio est, quia uterque illorum substitutus est alteri. Nam sicut gloria quæ fuerat Synagogæ parata et Pontificibus suis, si in Christum credidissent, translata fuit ad primitivam Ecclesiam et ad pastores ejus, sic etiam gloria parata finali Ecclesiæ quinti status transferetur, propter ejus adulteria, ad electos sexti status. Unde et in hoc libro vocatur Babylon meretrix circa initium sexti status damnanda.* Hæreticus quoad tria. Primo quantum ad hoc quod comparando æquiparat in malo culpæ et pœnæ Ecclesiam quinti temporis Synagogæ, secundo quantum ad hoc quod dicit gloriam Ecclesiæ transferendam sicut gloriam Synagogæ, tertio quantum ad hoc quod dicit Ecclesiam et Babylonem meretricem esse damnandam, intelligens hoc dictum de Ecclesia quæ nunc est quinti temporis: quod est superius reprobatum. Rev. xvii. 3.
5.

XX. Vicesimus in quinto capitulo exponens illud *Et vidi* Rev. v. 1. *in dextera,* parum post duas columnas dicit sic. *In sexta vero Babylon adultera et a suo viro scilicet Christo abalienata subvertitur per maximum terræ motum et per iram Agni, prout sexta apertio narrat.* Hæreticus, quia hæc omnia intelligit sicut supra et infra de nostra Ecclesia Christi sponsa.

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APPENDIX D.

XXVII. Vicesimus septimus post prædicta ad unam
 Rev. vi. 12. columnnam exponens illud *Et factus est sol niger*, dicit sic.
Tunc enim totus status Ecclesiæ in Prælati et plebibus et
religiosis funditus subvertetur, præter id quod in paucis
electis remanebit occulte. Tunc etiam tam in oculis infidelium
quam in oculis fidelium tunc apostatantium vel des-
perate morientium nigrescet lux solaris fidei, ipsaque Ecclesia
apparebit quasi luna cruentata, non solum propter stragem
occisorum ejus, sed etiam quia tunc plenius patebit qualiter
fuera luxuriis abominabiliter menstruata et nefandis impiet-
atibus et crudelitatibus plena. Et post duodecim lineas
subjungit. Est enim tunc nova Babylon sic judicanda sicut
 Luc. xxiii. 28. 30. *fuit carnalis Hierusalem, quia Christum non recepit, immo*
reprobavit et crucifixit. Unde Lucæ xxiii. prædicit ei Chris-
tus mala consimilia istis dicens: Filie Jerusalem, nolite flere
super me, sed super vos ipsas flete. Et paulo post. Tunc
incipient dicere montibus, Cadite super nos, et collibus, Co-
operite nos. Hæreticus quantum ad hoc quod dicit circa
finem: Est enim tunc nova Babylon sic judicanda sicut fuit
carnalis Jerusalem, quia Christum Dominum crucifixit; quia
per novam Babylonem intelligit illam eandem Ecclesiam
de qua supra immediate fecerat mentionem. Alias sua
probatio et applicatio esset nulla. Unde cum supra im-
mediate loqueretur de Ecclesia universali et catholica, et
de nulla alia, quia illa sola habet finaliter omnes electos,
apparet quod illam dicit esse judicandam sicut synagogam
in judicio, judicio scilicet reprobationis, quod est hære-
ticum et blasphemum.

* * * *

XXXIII. Tricesimus tertius in fine octavo capitulo
 Rev. viii. dicit sic. *Nota quod prima horum trium est horrenda lax-*
atio et excæcatio circa finem quinti temporis, ita ut potius
videatur esse Babylon quam Jerusalem, et potius synagoga
reproborum persequens Christum et spiritum ejus quam Ec-
clesia Christi. Secunda est destructio hujus Babylonis, et
subsequens tentatio magni Antichristi. Tertia est tribulatio
synagogæ, et extremæ damnationis judicium subsequens illam.

APPENDIX D.

Hæreticus quoad duo. Primo quantum ad hoc quod dicit de Ecclesia quinti temporis; quia ex modo loquendi apparet quod loquitur de Ecclesia catholica, quæ quandoque fuit Jerusalem et Ecclesia Christi vera, quam sic depravari et Christum persequi et desinere esse Ecclesiam Christi, synagogam fieri, sicut dicit, hæreticum est ut supra. Secundo quantum ad id quod subjungit de destructione hujus Babylonis, intelligendo ut supra.

XXXIV. Tricesimus quartus, nono capitulo exponens illud, *De fumo putei exierunt*, post duo folia et plus dicit. Rev. ix. 3. *Tertia vero tribulatio transfigit manus per apparentiam celestis auctoritatis Ecclesie generalis et plebis multitudinis sibi subditæ et per apparentiam contrarii in spiritualibus viris. Unde et dicturi sunt eos esse inobedientes et contumaces Prælati suis et Ecclesie et schismaticæ divisos a tota multitudine Ecclesie generalis. Pedes autem, per quos in fundamento solide figimur, transfigunt, quia contra scripturas et contra priorum patrum communia exempla et documenta dicent eos figi in propria stultitia. Temeraria et irrationabilis et ad observandum impossibilis, et quia a communi et antiqua successione et consuetudine et etiam Christi et Apostolorum exemplo discedunt. Nam Christus habuit oculos et recepit magna convivia, juxta quod de Matthæo scribitur in Luca, quod fecit sibi magnum convivium. Paulus etiam collectas pecuniæ pro sanctis procuravit et detulit, gloriaturque se habere potestatem exigendi sumptus, sicut et ceteri Apostoli. Præter hoc etiam adducent philosophorum auctoritates et argumenta et exempla, ex quo adjicient etiam a fundamento naturalis rationis discessisse. Latus vero transfigent favor amicitie et gloriæ et multorum beneficiorum ab eorum sequacibus habitus sanctisque oblatus si eos sequantur, et e contra. Hæreticus quantum ad hoc quod aperte innuit quod punitio justa, quam facit Ecclesia in pertinaciter tenentibus sectam ejus, fuerit vel sit quasi altera crucifixio vitæ Christi et quasi manuum et pedum et lateris ejus transfixio, ut exponit. Absit enim quod Ecclesia catholica Christum vere vel mystice crucifigat.*

APPENDIX D.

Per hoc autem quod in principio dicit, *per apparentiam celebris auctoritatis Ecclesiæ generalis et per apparentiam contrarii in spiritualibus viris*, apparet quod ecclesiam carnalem de qua tot mala evomuit, intelligit Ecclesiam Romanam et universalem contrariam hominibus sectæ suæ, qui dicunt se esse spirituales.

* * * *

Rev. ix. XXXVII. Tricesimus septimus eodem capitulo paulo post dicit. *Item prout hæc possunt designata referri ad tertium initium sexti status, designatur per hoc aut discessio fere omnium ab obedientia summi Pontificis, de quo dicit*
 2Thess. ii. 3. *Apostolus secunda ad Thessalonic. II. Nisi venerit discessio primum, etc., aut cessatio favoris ejus ad statum evangelicum, per quem ejus æmuli sunt usque nunc impediti in ipsum irruere juxta votum. Potestas enim Papæ et multitudo plebium sibi obediens et favor ipsius est quasi magnus fluvius Euphrates impediens transitum et insultum æmulorum evangelici status in ipsum.* Hæreticus quantum ad hoc quod dicit quod Ecclesiæ favor cessabit ad statum evangelicum aliquando. Item cum Papa sive summus Pontifex, de quo hic mentionem facit, præsit Romanæ Ecclesiæ et universali seu Catholicæ, loquendo de ipso et potestate sua et plebe sibi obediens, continuando ad præcedentia, manifeste ostendit quod per Ecclesiam carnalem, de qua tot et tanta mala dicit et prædicit, intelligit illam Ecclesiam quam nos catholicam appellamus.

* * * *

Rev. xi. 7. XLII. † Quadragesimus secundus undecimo capitulo exponens illud, *Et cum finierint testimonium suum, bestia quæ*
 Rev. xiii. 1. *ascendit de abyssu faciet adversus eos bellum, et vincet illos, et occidet illos,* post duodecim lineas dicit sic. *Potius hic ascribitur occisio sanctorum bestię ascendenti de abyssu*
 Rev. xiii. 11. *quam bestię ascendenti de terra, de qua infra decimo tertio subditur. Et per illam intelligitur Pseudo-Papa cum suis*

† These and the following paragraphs (XLII. and XLIV.) are some of the most striking in this Exposition and deserve attentive perusal. Cp. below, § LII.

APPENDIX D.

pseudo-prophetis, qui non ita immediate exercebit corporales interfectiones hominum sicut bestia secularium laïcorum et Regum et militum. Temerarius et blasphemus quantum ad hoc quod dicit quod per bestiam ascendentem de terra intelligitur Pseudo-Papa cum suis pseudo-prophetis.

* * * *

XLIV. Decimo tertio capitulo circa finem dicit sic. *Cum autem apostatatrix bestia de terra religiosorum ascendet in altum cum duobus cornibus pseudo-religiosorum et pseudo-prophetarum falso similibus veris cornibus Agni, tunc erit validissima tentatio mystici Antichristi. Surgent enim tunc pseudo-Christi et pseudo-prophetae, qui facient ab omnibus adorari cupiditatem et carnalitatem seu carnalem gloriam bestiae secularis, dabuntque ad hæc signa magna, primo scilicet suæ ecclesiasticæ auctoritatis, cui contradicere videbitur inobedientia et contumacia et rebellio schismatica, secundo universalis scientiæ omnium Magistrorum et Doctorum suorum et totius multitudinis seu opinionis omnium, cui contradicere videbitur stultum et insanum et hæreticum. Tertio dabunt signa rationum et scripturarum falso intortarum, et etiam signa alicujus superficialis ac vetustæ et multiformis religionis per longam successionem ab antiquo firmatæ et solemnizatæ, ita ut cum his signis ignem dominicæ iræ super contradictores videantur facere descendere, et e contra, quasi ignem sancti et apostolici zeli videantur ipsi de cælo in suos discipulos facere descendere. Statuent etiam ut qui non obedierit anathematizetur et de synagoga ejiciatur, et si oportuerit, brachio seculari bestiae prioris tradatur. Facient etiam ut imago bestiae primæ, id est, Pseudo-Papa, a Rege bestiae primæ sublimatus adoretur, id est, ut sibi plusquam Christo et ejus evangelio credatur, et ut adulatorie quasi Deus hujus seculi honoretur. . . . Divinatio temeraria et fatua quantum ad omnia quæ prophetat de bestia religiosa ascendente et pseudo-religiosis et mystico Antichristo. Nam ante verum Antichristum ponere quendam mysticum Antichristum, in quo hæc et similia quæ de illo dicuntur compleantur, temerarium et fatuum reputamus. Quod*

Rev. xlii. 1.
11.

APPENDIX D.

autem subdit quod illi pseudo[prophetæ] dabunt ad hæc signa, *primo* quidem *signum suæ ecclesiasticæ auctoritati*, etc., per quod videtur innuere quod ecclesiastica auctoritas inducat homines ad peccandum, et quod tunc temporis contradicere ecclesiasticæ auctoritati non sit inobedientia nec rebellio schismatica secundum veritatem, sed tantummodo secundum apparentiam falsam, istud ut sic hæreticum reputamus. Quod vero subdit de secundo signo istorum pseudo, dabunt *signum universalis scientiæ omnium Magistrorum*, etc., per quod videtur innuere quod contradicere universali scientiæ omnium Magistrorum et Doctorum Ecclesiæ non sit secundum veritatem stultum nec insanum, sed sic esse secundum solam falsam apparentiam videatur, dicimus temerarium et falsum. Item quod dicit quod illi pseudo-prophetæ facient quod pseudo-Papa adoretur, id est, sibi plusquam Christo et ejus evangelio credatur, divinatio temeraria est et blasphema. Item quod dicit de pseudo-Papa et numero bestiæ usque ad annos quos numerat de Pipino, divinatio fatua et temeraria est de singularibus contingentibus et futuris.

* * * *

- Rev. xiv. 6. XLVI. Decimo quarto capitulo exponens illud, *Ut evangelizaret sedentibus super terram*, dicit sic. *Secundus autem angelus seu doctor prædicat amotionem prædicti impedimenti ad agendum prædicta seu expeditionem intrinseci et domestici obstaculi. Prædicat enim casum Babylonis, id est Ecclesiæ*
- Rev. xvii. 5. *carnalis, dicens: Cecidit Babylon illa magna. Ecclesia*
- Rev. xviii. 2. *carnalis ideo vocatur Babylon hic et infra decimo septimo et*
- Rev. xix. 2. *decimo octavo, et tam ibi quam capitulo decimo nono vocatur meretrix magna, tum quia ordo virtutum est in ipsa et per deordinationem vitiorum enormiter confusus, (Babylon enim confusio interpretatur,) tum quia in malo non solum intensive sed etiam extensive est magna, ita quod boni sic sunt in ea sicut pauca grana auri inter immensos acervos arenæ, et sicut pauca grana tritici sub immenso cumulo palearum seu quisquiliarum vel scopillarum, tum quia sicut filii Israël fuerunt in Babylone captivati et vehementer oppressi, ita ut*

APPENDIX D.

David propheticè dicat, Super flumina Babylonis illic Ps. cxxxvii.
sedimus et flevimus, et in salicibus ejus suspendimus ^{1.}
organa nostra dicentes, quomodo cantabimus canticum
novum in terra aliena, sic spiritus justorum hujus temporis
supra modum angustatur et opprimitur a principatu et præ-
dominio et innumerabili multitudine Ecclesiæ carnalis, cui
oportet eos, velint nolint, servire, tum quia publice et impu-
dentissime adulteratur a suo sponso Christo, prout infra ple-
nius tangetur. Unde et hic subditur, quæ viro fornicationis Rev. xviii. 3.
suxæ potavit omnes gentes: quia sicut vinum carnaliter de-
lectat et inebriat, et suo fervore et ebrietate ad iram effræ-
natam et furibundam provocat, sic carnalis Ecclesia se et
omnes gentes sibi subjectas inebriavit et corruptit fœdis car-
nalitatibus et simoniâ cupiditatibus et terrena gloria hujus
mundi; et dum erat in paganismo, inebriavit omnes idololatria
sua; et tunc et nunc tamquam ebria exarsit in iram contra
viros spirituales et contra vires et influxus spiritus sancti.
Dicitur autem hic bis cecidit, tum ad majorem expressionem Rev. xviii. 2.
sui casus, tum ad majorem exaggerationem gravitatis seu
magnitudinis sui casus, tum quia dupliciter cecidit, scilicet
interius spiritualiter, et exterius corporaliter, tum quia per
temporale exterminium cecidit in mundo, deinde ad æternum
supplicium cecidit in inferno. Nota quod sicut ante ejus
casum malitia et potestas ejus supra modum impedivit et
angustavit spiritum electorum et conversionem totius orbis,
sic ejus exterminium erit sanctis quasi exitus de carcere ad
libertatis latitudinem et volatum, et exitus de tenebrosissimo
fumo fornacis ad lucem solarem, et sicut exoneratio a lapide
molari seu a monte immenso. Hæreticus quoad multa. Quod
enim primo dicit quod Ecclesia carnalis vocatur Babylon,
et meretrix magna, ita quod boni sic sunt in ea sicut
pauca grana auri inter immensos acervos arenæ, etc., ma-
nifestat quod per Ecclesiam carnalem in omnibus præce-
dentibus et sequentibus intelligit nostram Ecclesiam, quæ
a sanctis Ecclesia catholica nuncupatur, quæ sola simul
habet bonos cum malis, in qua multi vocati, pauci vero
electi. Quo supposito, apparet hæreticum et blasphemum

APPENDIX D.

illud quod de ista sancta Ecclesia catholica subjungit, scilicet quod ipsa publice et impudentissime adulteratur a suo sponso Christo. Item quod subdit de eadem Ecclesia, quod et se et omnes gentes sibi subjectas corrumpit fœdis carnalitatibus et simoniâcupiditatibus et terrena gloria hujus mundi, et quod nunc exarsit in iram contra viros spirituales et contra vires et influxus spiritus sancti, et quod cecidit interius spiritualiter et exterius corporaliter, et quod per temporale exterminium cecidit in mundo, deinde ad æternum supplicium cecidit in inferno, et quod ejus malitia et potestas impedivit et angustavit spiritum electorum et conversionem totius orbis, et quod ipsa sit exterminanda, et quod ejus exterminium erit sanctis quasi exitus de carcere ad libertatis latitudinem et volatum, et exitus de tenebrosissimo forno fornacis ad lucem solarem, et sicut exoneratio a lapide molari seu a monte immenso, omnia hæc, prout jacent dicta de Ecclesia, simpliciter reputamus erronea, hæretica, et blasphema, sic ut hæc omnia possint verificari de multis malis qui intra Ecclesiam nomine, fide, et numero continentur.

Rev. xiv. 14. XLVII. Eodem capitulo exponens illud *Vidi et ecce nubem candidam* dicit sic. *Potest dici quod principaliter designat hic evangelicum ordinem sanctorum Christo et ejus vitæ similium et regiam seu pontificalem coronam seu auctoritatem circa finem seculi habiturorum cum potestate et officio colligendi finalem messem electorum. Unde et eorum ordo designatus est supra capitulo decimo per angelum amictum nube, in cujus capite erat Iris quasi corona.* Item paulo post dicit. *Sicut enim completis quatuor decadibus generationum, id est, quadraginta generationibus ab Abraham, messio per Apostolos facta, sic nunc post quadraginta generationes ab illa messione, quæ et fuit seminatio Ecclesiæ, sequitur messio populi Judaïci et totius orbis per ordinem evangelicum fienda.* Hæreticus quantum ad hoc quod dicit evangelicum ordinem futurum habiturum regiam et pontificalem coronam, auctoritatem, officium, potestatem, per hoc intelligendo, sicut in superioribus expressit, potes-

APPENDIX D.

tatem ab Ecclesia Romana et universali, quæ nunc est, transferendam in ordinem illum evangelicum, quem fingit, aut in aliam quandam novam Jerusalem et spiritualem Ecclesiam, quam utroque modo superius nominavit. Quod autem postea subdit, quod post quadraginta generationes a messione per Apostolos facta sequetur messio Judaïci populi et totius orbis, intelligendo quod post statim et immediate illud fiat, sicut modus loquendi innuit, divinationem falsam et temerariam reputamus.

XLVIII. Decimo sexto capitulo exponens illud, *et quintus angelus effudit*, dicit sic. *Nota quod sicut post quatuor animalia quatuor primos status sanctorum designantia sublimata est generalis sedes Romanæ Ecclesiæ ceteris patriarchalibus seu orientalibus Ecclesiis a Christo et ab ejus vera fide resectis, sic in eodem quinto tempore post quatuor bestias a Daniele visas quatuor primis sanctorum ordinibus contrarias sublimata est sedes bestię, id est, bestialis cetervæ, ita ut numero et potestate prævaleat et fere absorbeat sedem Christi, cui localiter et nominaliter est commixta. Unde et sic appellatur Ecclesia fidelium sicut et illa quæ vere est per gratiam sedes et Ecclesia Christi. Super hujusmodi vero malitiam non cessant zelatores sancti hujus quinti temporis effundere phialam detestationis et celebris increpationis, ita quod regnum ejus, velit nolit, evidenter apparet omnibus et etiam ipsismet tenebrosus, id est, fæda et enormi luxuria et avaritia et simonia et superbia et dolosa negotiatione et astutia et fere omnium malitia dissipatum et abominandum. Unde et infra vocatur Babylon, meretrix, habens in manu sua poculum aureum plenum abominatione. Per hanc autem sedem bestię principaliter designatur carnalis clerus in hoc quinto tempore regnans et toti Ecclesiæ præsidens, in quo quidem bestialis vita præcellenter et singulariter regnat et sedet sicut in sua principali sede et longe plusquam in laïcis et plebibus sibi subjectis. Hæreticus quoad quatuor. Primo quantum ad hoc quod dicit de sede bestię prævalente contra sedem Christi, quod dicitur Ecclesia fidelium: quia cum nulla dicatur Ecclesia fidelium*

Rev. xvi. 10.

Rev. xvii. 4.

APPENDIX D.

numero et potestate prævalens alij Ecclesiæ nisi Ecclesia Romana et universalis Romanæ adhærens tamquam capiti, sequeretur quod Ecclesia Romana et catholica esset sedes bestię, et non esset vere sedes et vere Ecclesia Christi. Secundo quantum ad hoc quod dicit vel subdit quod hujus Ecclesiæ regimen apparet omnibus et ipsismet tenebrosus et fere omnium malitia dissipatus et abominandus: quia licet multi sint in Ecclesia numero, fide, et nomine quibus hæc vitia abundant, semper tamen regimen Ecclesiæ est lucidum, indissolubile, et honorandum. Tertio quantum ad hoc quod subdit de ista eadem Ecclesia, *et infra vocatur Babylon, meretrix, habens in manu sua poculum aureum plenum abominatione*. Hoc enim hæreticum est et blasphemum, cum *illud sit dictum de Ecclesia* malignantium*, id est, de Babylone civitate diaboli, quæ est congregatio solorum malorum. Quarto quantum ad hoc quod subdit quod per sedem bestię principaliter designatur carnalis clerus in hoc quinto tempore regnans et toti Ecclesia præsidens, et cetera quæ sequuntur. Hæc enim verba, prout jacent et prout sonant, in condemnationem universorum Ecclesiæ quinti temporis Prælatorum, videntur nobis schismatica, hæretica, et blasphema.

XLIX. In eodem capitulo exponens illud, *et sextus angelus, dicit sic. Quidam dicunt quod per intestina prælia Regum et regnorum Ecclesiæ Romanæ siccabitur seu deficiet robur, et multitudo suorum exercituum, et hoc erit præambula præparatio ad sequuturam destructionem carnalis Ecclesiæ et sui principatus et regni fiendam per decem Reges et per Regem undecimum eis præidentem*. Hæreticus quantum ad hoc quod dicit sequuturam destructionem carnalis Ecclesiæ, intelligendo ut supra. Quod autem dicit sequuturam destructionem principatus et regni Ecclesiæ, intelligendo de temporali et terreno, divinatio est temeraria, nisi quod

* Observe here that these Papal Theologians of the 14th Century had no idea of the theory of Bossuet and other recent Romish Divines; viz. that the Apocalyptic Babylon is only ancient *Pagan Rome*. See Hulsean Lectures xii. p. 360—377.

APPENDIX D.

tempore Antichristi. Intelligendo autem de spirituali principatu et regno sacerdotali, hæreticum ut supra.

L. articulus. Eodem capitulo paulo post dicit sic: *Potest etiam dici quod tempore Antichristi mystici zelus sanctorum evangelicorum sic percutiet excessivam opulentiam et fastuosam superbiam et Babylonicam scientiam et doctrinam carnalis Ecclesiæ quod ex hoc contra sanctorum doctrinam et vitam et zelum acrius excandescens quasi omnino siccabitur a spiritali sapientia et virtuali gratia et opulentia Christi. Ex quo etiam ulterius sequetur desiccatio suæ Babylonicæ scientiæ, juxta quod in Judæis et in Græcis ab Ecclesia catholica recedentibus non solum exsiccata est virtus et sapientia Christi, sed etiam alia, ita ut pateant omni errori et subjectioni. Hæc igitur est præparatio ad facilius perducendum in carnalem Ecclesiam errores Antichristi magni et orientalium Regum.* Hæreticus quantum ad quatuor. Primo quantum ad hoc quod vocat Babylonicam scientiam et doctrinam carnalis Ecclesiæ. Secundo quantum ad hoc quod dicit quod Ecclesia contra sanctorum doctrinam et vitam et zelum acrius excandescet. Tertio quantum ad hoc quod innuit quod Ecclesia siccabitur a spiritali sapientia et virtute, sicut factum est in Judæis et Græcis. Quarto quantum ad hoc quod innuit quod in eandem introducentur errores Antichristi magni, intelligendo hæc omnia de Ecclesia catholica sicut prius.

* * * *

LII. Paulo post dicit. *Unde et quidam putant quod tam Antichristus mysticus quam proprius et magnus erit pseudo-Papa caput pseudo-prophetarum, et quod per ejus et suorum pseudo-prophetarum consilia et cooperationes acquiretur imperium illi Regi per quem statuetur in suo falso papatu. Sed ille Rex qui statuet eum, faciet ipsum ultra hoc ADORARI UT DEUM.* Totum hoc est divinatio fatua et temeraria, et credimus quod conficta.

LIII. Exponens illud in capitulo, *Et terræ motus factus* Rev. xvi. 18. *est magnus, dicit sic. Talis terræ motus sic magnus prout dicit præambulum casus Babylonis sexto tempore fiendi est*

APPENDIX D.

subversio et commotio sub mystico Antichristo fienda, per quam tota carnalis Ecclesia terribiliter excæcabitur et commovebitur contra evangelicum spiritum Christi. Et paulo post subdit. Semper autem his sequitur divisio quæ subdit
 Rev. xvi. 19. *et facta est civitas magna in tres partes infra in fine decimi septimi, cum dicitur quod mulier quam vidisti est civitas*
 Rev. xvii. 18. *magna quæ habet regnum super Reges terræ. Hæc ergo est Ecclesia carnalis tam Romæ quam in toto regno Romanorum seu Christianorum diffusa, etc. Hæreticus et blasphemus quantum ad tria. Primo quantum ad hoc quod dicit de casu hujus Babylonis. Secundo quantum ad hoc quod dicit totam carnalem Ecclesiam excæcandam. Tercio quantum ad hoc quod dicit quod ipsa commovebitur contra spiritum Christi; quia per hoc quod subdit de ipsa, Hæc ergo est Ecclesia carnalis tam Romæ quam in toto regno Romanorum seu Christianorum diffusa, manifestat quod hic et ubique Babylonem carnalem Ecclesiam vocat Ecclesiam Romanam; quæ una existens, sola diffunditur sic ubique.*

LIV. Decimo septimo capitulo circa principium dicit sic. *Nota quod hæc mulier stat hic pro Romana gente et imperio, tam prout fuit quondam in statu paganismi quam prout postmodum fuit in fide Christi, multis tamen criminibus cum hoc mundo fornicata. Vocatur ergo meretrix magna, quia a fidei cultu et a sincero amore et deliciis Dei Christi sponsi sui recedens adhæret huic seculo et divitiis et delitiis ejus et diabolo propter ista, et etiam Regibus et magnatibus et Prælatibus et omnibus aliis amatoribus hujus seculi. Hæreticus quoad omnia mala quæ dicit de hac muliere, per Romanam gentem et imperium intelligendo Ecclesiam Romanam et universalem, sicut sua principia et verborum connexio manifestant.*

* * * *

Rev. xix. 1. LVII. In principio decimi noni capituli dicit sic. *Post hæc audiui, descripta damnatione Babylonis, subditur hic festivale gaudium sanctæ Ecclesiæ, quod erit post damnationem Babylonis. Sicut enim Vasthi Regina a regno et conjugio Regis Assueri abjecta, electa est Hester humilis et*
 Estherii. 18.

APPENDIX D.

sancta ad ejusdem Regis connubium et regnum, fecitque ex hoc Rex magnificum convivium cunctis principibus et servis suis, sic rejecta synagoga, electa est Ecclesia pulchritudinis gentium, sicque in sexto statu Ecclesiæ, rejecta Babylone adultera, oportet spiritalem Ecclesiam exaltari et celebre ac spiritale convivium post ejus nuptias celebrari. Hæreticus quoad totum quod dicit de Ecclesia: quia hic venenum suum manifeste emovit dicens Ecclesiam quæ nunc est, Christi sponsam, a Christo rejiciendam et damnandam, nova quadam alia spiritali Ecclesia desponsata, sicut prima fuerat desponsata, rejecta et damnata veteri synagoga.

* * * *

In cujus rei testimonium nos omnes Magistri† superius nominati sigilla nostra præsentibus duximus apponenda.

* * * *

Propter prædictos errores fuerunt quatuor fratres ordinis fratrum Minorum in Massilia per fratrem Michaëlem de ordine fratrum Minorum Inquisitorem hæreticæ pravitatis auctoritate apostolica deputatum, cui etiam Dominus Raymundus Massiliensis Episcopus commisit vices suas, judicati tamquam hæretici, et relictis curiæ et brachio seculari, et combusti sub anno Domini millesimo trecentesimo decimo octavo, tempore paschali, quia noluerunt dictos articulos seu errores abjurare, et nonnulli alii ejusdem ordinis, qui prædictos errores abjuraverunt, fuerunt ad pœnam carceris condemnati.

† They were eight in number. See Baluz. Mis. i. p. 295.

APPENDIX E.

APPENDIX E.

UBERTINUS DE CASALI ON THE APOCALYPSE.

(See *Lectures on the Apocalypse*, Lect. xii. p. 363.)

Articuli Probationum contra fratrem Ubertinum de Casali
inductarum a fratre Bonagratia *.

QUORUM Magistrorum sequendo iudicium sive dictum, sanctitas vestra de consilio Dominorum Cardinalium damnavit dictam Petri Joannis postillam tamquam multa evidenter hæretica continentem, secundum quod dicti duodecim magistri deposuerant. Sanctitas † etiam vestra ‡ in constitutione quam fecit contra sectam Serabaitarum, quæ incipit *Gloriosam* §, errorem Serabaitarum, qui dicebant Ecclesiam Romanam carnalem et meretricem magnam et auctoritate et potestate privatam, damnat, non sicut *novam hæresim, sed sicut hæresim Donatistarum et Manichæorum ac Valdensium*, et mandat eos sicut *hæreticos capi et puniri*. Et si ibidem dogmatisata non essent hæretica manifeste, sequeretur etiam quod processus et sententiæ prolatae per Inquisitores ordinis Prædicatorum et Minorum contra Serabaitas et Bograos, pro eo quod asserebant pertinaciter dogmatisata in dicta postilla de Ecclesia fore rectissima et catholica, quos ob hoc ipsi Inquisitores sequendo consilium dictorum magistrorum duodecim et aliorum doctorum iudicaverunt hæreticos, essent injustæ et irritandæ. Unde

* Vide Baluzii Miscell. i. p. 293. Odericum Raynald. ad an. 1325, § 20.

† A remarkable confession, on the part of these Romish Divines, and of the Pope himself, that the identification of the Apocalyptic Babylon with Papal Rome was no *new* opinion in the 14th century.

‡ i. e. Joannes XXII.

§ A.D. 1318. See Bullarium Romanum, iii. p. 160, ed. 1741. See also ibid. p. 164. "Si quos inveneritis culpabiles, (i. e. guilty of the opinions respecting Rome, which are mentioned in the text,) poenâ debitâ punire curate, invocato ad hoc, si opus fuerit, brachio sæculari."

APPENDIX E.

clare sequitur quod cum illi injuste sint condemnati et morti traditi, cum propter istam doctrinam, quam asserebant, fuerint combusti*, an oportet dicere quod si juste fuerint condemnati, quod ista doctrina sit hæretica, quia ex hoc sunt condemnati quia contenta in ista doctrina non erant vera. Insuper idem frater Ubertinus per auditores deputatos a vestra sanctitate super quæstione mota contra eum de hujusmodi articulis dogmatisatis contra Ecclesiam Romanam et ejus statum in dicta postilla et aliis interrogatus utrum dictus frater Petrus docuerit in scriptis et libris suis prædictos articulos de quibus . . . contra eum, fatetur quod ipse frater Petrus in substantia ipsos articulos et omnes propositiones contentas in eis dogmatisat, sed ad defensionem eorum adjicit in sua responsione quod ipsos articulos dogmatisat cum pluribus . . . mediis præcedentibus et subsequentibus, ex quibus, ut dicit, plenius aperitur intentio ipsius fratris Petri quam per nudos articulos sic tractos, et quod ipse loquitur sicut faciunt Doctores theologi.

UBERTINUS DE CASALI, "De Septem Statibus Ecclesiæ,"
(vide Wolfii Lectiones, i. p. 600.) circ. A.D. 1310.

P. 601. Carnalis Ecclesia dicitur nova *Babylon*, quæ Ecclesia vocatur *meretrix magna*. (Rev. xvii. 5.)

P. 602. Sicut pius et patiens JESUS post multas injurias fuit crucifixus et mortuus, sic et post multas illusiones Spiritûs sui in relaxationibus multis mortificata est Veritas, non solum vitæ, sed scientiæ et doctrinæ et prælationis Romanæ.

In Wolf's Epistola Dedicatoria ad A.D. 1304. Ubertinus a Casali :—Hodierna Ecclesia dicitur nova Babylon, quæ est meretrix magna, quia verus cultus et amor Sponsi

* Observe this declaration of these Romish Divines, that they who identified Papal Rome with the Apocalyptic Babylon were punished with death. See also above, p. 143], l. 18, concerning the execution of four Minorites, of Marseilles, A.D. 1318, and the imprisonment of others, for these opinions.

APPENDIX F.

JESU est turpiter adulteratus; et spiritus justorum hujus temporis suprà modum opprimitur in prædominio Babylonis, et in multis meretricis ejus actis servire compellitur.

APPENDIX F.

(See *Lectures on the Apocalypse*, p. 359. 361. 364. 380. 382.)

BOSSUET, J. B. Evêque de Meaux, L'Apocalypse, avec une explication, Préface, § viii.

The reader's attention is specially invited to the following extracts, as embodying the popular Romanist Exposition of the Apocalypse. The theory of Bossuet, which is examined in the Twelfth Hulsean Lecture, is thus stated by that eminent Prelate.

“VIII. *Que le système des protestants est renversé de fond en comble par les choses qu'on vient de dire.*

“C'est donc une tradition constante parmi les Pères dès l'origine du christianisme, que la Babylone dont saint Jean prédit la chute, étoit Rome conquérante et son empire; et par-là est renversé de fond en comble tout le système protestant, puisqu'on y cherche la chute, non, à l'exemple des Pères, d'un grand empire, et d'une Rome maîtresse de l'univers par ses victoires, mais d'une Eglise chrétienne, et d'une Rome mise à la tête des églises chrétiennes par la chaire de saint Pierre. Et s'il falloit comparer les deux idées, sans même avoir aucun égard au mérite des défenseurs de l'une et de l'autre, il n'y a personne qui ne préférât celle des Pères à celle des protestants; puisque les Pères ont trouvé partout dans l'Apocalypse les caractères d'un empire renversé, et que les protestants n'y ont pu encore trouver la moindre marque d'une église corrompue.

“Pour marquer une fausse église, il auroit fallu opposer à la Jérusalem sainte et bienheureuse, dont saint Jean a fait un si beau tableau, une Jérusalem réprouvée; il

APPENDIX F.

auroit fallu du moins choisir une Samarie autrefois dans l'alliance de Dieu, et ensuite dans l'idolâtrie et dans le schisme. Mais cet apôtre choisit au contraire une Babylone, une ville toute profane, qui n'avoit jamais connu Dieu, jamais n'avoit été dans son alliance. Il n'y remarque autre chose que sa domination, ses idolâtries, ses cruautés et sa chute : et dans sa chute, on ne voit rien qui ressente les débris d'une église ; mais on y voit tout ce qui marque les débris d'une ville opulente. S'il est ordonné d'en sortir, c'est comme on sort d'une ville qui va être renversée, par la crainte de se trouver enveloppé dans ses ruines, ou tout au plus, comme on sort d'une ville corrompue et voluptueuse, dont il faut éviter les mauvais exemples. C'est sous ce titre et en cette forme que saint Jean nous fait paroître Rome : il n'a donc aucune vue d'une église ; il ne regarde qu'une ville dominante et idolâtre, qui tyrannise les saints pour les contraindre à embrasser sa religion, et à adorer ses dieux et ses empereurs.

“ Dira-t-on que, comme l'empire spirituel de Jésus-Christ a été figuré dans les prophéties sous la figure d'un empire temporel, il en a dû être de même de cet empire spirituel antichrétien dont on veut placer le siège à Rome ? Erreur et illusion ; car on montre dans les prophètes cent traits manifestes de l'empire spirituel de Jésus-Christ : il faudroit donc nous montrer dans la Babylone de l'Apocalypse, du moins un seul trait de cet empire spirituel antichrétien qu'on lui veut donner.

“ Mais au contraire, toutes les idées de saint Jean marquent une ville purement profane, et qui n'a jamais rien eu de saint ; car outre que Babylone est visiblement de ce caractère, il marque en un autre endroit la grande ville où les saints sont persécutés, où *leur Seigneur a été crucifié*. Mais cette grande ville persécutrice des saints est peut-être Jérusalem, selon les ministres, à cause qu'on dit que c'est la ville où Jésus-Christ a été mis en croix ? Non, ils ont bien vu que cela ne se pouvoit dire. *Jamais*, dit le

APPENDIX F.

ministre Jurieu *, *Jérusalem n'est appelée la grande cité, sans ajouter la sainte cité* : et pour dire quelque chose de plus fort, la grande cité est partout dans l'Apocalypse l'empire romain, comme ce ministre l'avoue. *Quant à la grande cité, dit-il †, où Jésus-Christ a été crucifié, c'est l'empire romain dans lequel le Sauveur du monde a été crucifié* sous Pilate, et avec un égal concours des Juifs et des Romains. Telle étoit la grande cité qui a crucifié Jésus-Christ en sa personne, et qui continuoit à le crucifier dans ses membres. La voilà, cette grande cité tant répétée dans l'Apocalypse, et tant de fois représentée sous le nom de Babylone. Et comment saint Jean l'appelle-t-il encore dans ce langage mystique et spirituel de l'Apocalypse ? *une Sodome, une Egypte ‡, un peuple par conséquent qui n'eut jamais rien de commun avec le peuple de Dieu.*

“IX. *Que la prostituée de l'Apocalypse n'est pas une épouse infidèle, ni une église corrompue comme les ministres le prétendent.*

“Mais les ministres nous disent que la prostituée de l'Apocalypse est une épouse infidèle, qui ayant donné sa foi à Dieu comme à un légitime époux, s'est abandonnée à ses amants. Le ministre que nous venons de citer, soutient cette pensée par un principe général, en remarquant que le Saint-Esprit ne nomme jamais les sociétés païennes du nom d'adultères, parce que n'ayant jamais donné leur foi à Dieu, elles ne l'ont par conséquent jamais violée § ; d'où il conclut que la Babylone de l'Apocalypse n'est pas une Rome païenne, qui n'a rien promis à Dieu, mais une Rome chrétienne qui, par ses prostitutions, a manqué à la foi donnée ; en un mot, une église corrompue, à qui aussi on reproche, comme le soutient ce ministre ||, *l'adultère et*

* (i. e. Bossuet's adversary, the Protestant Minister, Pierre Jurieu.) Accompl. I. part. ch. IV. p. 51.

† Ibid.

‡ Apoc. Ibid. Jur. Ibid. pag. 60.

§ Jur. accompl. I. part. ch. VIII, p. 110, 112, 178, etc.

|| Ibid. ch. XV, pag. 265.

APPENDIX F.

l'infidélité conjugale. D'abord, j'admets le principe sans hésiter ; car encore que toute la nature humaine ait donné sa foi à Dieu dans son origine, et que s'étant prostituée au démon et à l'idolâtrie, on pouvoit, en un certain sens, l'appeler une adultère et une épouse infidèle ; il faut avouer de bonne foi, qu'à peine trouvera-t-on dans l'Ecriture un exemple d'une locution pareille. Et c'est aussi ce qui confond les ministres, puisqu'au lieu que, pour soutenir leur explication, ils ont été obligés à dire que saint Jean attribue à la prostituée le crime *d'adultère et d'infidélité conjugale* ; c'est directement tout le contraire : car ce saint apôtre a bien pris garde de ne pas nommer la prostituée dont il parle, une adultère, *μοιχάδα, μοιχαλίδα*, mais une femme publique ; et si on me veut permettre une seule fois ces noms odieux, une paillarda, une prostituée, *πόρνην*. Et ce n'est pas une fois seulement qu'il a parlé de cette sorte : *Viens*, dit-il, *je te montrerai la condamnation de la grande prostituée*, *πόρνης*, Apoc. xvii. 1, *avec laquelle*, poursuit-il, v. 2, *les rois de la terre se sont souillés*, *ἐπόρνευσαν*, *avec laquelle ils ont commis la fornication*, et non pas avec laquelle ils ont commis un adultère. Et encore : *Elle a enivré les habitants de la terre du vin de sa fornication*, et non pas de son adultère ; ce que l'apôtre répète si souvent, et sans jamais varier, qu'on voit bien qu'il y prend garde ; car il le répète au v. 4, au v. 5, au v. 15, et au v. 16, du même chapitre, et encore au v. 3, et au v. 9, du chapitre suivant, et deux fois dans le v. 2 du chapitre xix. *Dieu*, dit-il, *a jugé la grande prostituée, la grande paillarda*, *πόρνην*, *qui a corrompu la terre par ses paillardises, par ses fornications*, sans jamais avoir employé le mot *d'adultère* : tant il étoit attentif à éviter l'idée d'une épouse infidèle. Aussi ne voit-on pas jamais qu'il lui reproche sa foi violée, ni la couche nuptiale souillée, ni le mépris de son époux, ni le divorce qu'il a fait avec elle, comme ont fait un million de fois les anciens prophètes à Jérusalem et à Juda, à Israël et à Samarie ; mais seulement ses prostitutions, comme ils ont fait à Tyr et à Ninive : *O Tyr*, dit Isaïe *, *on te chantera*

* Is. xxviii. 15, 16, 17.

APPENDIX F.

le cantique de la prostituée, prends ta lyre et chante de belles chansons, de peur qu'on ne se moque de toi. N'est-ce pas la prostituée qui attire ses amants par sa douce voix, de peur qu'ils ne la quittent? Et le prophète conclut: *Tyr s'abandonnera de nouveau à tous les rois de la terre.* Qui ne voit ici l'expression de saint Jean *? On en dit autant de Ninive †, on en dit autant de Babylone ‡. Il est donc plus clair que le jour, que la Rome de saint Jean n'est pas une Jérusalem et une épouse infidèle, qui souille le lit nuptial, mais une femme publique, qui n'est à personne qu'à ceux à qui elle s'est donnée; une Ninive, une Tyr, qui s'abandonne aux rois et aux habitants de la terre; et pour ici réunir toutes les idées de saint Jean, une Babylone, une Sodome, une Egypte, en un mot, tout ce qu'il y a de plus séparé d'avec Dieu, et de plus étranger à son alliance.

“ X. Que la chute de Rome arrivée sous Alaric est un dénouement de la prophétie de saint Jean.

“Après cela, je ne vois plus qu'il soit permis de douter du sujet de la prédiction de saint Jean. C'est constamment l'empire romain qu'il a eu en vue; c'est celui sous lequel on vivoit alors, et sous lequel les fidèles ont tant eu à souffrir. C'est une Rome conquérante, protectrice de l'idolâtrie, et persécutrice des saints, dont il a montré la chute avec des expressions si terribles et si magnifiques. Mais nous la trouvons cette chute si bien marquée dans les histoires, qu'il n'y a pas moyen de ne l'y pas apercevoir. Dire après cela que saint Jean n'y a pas pensé, et s'aller imaginer la ruine d'une église, dont il n'y a aucun vestige dans tout son livre, c'est rejeter le plus sûr de tous les interprètes des prophètes, c'est-à-dire, l'événement et l'expérience; c'est vouloir se tromper soi-même, et courir encore après l'ombre, lorsqu'on a trouvé le corps.

“Mais après qu'on a remarqué la chute effroyable de cette ville persécutrice, et qu'on a une fois senti le dessein de la justice de Dieu, qui après l'avoir long-temps menacée,

* voyez l'explication du chap. xvii, Vs. 2.

† Nah. iii. 4.

‡ Is. xvii. 2, 3.

APPENDIX G.

long-temps avertie, long-temps supportée, s'est à la fin appliquée à punir en elle son ancien attachement à l'idolâtrie; un si grand événement doit servir comme de clef à toute la prophétie. Enfin, on connoît bientôt que ce mémorable événement est le terme où aboutit la principale partie de la prophétie de saint Jean, et comme la catastrophe de ce grand poème; que tout y prépare, que tout y mène, comme au terme où est accompli ce que saint Jean avoit en vue, qui étoit l'Eglise vengée, Jésus-Christ vainqueur, et idolâtrie abattue avec le démon et l'empire qui le soutenait; que tout y est attaché par des liens qu'on tâchera de découvrir dans ce commentaire à un lecteur attentif; et ainsi que par le rapport du commencement de la prédiction avec la fin, la plus grande partie de cette prédiction, c'est-à-dire, toute la suite de l'Apocalypse, depuis le chapitre IV jusqu'au XIX, a reçu en un certain sens son entier et manifeste accomplissement*."

APPENDIX G.

ON THE NAME AND NUMBER OF THE BEAST.

(See *Lectures on the Apocalypse*, Lect. xii. p. 392.)

THE following remarks are submitted to the consideration of the reader with a deep sense of the difficulty of this subject, upon which the Author did not venture to pronounce an opinion from the pulpit, in his Lectures, and on which he does not presume to speak confidently. (See p. 392.)

Before the reader enters on the examination of it, it is requisite that he should consider carefully the following passages.

REV. xiii. 15. ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ὅσοι ἐὰν μὴ προσκυνήσωσι τῇ εἰκόνι τοῦ θηρίου ἵνα ἀπο-

* For a reply to the preceding allegations, see "*Lectures on the Apocalypse*," Lect. xii.

APPENDIX G.

κτανθῶσι· 16. καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν· 17. καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. 18. Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ. The Vatican MS. B. has here xῥῥ.

REV. xiv. 9. Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, 10. καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ Ἀρνίου, 11. καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12. Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς τοῦ Θεοῦ, καὶ τὴν πίστιν Ἰησοῦ.

REV. xv. 1. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. 2. Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ, καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἱστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντες κιθάρας τοῦ Θεοῦ.

REV. xvi. 1. Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν. 2. Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

REV. xix. 20. Καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς

APPENDIX G.

ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν θείῳ.

REV. XX. 4. Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον, οὐδὲ τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

It appears from these passages that the *χάραγμα* is the same thing* as the *ὄνομα τοῦ θηρίου*; that is, as the designation (*nomen*) by which he is *known*: and that it is composed of elements which can be *counted* ("Let him that hath wisdom *count* the number of the Beast," Rev. xiii. 18), and is thence called a *number* (*ἀριθμός*).

It is called a number of a *man*, because (as the Fathers observe), though it is an imitation of the *divine* name, yet it is only *human*; and because (as the Fathers also say †) it is the name of the *Man of Sin* (2 Thess. ii. 3): it is the name not of Christ, but of Antichrist.

What is meant by the word *χάραγμα*?

It is derived from *χαράσσω*, *to engrave*: hence is applied (Acts xvii. 29) to works of *sculpture*. In the passages of the Revelation before us it is designed to express such a kind of engraving as denotes *property* and *subjection*: such, for instance, as is implied by a *stamp*, *seal*, *cypher*, or *monogram* impressed upon an object.

We may compare the Latin impressions used by Virgil:

— durum procudit arator
Vomeris obtusi dentem, cavat arbore lintres,
Aut pecori signum, aut numeros impressit acervis.
Georg. i. 261.

* Bede, ad xiii. 16. CHARACTER, i. e. *nota et nomen* bestiæ et *numerus* nominis ejus unum est.

† Cp. Bede ad loc. Numerus *hominis*, id est *hominis* peccati; est enim *filius perditionis*. (2 Thess. ii. 3.)

APPENDIX G.

And again,

Post partum cura in vitulos traducitur omnis,
Continuoque *notas et nomina* gentis inurunt.

Georg. iii. 157.

Marks indicating property were impressed not only on inanimate things and irrational animals, but also on *men*. Thus the Persians branded the king's cypher (ἑστίζον γράμματα βασιλῆια) on the Thebans who deserted to them. (Herod. vii. 233.)

The Samians stamped an owl on the forehead of the Athenian captives. (Plut. Pericl. 26.) The Athenians had stamped a ship on the front of the Samians. The Sicilians stamped their own symbol, the horse, on the forehead of the Athenians of the army of Nicias, whom they took prisoners in their own island. (Plut. Nic. 29.)

Slaves, who had run away, when they were taken, were branded on the forehead with their master's name, and thence called *στυγματοί*.

Soldiers voluntarily punctured the skin of their arms above the wrist with marks of the nation or general under whom they served. (See Grot. ad Apoc. xiii. 16.)

In allusion to these badges of subjection and service, military and domestic, which have been specified, and to the religious which will be noticed, St. Paul says, "I bear in my body the *marks* (τὰ στίγματα) of the LORD JESUS;" (Gal. vi. 17.) i. e. I am His soldier and servant.

Christians at baptism are signed with the sign of Christ, "the sign of the Son of Man" (Matth. xxiv. 30)—the *cross*—on their foreheads; and the elect of God are described in the Apocalypse (xiv. 1) as "having the name of the Lamb and the name of His Father imprinted on their *foreheads*."

The imprinting a name on the *forehead* is a figurative term, which expresses *profession*; on the *hand*, *service* *.

These circumstances serve to illustrate the use of the word *χάραγμα* by St. John.

* Auctor ap. S. August. in Apoc. xiii. 16. Accipiunt inscriptionem in fronte propter *professionem*, in manu propter *operationem*.

APPENDIX G.

They show that it indicates a mark expressive of dependence, submission, and service, such as is due from a subject to a King, a slave to a Master, a soldier to a General.

Another consideration must be added.

Marks were anciently employed to indicate *religious homage* and *devotion*.

Votaries of heathen *Deities* stamped themselves with the *names* of those Deities, or with the mystical *number* of their name, or with their *symbol* *. Thus the Votaries of Bacchus marked themselves with an ivy-leaf *.

It must also be recollected, that in the persecution under Antiochus Epiphanes (the type of ANTICHRIST) the Israelites were compelled to bear ivy (2 Macc. vi. 7), and to be branded with an ivy-leaf, *χαράσσεσθαι διὰ πυρὸς εἰς τὸ σῶμα παρασήμῳ Διονύσου κισσοφύλλῳ* † (3 Macc. ii. 29).

* Grotius, ad Apoc. xiii. 17. Tres modi erant signandi adscriptos deorum collegiis.

Primus per *χάραγμα*, id est, *insigne* Dei alicujus. Etymologi scriptor Γάλλος ὁ Φιλοπάτωρ Πτολεμαῖος, διὰ τὸ φύλλα κισσοῦ κατεστίχθαι ὡς οἱ Γάλλοι. Hederæ ergo folium imprimebatur sodalibus Liberi Patris.

Alter mos erat inscribendi ipsa deorum NOMINA, ut Ζεὺς, Ἄρης, Διόνυσος.

Tertius mos erat ponendi NUMERUM, quo obtegeretur Dei nomen mysticum, literas habens quæ collectæ NUMERUM talem facerent. Nominum talium mysticorum, id est, non nisi mystis cognitorum, mentio multis locis apud Servium. Nomen Solis mysticum, ad numerum perveniebat DCVIII. ut nos docet Martianus Capella. Id sic notabatur, XH.

IDEM, ad xiii. 16. Cum homines naturâ ament sodalitates, factum est ut nemo esset in Romano Imperio qui non in sodalitatem deorum alicui dicatam nomen daret. . . Partes maxime frequentes corporis quibus aut literæ aut signa aut numeri imprimebantur erant Frons et illa junctura inter manum et brachium.

† The Fathers observed this point of resemblance between Antiochus and the Antichristian Power of the Apocalypse.

See Sancti Hippolyti Martyris De Antichristo. Bibl. Patr. Max. ed. Lugduni, A. D. 1677. Vol. xxvii. p. 6.

Bestiam igitur ascendentem de terra, futurum vocat Antichristi Regnum. Duo autem cornua, ipsum, ac qui illi comes, pseudopphetam. Quod autem ejus cornua Agni similia dicit, hoc significat fore ut

APPENDIX G.

These considerations appear to show that, as some of the Fathers supposed, the Name and Number of the Beast—that is, his *χάραγμα* or MARK—is a MONOGRAM.

This opinion becomes more probable when we remember, first, that these Apocalyptic prophecies refer to *Rome*; and secondly, that the name and number of CHRIST is expressed in a MONOGRAM, which was adopted by CHRIS-

ille se similem Dei Filio præferat, seque Regem exhibeat. Quod sicut draco loquitur, hoc est, quod seductor est et non verax. Quod ante *potestatem prioris bestię faciebat, facitque, ut terra, et qui in ea habitant, adorent primam bestiam, cujus plaga mortis curata est*, hoc significat, ex Aug. legum rationibus, per quem Romanum conditum Imperium est, ipsum quoque imperaturum esse legesque sanciturum, qua solertia confirmet omnia, majoremque sibi claritatem asciscat. Hęc enim quarta bestia est, cujus capiti illatum vulnus, et rursus curatum est, quod scilicet cū prope ceciderit Imperium hoc, sive etiam in contemptum abierit, et in decem diademata resolutum sit, tunc verò Antichristus sagacis homo ingenii ac versutus, velut ipsum curaturus ac renovaturus sit.* Hoc enim est quod dictum est à Propheta, *Daturum scilicet eum spiritum flatumque imagini, ac locuturam esse bestię imaginem*. Vigeat enim et invalescat rursus, ob sancitas ab eo leges, facietque, *ut omnes qui non adoraverint imaginem bestię occidantur. Hic fides ac patientia sanctorum clarescet*. Ait enim: *Et faciet ut omnes, pusilli et majores, divites et pauperes, liberi et servi, bestię characterem in manu sua dextera, aut in fronte accipiant, ut nemo possit emere aut vendere, nisi qui bestię signaculum habeat, ejus scilicet nomen, seu numerum nominis illius*. Cū enim dolis consutus sit, et adversus Dei servos superbia elatus, eos extirpare velit exque mundo fugare, ob negatam illi gloriam jubebit omnes ubique rogos ponere ac thuribula, ne quis sanctorum emere possit aut vendere, quin prius immolaverit. Hoc enim illud signaculum est, quod datur in manu dextera. Quod verò in fronte dicit, hoc est, ut omnes coronati sint, igneumque, non vitę, sed mortis, secum inferant sertum. Sic namque etiam adversus Judęos molitus est *Antiochus Illustris*, Syrię Rex, Alexandri Macedonis Nepos. Nam et ille per hęc tempora corde elatus, decretum tulit, *Aris pro foribus positis*, cunctos immolatueros, atque hedera coronatos, *Baccho circuituros*.

* This is one of the numerous passages which show that the Fathers did not identify the Beast and the Woman upon it with *Pagan Imperial Rome* (as Bossuet asserts above, Appendix F), but affirmed that the Anti-Christian power would appear, when the Roman Empire had fallen, and been divided into ten kingdoms, and would revive the strength of Rome.

APPENDIX G.

TIAN ROME as the badge and ensign of the Empire; whether by divine command in a supernatural vision * to Constantine, we do not presume to say.

The Engraving here annexed, representing the national

emblem or
Christian
Rome is
Coin of the
Constan-



χάραγμα of
Imperial
from a
Emperor
tine†.

* The reader will remember the remarkable words of Eusebius on this subject.

Euseb. Vit. Const. ii. 28. Ἀμφὶ μεσημβρινὰς ἡλίου ὥρας ἤδη τῆς ἡμέρας ἀποκλινούσης αὐτοῖς ὀφθαλμοῖς ἰδεῖν ἔφη (Κωνσταντῖνος) ἐν αὐτῷ οὐρανῷ ὑπερκείμενον τοῦ ἡλίου σταυροῦ τροπαῖον ἐκ φωτὸς συνιστάμενον γραφὴν τε αὐτῷ συνῆφθαι λέγουσάν ΤΟΥΤΩΙ ΝΙΚΑ. Cap. 29. καὶ δὴ διαπορεῖν πρὸς ἑαυτὸν ἔλεγε τί ποτε εἶη τὸ φάσμα, ἐνθυμουμένῳ δὲ αὐτῷ καὶ ἐπὶ πολὺ λογιζομένῳ νύξ ἐπῆει καταλαβοῦσα, ἐνταῦθα δὴ ὑπνοῦντι αὐτῷ τὸν Χριστὸν τοῦ Θεοῦ σὺν τῷ φανέντι κατ' οὐρανὸν σημείῳ ὀφθῆναι τε καὶ παρακελεύεσθαι, μίμημα ποιησάμενον τοῦ κατ' οὐρανὸν σημείου τούτου πρὸς τὰς τῶν πολεμίων συμβολὰς ἀλεξήματι χρῆσθαι.

For the Description of the LABARUM, see capp. 30, 31. ὑψηλὸν δόρυ χρυσῷ κατημφιεσμένον, κέρας εἶχεν ἐγκάρσιον, σταυροῦ σχήματι πεποιημένον· ἄνω δὲ πρὸς ἀκρῇ τοῦ παντὸς στέφανος ἐκ λίθων πολυτελῶν καὶ χρυσοῦ συμπεπλεγμένους κατεστήρικτο, καθ' οὗ τῆς σωτηρίου ἐπιγορίας τὸ σύμβολον, δύο στοιχεῖα τὸ Χριστοῦ παραδελούντα ὄνομα διὰ τῶν πρώτων ὑπεσήμενον χαρακτήρων χιαζομένου τοῦ ρ κατὰ τὸ μεσαίτατον . . . Cp. Sozomen, Hist. Eccl. i. 3. Rufin. i. 9. Lactant. de morte Persecut. c. xlv. Nicephor. H. E. vii. 37.—Ant. Pag. on Enseb. de Vit. Const. i. 28, calculates that Constantine saw this Vision on vii. Kal. Novemb. A. D. cccxii. For more recent authorities see Baron. Annal. A. D. 312. Suicer Λαβαρόν, and Du Cange. Gibbon, chap. xx. Introduction to Translation of Fleury's Eccl. Hist. Oxf. 1842. p. cxxxiii—cxliii. Gieseler Eccl. Hist. § 55.

† Cp. M. A. Causeus de Signis Militaribus, Thes. Rom. Græv. x. p. 1529. [In exercitu

APPENDIX G.

Some of the ancient Fathers, considering that Antichrist would endeavour to personate Christ, supposed that he would assume a symbol resembling that of Christ, and that the symbol so assumed would be the *χάραγμα*, or mark described by St. John *.

In exercitu Romano plura erant vexilla, LABARUM autem non nisi unum, velum habens ex purpura, auro, gemmisque circumtextum, Imperatoribus solitum præferri, in quo Constantinus characterem hieroglyphicum, NOMEN DOMINI NOSTRI JESU CHRISTI significan- tem, inscribi jussit, in memoriam ejus signi eidem bellum contra Maxen- tium moventi in cælo conspecti cum his verbis: EN ΤΟΥΤΩ ΝΙΚΑ. IN HOC VINCE. Euseb. in Vita Constant. lib. 1. cap. 24.

Lipsius de Cruce, p. 75. Hodie Constantinopoli sunt columnæ a Constantino, ut putatur, in quarum basibus clypei cum his notis.—Constantine was also repre- sented in marble with the Cross in his hand. His soldiers bore the Cross on their helmets and shields. See the authorities in Lipsius, p. 73—75, where the subject is illustrated by engravings of coins. See also, ibid. p. 95. Julian Misopogon. ἡμεῖς ἐδιδάχθημεν ἀρχὰς ὀνομάτων εἶναι τὰ γράμματα δηλοῦν δὲ θέλειν τὸ μὲν Χ Χριστὸν, τὸ δὲ Κ Κων- σταντῖνον. Julian endeavoured to remove the name of Christ from the Labarum; "Frustrà," says Lipsius, "et vicit NOMEN, quod æternum vicit et vincet."



* Thus Auctor ap. Augustin. iii. p. 3136. in loc :—

Ut nemo possit mercari nisi qui habet nomen aut notam Bestiæ, aut numerum nominis ejus. Qui habet intellectum computet numerum Bestiæ, numerus enim Hominis est.] Id est, Filii Hominis Christi, cujus nomen in hæreticis sibi fecit Bestia. Numerus ejus est sexcenti sedecim; quem faciamus numerum secundum Græcos maxime, quia ad Asiam scribit *Et ego*, inquit, (Apoc. i. 11.) *A et Ω*. Quæ notæ solutæ numerus est, redactæ autem in MONOGRAMMUM et notam faciunt et numerum et nomen. Hoc Signum CHRISTI intelligitur, et Ipsius ostenditur similitudo, quam in veritate colit Ecclesia. Cui se similem facit hæreticorum adversitas, qui cum Christum spiritualiter persequuntur de SIGNO CRUCIS Christi gloriari videntur.

Bede in cap. xiv. 1. Ostendit quæ sit imitatio notæ in fronte corporis bestiæ dum Deum et Christum scriptos dicit in frontibus Ecclesiæ.

Thus also Primasius in Apoc. Bibl. P. Max. x. p. 320 :—

Seduxit eos ut imaginem bestiæ faciant.] Hæc simulatio eousque præ- valuit ut terreni seducti propter signa Bestiæ ipsi Bestiæ miserabili assensu faventes mutuâ se devotione cohortentur bestiæ in cordis phan-

APPENDIX G.

We have seen what was the MARK or *χάραγμα* of Imperial Christian Rome; two questions now arise:

1. What is the *χάραγμα* of PAPAL ROME?
2. Does it correspond to St. John's description?

We derive our knowledge of the Imperial *χάραγμα* from coins and other public documents, as specified above. Let us resort to similar evidence for the *Papal* Mark.

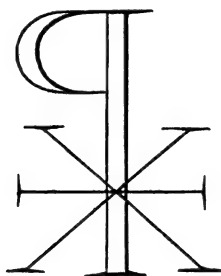
The *Labarum* of Imperial Christian Rome is not borne by

tasmate imaginem fabricare, sicut qui jam non æstiment dubitandum quod vere ipse sit Christus, cum sit in Antichristo diabolus.

Ne quis posset mercari aut vendere nisi habens notam nominis Bestiæ, etc.]

In hac mercandi et vendendi notione docuit, quod sicut in bono symbolum tradit Ecclesia, profuturum nostræ saluti ita et illi in malo tali se defensione quasi noverint coarctari atque vinciri ut nec mercandi aut vendendi sinantur habere licentiam, sicut mercatores qui unâ nave videntur portari uniformi cognoscuntur signo teneri nisi habens notam nominis Bestiæ et numerum nominis ejus. Suprà *notam* solam dixit; postea per *Synonyma* ostendit et *notam* dixit et *nomen* et *numerus* nominis.

CHRISTI nomen, quem se per falsam imitationem* accipi desiderat, illum dierum perfecit numerum quem in persecutione Antichristi liber† hic sæpius prænnunciat adfuturum. Hoc in nota, id est in MONOGRAMMA, quæ in hunc modum fit, exprimitur,



ubi compendio totum Christi nomen includitur.

Ambrosius Ansbertus in Apoc. Bibl. P. Max. xiii. p. 552 :—

Qui habet intellectum computet numerum bestiæ, &c.] Est CHARACTER

* The editions erroneously read *super falsâ imitatione*. Cf. p. 326. Antichristus se pro Christo vult suscipi.

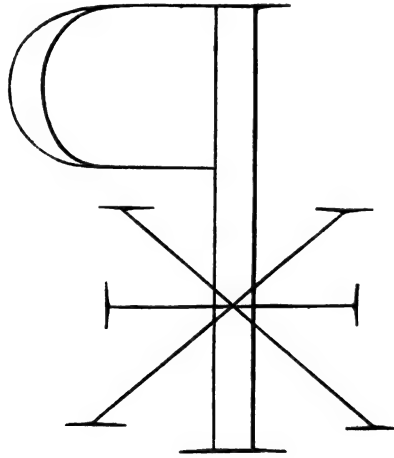
† The editions erroneously read *libenter*.

APPENDIX G.

Papal Rome, but has been succeeded by another symbol, represented below; concerning which the Editor of Nu-



in hunc modum expressus, ubi compendio totum Christi nomen includitur.



Sed nisi interpretatio nominis appareat character positus, utpote Christi nomen, nil mali ostendit. Nomen Christi quod per hypocrisin sanctitatis Antichristus nititur usurpare, prope illum dierum perficit numerum quem in persecutione ejusdem Antichristi hæc Apocalypsis sæpius pronuntiat affuturum, id est dierum mcccxx hoc modo *χρῑστει*, in cujus specie fraudulenter se apponit adversitas in characterе sci- licet superius expresso, ubi compendio totum Christi nomen includitur.

APPENDIX G.

mismata Pontificum, p. 191. ed. Paris. 1679, says, "Tritus est hic et valdè obviu nummus;" and p. 167, "ita vulgaris est, ut in ipso diutius immorari sit superfluum;" and p. 154, "vulgare est hoc numisma, quod toties repeti solet quoties nova cuditur moneta." It is often accompanied with the inscription "ASSAGGIUM GENERALE."

The KEYS arranged as there seen, constitute the badge of the Papacy.

The KEYS declare its claim to *universal supremacy* *.

The words TIBI DABO CLAVES REGNI COELORVM (Matt. xvi. 19), inscribed inside the cupola of St. Peter's, are a demonstration of the grounds on which the claims of the Papacy are made to rest, and an assertion of the authority which those words are supposed by it to have conveyed.

* See Cardinal Bellarmine de Pontifice, i. c. 13. Nos et Catholici omnes *per claves* datas Petro intelligimus *summam potestatem* in omnem Ecclesiam. *Per claves* non intelligitur remissio peccatorum aut ministerium verbi, sed *principatus Ecclesiasticus*.—And Maldonatus ad Matt. xvi. Hoc sensu datæ sunt Petro *claves*, id est, *suprema* secundum Christum in Ecclesia potestas, ut *claudat et nemo aperiatur, aperiat et nemo claudat*. (The words of CHRIST in the Apocalypse concerning HIMSELF. Rev. iii. 7.) Pope Nicolas ap. Gratian. dist. 22. c. 1. p. 65. ed. Lips. 1839. Christus beato æternæ vitæ CLAVIGERO *terreni* simul et *cælestis imperii* jura permisit. Compare the speech of the Archpriest Colonna, quoted in "Lectures," p. 403, and August. Triumph. summa, Qu. vi. art. 1. Nulla appellatio tenet facta a Papa ad Deum, quia unum consistorium est ipsius Papæ et ipsius Dei, cujus consistorii *Claviger* est Papa . . . Nullus ergo appellare potest a Papa ad Deum, sicut nullus potest intrare ad consistorium Dei nisi mediante Papa qui est æternæ vitæ consistorii *Claviger*.

From the principle so established of the gift of the keys, regarded as the emblem of universal power, other similar deductions follow :—Qu. 18. art. 1. Major est jurisdictio Papæ quam cujuslibet angeli : Papæ totius mundi jurisdictio et cura commissa est : super cælum et terram jurisdictionem accepit. Qu. 20. art. 3. Solus Papa habet potestatem Clavium, per immediatam commissionem, quia soli Petro, cujus successor Papa existit, claves sunt commissæ.

This work was written in the 14th century. The author died A. D. 1328. It is dedicated to a Pope, John XXII.

APPENDIX G.

The soldiers of Imperial Rome fought under the standard of the Cross; so those of Papal Rome fight under the standard of the Keys.

The Roman Emperor might be said to *conquer by the one*, EN TOYΤΩ NIKAN; so they who successfully resist the power of Papal Rome may be said to be *conquerors over the other*, NIKAN EK τοῦ χαράγματος (Rev. xv. 2).

The supremacy of Papal Rome is symbolized by the keys. When St. John wrote, (as we have seen,) domestic, military, and religious obedience was expressed by bearing on the *hand* or *forehead* the badge or symbol of the Power to which obedience was paid; and therefore all who acknowledge the Papal Supremacy, and promote it by word or deed, may be said to *receive the badge* of the keys *on their forehead or their hand*.

The χαράγμα in the Apocalypse forms a *Number* and is to be *counted* (Rev. xiii. 17).

The question now presents itself—Does the badge of the Keys as figured on the coins of the Papacy correspond, *when counted*, to the χαράγμα described by St. John?

A copy of it, taken from Papal coins, has been inserted above.

When the MONOGRAM there represented is resolved into its elements, the following letters appear:—

(1) XΞΣΤ

and

(2) XΞϚ

Let these elements be *counted*; στ is equivalent to Ϛ, and thus in two ways we have χξϚ = 666.

APPENDIX H.

(See Lecture xii. p. 391—395. 401—408.)

SACRÆRUM CERIMONIARUM sive Rituum Ecclesiasticorum Sanctæ Romanæ Ecclesiæ Libri III. 1. sect. 1.
(*De Indumentis Electi Pontificis.*)

His peractis, ducitur electus in sacrarium, et a Diaconis Cardinalibus exuitur vestimentis communibus; induiturque Papali habitu, togâ scilicet laneâ albi coloris, caligis *rubeis*, sandaliis *rubeis*, *aureâ cruce* ornatis, cingulo *rubeo*, cum *aureis* fibulis, bireto etiam *rubeo*, et demum mundo nitidoque rochetto; deinde imponunt ei amictum, albam longam, cingulum et stolam ornatam cum *perlis* pendentem a collo. . . Cardinales imponunt novo Pontifici pluviale *rubeum preciosum*, et mitram *auro et gemmis ornatam*, illumque *sedere faciunt super ALTARE*, cui Cardinales omnes reverentiam exhibent, per ordinem, *pedes, manus, et os deosculantes*. Dum hæc aguntur, portæ conclavis omnes aperiuntur. . . Pontifex novus, præcedente cruce et Cardinalibus ad Ecclesiam SANCTI PETRI descendit, et prostratus ante altare sine mitrâ aliquamdiu orat agitque gratias Deo et beatis Apostolis. Tum surgens a Cardinalibus *super ALTARE ad sedendum constituitur cum mitrâ*, et prior Episcoporum *genuflexus* incipit *Te Deum laudamus*, quem hymnum Cantores prosequuntur. Interim Cardinales pedes electi, manus, et os *deosculantur*, servato ordine, quod et alii qui adsunt prælati et nobiles faciunt. Finito hymno idem prior Episcoporum stans a cornu sinistro altaris, ubi Epistola legitur, dicit super Electum *Pater noster*, deinde *Et nos*. * * * *

His servatis descendit electus *de ALTARI*, et versus ad populum solemniter benedicit*.

* Compare Tosi *Corte di Roma*, approved by the Maestro del Sagro Palazzo, 5 Agosto, 1764, p. 75. Sua Santità alzata in Sedia Gestatoria . . viene condotta alla Basilicâ di S. Pietro; portata all' ALTARE MAGGIORE, ascende, e si pone a *sedere sul mezzo* del medesimo, e viene.

APPENDIX H.

IBID. iii. sect. v. c. 9. Romani Pontifices tribus mitris pro temporis exigentiâ utebantur. Prima et preciosior erat cum *unionibus et gemmis*, et habebat *aurophrygium* in circulo et titulo . . Secunda etiam erat cum *unionibus* . . Tertia ex *damasceno serico sive unionibus sive aureo* aut aliquo ornamento. Quarta est ex *serico damasceno multo auro* contexta . . Est præterea Tiara, triplici coronâ ornata, quod *regnum* appellatur, per quam significatur *Sacerdotalis et Imperialis summa* dignitas atque potestas. Hâc tiarâ utitur Pontifex in maximis solennitatibus, euindo ad Ecclesiam et redeundo, sed nunquam illâ utitur in divinis*.

Lib. iii. p. 323. Cardinales utuntur cappâ super rochetum coloris violacei, aut obscuri blaii sive aërei et aliquando rubri, sed rarius, nam *Ruber* color propriè ad Papam pertinet, et ad legatos qui mittuntur de latere extra Italiam. Paulus Secundus instituit quod Cardinales *bireto rubro* uterentur et super equis sive mulis *rubris* stratoriis. . . Alii Prælati, Patriarchæ, Archiepiscopi utuntur cappis laneis, sed non coloris rubri aut violacei nimis clari.

Coccineus color (says Pliny, N. H. xxi. c. 8) est *ruber* acutus. S. Victorin. ad Apoc. xii. 3, says, coloris *rubei*, i. e. *coccinei*.

The following is the description of the Pontifical procession to the church of St. John Lateran, to take possession :—

SACRAR. CERIM. p. 36. ed. 1572. Procedunt nobiles et nepotes Cardinalium, scalâ Papæ panno *rubeo* coopertâ, et

ADORATA per la terza volta: terminata L'ADORAZIONE, scende sulla Pradella dell' Altare, depone la Mitra.

* Compare Tosi *Corte di Roma*, p. 95. Innocent III. (A. D. 1198—1216.) Serm. in Festo Silvestri Papæ: "Romanus Pontifex in signum Imperii utitur Regno, et in signum Pontificii utitur Mitrà." Bonifacio VIII. (A. D. 1294—1303,) fu il primo che fregiò la Tiara da una seconda Corona segnale del Temporale e Spirituale Dominio; Urbano V. (A. D. 1362—1389.) in fine formò il *Tiiregno*, simbolo forse del mystico numero.

APPENDIX H.

unus, postquam Papa ascendit equum cum istâ scalâ vadit in ordine suo dextrâ equi habenas, sinistrâ *rubrum* ferens baculum. Hunc sequuntur duodecim cursores Papæ etiam *rubris* vestibus induti, equestres portantes duodecim vexilla *rubra* bini et bini. Inde tredecim vexilliferi verubus *rubris*. . . . Tum subdiaconus Apostolicus cum cruce Papali, et duo magistri ostiarii; post hos duodecim familiares Papæ *rubrâ* veste induti; . . inde duo familiares equestres etiam *rubro* induti . . . Cum Papa per scalam quam superius diximus ascendit equum, major Princeps qui præsens adest, etiam si Rex esset aut Imperator, stapham equi papalis tenet, et deinde ducit equum per frenum aliquantulum. Si vero Pontifex non equo sed sellâ veheretur, quatuor majores Principes, in honorem Salvatoris Jesu Christi, sellam ipsam cum Pontifice humeris suis portare aliquantulum debent.

Compare now with the above passages from the CERIMONIALE, St. Jerome's translation of the Apocalypse:—

Vidi mulierem sedentem super bestiam *coccineam* . . . et mulier erat circumdata purpurâ et *coccino*, et *inaurata auro* et *lapide pretioso* et *margaritis*, habens poculum aureum in manu suâ. (Apoc. xvii. p. 1704. ed. Bened. Paris. 1693.)

Væ, væ, civitas illa magna Babylon! merces nemo emet amplius, merces *auri* et argenti et *lapidis pretiosi*, et *margaritæ* et *serici* et *coccini* . . .

Væ, væ, civitas illa magna, quæ amicta erat *bysso* et *purpurâ* et *cocco*, et *deaurata* erat *auro* et *lapide pretioso* et *margaritis*, quoniam unâ horâ destitutæ sunt tantæ divitiæ. (Apoc. xviii. p. 1705.)

APPENDIX I.

BP. ANDREWES ad CARDINALIS BELLARMINI *Apologiam*,
cap. ix. x. Lond. 1610. p. 220.

*Ex secundo capite secundæ ad Thessal. probabiliter colligi,
Romanum Pontificem esse Antichristum.*

B. (i. e. Bellar-
mine) * Quin
potius Pontificii
sentiant cum
Patribus disces-
sionem illam fore
à Romano im-
perio: neque fieri
potest ut univer-
salis discessio à
fide sit futura
ante adventum
Antichristi; quia
tunc Antichris-
tus adveniens,
non inveniret
quos seduceret.
—pag. 128.

* DISCESSIO jam, de quâ Apostolus, 2 *Thess.* ii. 3, quæritur
quæ, et unde futura sit. *A fide?* an *ab Imperio Romano?*
A fide dicit, et docet ¹ Rex. *Ab Imperio*, mavult Cardi-
nalis. Discamus *ab Apostolo*, qui de iis temporibus,
† *Discedent homines à fide*. Potest tamen utrumque con-
stare. Non enim qui discessionem à *fide* ponit, negat *ab*
Imperio.

* * * *

† At, *Antichristo regnante, persecutionem fore* dixit *Au-*
gustinus. Nec temere dixit: Quot enim, regnante illo,
exusti, mactati, mulcati sunt! Verùm si detur *Cardinali*,
de quo ita valdè laborat, esse *discessionem* illam à *Romano*
Imperio; nec id tamen in lucro deputabit. Nam et à
Romano Imperio discessio jam pridem facta est. Ubi enim
terrarum jam (quod Apostolo scribente fuit) *Romanum*
imperium? Ubi quæras? ubi reperias? præterquam *Romæ*
fortassis, et in *Pontifice, Cardinalis Domino?* Quantillum
jam juris *Cæsari* est in *Italiam*, immò in *Italiâ?* Quan-
tillum in *Provinciis*, quæ tum erant *Imperii?* præterquam
si fortè quid ei in *Germaniâ* reliquum est, et *Pannoniâ*:
nec posteriore tamen hâc, *Imperii* jure ullo, *hæreditario*
potius. Nisi, si ideo *Romanum* jam *Imperatorem* dicitis,
quòd is in vestrum, qui *Romani* estis, jus totus jam ces-
serit; utpote, qui sumat, qui ponat secures, vestro *Roma-*
norum arbitrio. Quem neque *Papæ vasallum* scribere vos

—pag. 129.

¹ [i. e. Rex Jacobus Primus, in suâ *Apocalypseos Interpretatione*,
quam insectatur Bellarminus.]

APPENDIX I.

pudivit: et in ipsum *Pontificale* vestrum inserere, *Juramentum fidelitatis*, quod præstat Pontifici. Quare, quod vidit, quodque agnovit, cuique subditus fuit, Apostolus, *Romanum imperium*, diu jam *discessio* ab eo facta est.

* * * *

* Potestne verò quis tibi, Lector, interpretationem illius loci, [*Quod dicitur Deus*,] aptam magis vel fluentem sistere, quàm ex illo, [*Ego dixi, Dii estis? †*] Ecqua verò tutior, ecqua nervosior consequentia, quàm ut dicantur *Dii* ab Apostolo, quos Deus ipse *Deos* dixit in Psalmo? Cardinali tamen secus videtur, non tam fortè libenter, quàm necessariò. Negare enim non potest, extulisse olim, etiam jam *extollere se* Papam *super omne quod* (Deo dicente) *dicitur Deus*. Comminiscendus illi sensus alter, qui tamen non perinde fluit; nempe, *Quod dicitur Deus*, id est, ‘*Quod per essentiam est Deus.*’ At nisi ad aliquos qui dicerentur, nisi et ad aliquem, qui dixisset, respiceret ibi *Apostolus*, æquè facilè ei dixisse *super omne, quod est*, vel saltem, *super omne quod vel est, vel dicitur*.

B. * Antichristus non extollet se tantum super eos qui dicuntur Dii per quandam similitudinem vel participationem, sed super omne quod dicitur Deus, sive per essentiam, sive per participationem, sive falsum, sive verum.—pag. 129., † Ps. lxxxii. 6.

‡ Nam, *clariorem* Paulo *Danielem*: et in illâ omnium abstrusâ maximè Prophetiâ, *clariùs* afferri rem, quàm ab *Apostolo*: mirum, nì valdè hoc Lector miretur. Nec efficiet tamen quicquam. An enim ibi de *Christo* vaticinetur *Daniel*, lis adhuc sub iudice. At de *Antichristo* hîc *Apostolum* agere fatentur omnes. Ut autem confessum quis ex Controverso explicet, ratio interpretandi non patitur. Et hîc læsam sibi memoriam ostendit Cardinalis, qui alibi scripsit, § *Antichristum egregium Magum* fore: qui si ita futurus, non *extollet se super omnem Deum*; non enim super Deum hujus seculi. Falsum quidem Deum, Deum tamen, adorabit et colet. Ita hærent hîc omnia. Potest autem, si *Antichristus* colet Deum falsum, et Deos falsos adorare Pontifex, et tamen *Antichristus* esse. Nam *Vicarium* se nominare, et eum, cujus vices obeat, impugnare, frequens via: nempe, ut obtendant Regiam auctoritatem rebelles, ad Regem ipsum auctoritate sæpe et vitâ exuendum.

B. ‡ Quod clarius scripsit Daniel, c. 11. Deum Patrum suorum non reputabit, nec quenquam Deorum curabit, quia adversum universa consurgit.—p. 129.

§ De Pont. 3. 14.

APPENDIX I.

B. * Romanus
autem Pont. ex
doctrina Ca-
tholicorum Vica-
rius Dei est, ac
per hoc non ex-
tollitur super
Deum.—p. 129.

Sed quòd Pontificem hìc “* *Vicarium Dei*,” stylo novo nuncupat, qui ipse antehac diu non nisi *Petri* erat, pòst non nisi *Christi*, sed neque *Christi* nisi *quà mortalis*, non autem *quà Deus*, adducor ut credam, non in eo memoriâ lapsum Cardinalem. Majus opus molitur: mutabit in doctrinâ. Nam *Christus* quà mortalis non extulit se super Reges terræ: nec *Christi* igitur *Vicarius*. Quare mittendus huic titulo libellus repudiî, sed paulatim, et sine strepitu: *Vicariatus Dei* aliâ vice sumendus, quò ita liberè jam extollere se possit, non super Deum, sed *super omne quod à Deo dicitur Deus*. Id quidem dicitur, quod verè dicitur. Verè autem id quod à Deo: nec à Deo *Deus* dicitur, nisi qui ex eorum numero est, quos dixit in *Psalmo* † *Deos*. Nec effugium hic reperit Cardinalis nisi miserum hoc, *Quod dicitur Deus, id est, quod falsò dicitur*: nec super illud tamen *extollitur Antichristus*, non enim *super Diabolum* quem adorabit. De quo viderit Lector. Atqui, non super Deos falsos (ex sententiâ Papistarum et suâ) sed super eos qui à Deo dicuntur Dii, (ex sententiâ *Davidis*,) Cæsarem et Reges, extollit se, ac per hoc est *homo peccati, filius perditionis*, ipse denique *Antichristus*.

B. † Sedem
Antichristi non
fore Eccles.
Cath. sed tem-
plum Salomonis
aut certè aliud
Templum in ci-
vitate Hierusa-
lem, notum est
ex Apoc. xi.—
pag. 130.

† *Sedes Antichristi in Templo Dei* futura, uter et hìc sensus, magis ad sensum Apostoli, *Templum*, id est, *Ecclesia Dei*: an *Templum Salomonis*, vel *aliud* nescio quod ibi è ruinis ejus et ruderibus denuò instaurandum? Post exæquatum solo *Salomonis* Templum, non reperimus Spiritum Sanctum in *Scripturis*, præterquam Ecclesiæ, *Templi* nomen usquam accommodare. Nullum ergo nobis jam inde ab illo diruto *Templum*, nisi *Ecclesia*. De *Patribus* quidem nonnulli favent *Hierosolymis*, secuti scilicet conjecturas suas, ut de *Nerone Antichristo*: ita tamen ut suum hunc, *de fide*, sensum non faciant, nec si secus quis sentiat ægrè ferant. Secus quidem sentiunt, nec numero pauciores alii, et verò autoritate superiores.

B. § Unus est
Ecumenius qui
hunc locum ex-
ponens negat An-
tichristum ses-

§ Nec erat ut uni medicinam ibi faceret, quasi unus modò extra *Hierosolymas* Antichristum quæreret. Quam tamen illi medicinam facit? *Ecumenio*, qui disertè negat

APPENDIX I.

Hierosolymis sessurus, (cujus ex jure proin major debet esse autoritas,) peccatum *Omissionis* impingit, adhibet *Indicem Expurgatorium*, tanquam *depravato* jubet suppleri "*tantum*." Non *Hierosolymis*: *Lege non tantum Hierosolymis*. Facilis verò medendi ratio. Pòst verò etiam ut *recentem* elevat. *Recentem* autem? Ubi ergo jam, quam nobis toties inculcavit, regula? "*Qui ante annos amplius sexcentos scripsit, videat an rectè recens appelletur*."

surum in Hierusalem, sed videtur locus depravatus omissione particulæ (tantum). Hic enim author perpetuò sequi solet Chrysostomum. Sed neque tanti faciendus est, cum sit author recens.—p. 131.

Quid ergo *Chrysostomus*? quem sic (ut ait) *perpetuò sequi solet Œcumenius*. Etiam idem illi quoque supplementum adhibendum *particulæ* (*Tantum*). Nec enim *Chrysostomus* aliter loquitur, Latinè quidem aliter: ubi (*Tantum*) apposuit interpres, at Græcè εἰς ναὸν, οὐ τὸν ἐν Ἱεροσολύμοις, in *Templo*, non quod *Hierosolymis*. Haud aliter vetus *Author Chrysostomus*, quàm *recens Œcumenius*. Quid *Theophylactus*? Non in *Templo* (et hîc abest *Tantum*) non in *Templo specialiter* quod est *Hierosolymis*, sed in *Ecclesiis simpliciter*, et omni divino *Templo*. *Theodoretus* autem, *Dei autem Templum appellavit Ecclesias* (caveat autem hîc *Romanus vester*) in quibus *primam sedem arripit*. *Hieronymus* apertè rem gerit, ut scias quæ illius hîc sententia. * *In Templo Dei, vel Hierosolymis, ut quidam putant, vel in Ecclesiâ, ut veriùs arbitramur*. Verior ergo sensus, in *Ecclesiâ*. Qui ipse (quem unum affert, pro se de *Scripturis*, locum *Cardinalis*) de urbe in quâ *Dominus crucifixus est*, non in transitu perstringit, sed excutit seriò: et de † *Hierosolymis* intelligendum negat. At *Augustinus*, incertus primò (ut scias *Templum Judaicum* fidei rem non esse) an in *ruinâ Templi*, an verò in *Ecclesiâ*, concedit pòst in sensum nostrum de *Ecclesiâ*, dum expendit idioma Græcum, *sedebit* non ἐν ναῷ, in *Templo*, sed εἰς ναὸν, in *Templum*, quòd *sessurus sit in Templum, tanquam ipse sit Templum, quod est* (inquit) *Ecclesia*. Quem et *Primasius* sequitur, et sensum hunc asserit de *Tychonii regulis* peti-tum. Habet ergo *Sectatores* plerosque sententia hæc inter *Patres*, de *sede Antichristi* in *Ecclesiâ*; nec una hîc hirundo *Œcumenius*.

* Ad Algasiam, Qu. xi.

† Ad Marcel. Ep. xlv.

APPENDIX I.

B. • Pontificem nullo colore Antichristum dici posse, qui nunquam in Hierosolymis sedit, neque à Judeis pro Messia habitus est.—pag. 131.

B. † Peccata condonat (Papa) non auctoritate propria, sed ministerio sacram. Animas non propriè redimit, sed peccata elemosynis redimere docet. Articulus fidei non propriè condit, sed qui sint articuli fidei declarat. Judicat omnes, ipse à nullo judicandus, sed judicandus tamen à Deo.—pag. 131.
‡ De Imag. l. 1. c. 21.

*Nec *Judæi* hic quicquam obstabunt, qui Messiam suum agniture, etsi vel trans montes *Caspios* sederit, ubi diu jam abhinc natum, et etiamnum sedere fabulantur. Quare sedeat modò in *Ecclesiâ Dei* (etsi nusquam *Româ* pedem efferat) nihil impedit, quò minus sit *Antichristus*.

† Quasi jam *Pontificem* in ordinem cogere velit Cardinalis, narrat nobis seriò, "*peccata non condonari ab eo, nisi ministerio Sacramentorum*," quod tamen, quivis facit de vulgo *Sacrificulus*, in quo, absit, ut ea sit, quæ in *Pontifice* est, *plenitudo potestatis*. Tum, "*nec animas redimere*," sed annon id quotidie fit à *Purgatorio*? Pretium solvitur, poena remittitur. Et quid est, si hoc non sit, *redimere*? Etiam in *Cancellariâ* taxantur scelera, taxa numeratur, anima, quasi excussâ compede, libera statim evolat. Sed neque "*Articulos condere*." Immò, *condere*, sed non *propriè*. Quod autem ‡ *impropriè dicitur*, ex Cardinalis regulâ, *jure negatur*. Qui dudum non erant, (saltem Catholicis suis non erant,) declarando facit ut sint. *Vocare ea, quæ non sunt, ut jam sint*, quid aliud est, quàm *condere* vel *creare*? At ut *judicetur à quoquam Pontifex*, id non concedit, nisi à *Deo*. Non sponte (credo) sed *judicatus* tamen, ab *Othone*, ab *Henrico*, à *Sigismundo*, vel (ne detur elabi) eorum operâ, à *Conciliis Romæ, Sutrii, Constantiæ*. Verùm jam *Concilium Constantiense* non sedet: At, poterit citò sedere, si *Sigismundus* sit. Interim dignatus tamen est *Petrus*, apud *Ecclesiam* facti sui rationem reddere: si dedignetur *Papa*, *Antipetrus* est, et (quod perinde apud vos valet) *Antichristus*.

B. § Proinde neque Deus est, neque Deum se facit qui servum servorum Dei se nominat.—pag. 131.

§ Nam nomen "*Servi Servorum*" nomen est, sine re: immò rem contra. Fac super Cæsaris cervices provoluti stantem Pontificem (Cæsaris, *Dominorum Domini*, olim enim sic Cæsares), appone tum nomenclaturam, Hic qui sic calcat *Dominum Dominorum, Servus Servorum est*: joco dictum putent, nec nisi per *antiphrasim*, ut *montem à movendo*.

B. || Omitto quod Rex multum laborat ut

|| Si verò "*post multa tempora venturus Antichristus*" parcendum labori ut probetur hoc. Si non negatis, ex

APPENDIX I.

eo quid sequatur. Quo loco *venturum sic post multa tempora Antichristum*, eodem ipso *Babylone* sessurum legimus. Vobis verò *Roma Babylon*. *Romæ* ergo sessurum. *Roma Babylon* est, (dicetis statim) sed *Roma Ethnica*. Immò eo ipso tempore, quo *Apocalypsis* scripta, *Roma* jam tum *Ethnica*. *Post multa* verò *tempora*, *Ethnica* non erat, *Ethnica* non est. Quare quæ in *Apocalypsi*, *Roma* seu *Babylon* est, *Ethnica* non est, sed quæ *Christiana* jam facta, *post multa tempora* defecit ad idololatriam; ut post illa tempora sedes esse possit *Antichristi*. Operæ pretium ergò Rex in eo fecit, ut venturum probaret *post tempus non breve*. Longinquitate enim temporis perit vestra vobis *Roma Ethnica*. Quodsi *Ethnicam* esse eam non sinant *tempora longa*, facilis tum conjectura, quam tandem ibi *Johannes Babylonem* dicat, et quis ibi *Antichristus* in *Babylone* sessurus, et quam ob causam denique casura *Babylon* illa.

probet, quod nos non negamus, Apostolum loqui de Antichristo venturo post multa tempora. —pag. 131.

* *Spiritus oris Christi*, quæritur *verbumne Dei sit*, an *potestas*. Utrumque, tutò concedi potest. Nam et *potestas* in *verbo* est, addo et *potestas summa*. Nihil ergo hic opponit *Cardinalis*. Non est enim hoc refutare, oppositionem facere sine oppositione. Sed et in eo sibi ludos facit, (vereor autem, ne se quoque,) dum ei dicto illudit “*verbum ab Antichristo, Antichristum à verbo interficiendum*.” Nam quid impedit, si redeant à morte ad vitam, (et redeunt,) Testes illi, ut, à quo interfecti priùs, eum pòst redivivi interficiant? Nec est enim tam hebes hîc *Cardinalis* ut sentiat, utcunque ad tempus, verbum Dei jacere, at penitus sic interire non posse, ut non denuò reviviscat.

B. * Sed mirum est quàm variè ludant Adversarii in verbo Domini. Nunc enim dicunt verbo Domini Antichristum interficiendum: nunc verò contra verbum Domini ab Antichristo interficiendum. —pag. 132.

† Tum, illud alterum, “*de Spiritu Christi debili, qui tot jam annos, Antichristum non interemerit*,” Gladiator hoc aliquis fortè culpet, qui uno statim machæræ ictu rem conficit, non *Cardinalis*, qui lentâ morte tam scit interire homines, quàm repentinâ; nec interfici modò, qui statim concidit, sed et qui hausto odore sæpe, vel spiritu non bono, etsi post diuturnum languorem, tandem tamen mo-

B. † Oportet valdè debilem esse spiritum oris Christi, si Antichristum supra mille annos regnantem conficere non potuit. —pag. 132.

APPENDIX I.

ritur. Pontifices hoc sæpe senserunt, ut toti *Romæ* ludi-
brium debeat, si hoc neget. Omnino languor ille (seu
malis *debilitatem* dicere) via est ad interitum. Viam qui
ingressus est, etsi non properat fortè, tandem tamen ad
viæ terminum perventurus est. Interim, à termino ad
quem motus denominari solet. Et *Cardinalis* ludit ipse,
dum sic opponit, "*non dicit, debilitabit, sed interficiet.*"
Utrumque dicit; opposita hæc non sunt; *debilitando* enim
interficiet. Scit enim, qui multis vulneribus confossus, qui
in gradu ultimo sit *debilitatis*, à morte non multum abesse.

B. • Sati-
us est
audire Patres qui
per spiritum oris,
non intelligunt
prædicationem
verbi, quæ ad sa-
lutem non per-
ditionem adhi-
beri solet, sed po-
testatem Christi.
—pag. 132.

† 2 Cor. ii. 16.

* Simile et illud, "*Prædicationem verbi Dei adhiberi ad
salutem, non perditionem.*" quasi non legerit, † *Odorem
quoque mortis, ad mortem esse in iis qui pereunt*; nisi, si jam
illi in animo est, *salutem* etiam afferre (si potest) *Anti-
christo*. Nam de *Hieronymo* quæ affert, et *Chrysostomo*,
rectè consistunt: ubi, vires ejus diu attrivit, momento
tandem de medio tollet. Nec hîc quidem igitur, vel
debilitavit Cardinalis, quæ Rex attulit.

Erit Antichristi adventus *in signis mendacibus*: qualia
tam multa in *Papatu*, ut eant in libros molis magnæ.
Mendacia meritò dixit, nempe quæ, vel *Papatus* ipsius
doctrinæ contraria, ut ita, vel *in signis*, (quæ ipsi narrant,)
mendacium deprecari nequeant. Sunt alia innumera.
Unum ponit Rex, de *Egud* quâdam apud *Bellarminum*
devotâ, et cùm (*Garnetto* doctior) scisset Hostiam ritè
consecratam certò *transubstantiatam*, de geniculis ado-
rante.

* * * *

B. ‡ De Sede,
et duratione An-
tichristi.

B. § Non est
idem, Bestia,
quæ describitur
cap. xi. Apoca-
lyp. et Meretrix
Magna, quæ de-
scribitur cap.
xvii.—pag. 135.

‡ De Sede, et duratione Antichristi.

De § *Sede Antichristi*, non difficilè conveniret, si eandem
rem significaret, *Bestia*, cap. 11. *Meretrix*, cap. 17, 18, 19.
Eandem ibi rem significari negat *Cardinalis*, dum hæc
salutavit modò, et perstrinxit leviter: quæ Regi diu mul-
tumque meditata, interiùs, multo meliusque perspecta sunt.
Semel (ut videtur Cardinali) *Antichristus* comparet, in
vaticinio illo, idque, cap. 11. Res verò secus se longè

APPENDIX I.

habet. Una enim, eâque continua, nec usquam penè visionum interrupta series, evincet facilè non tam leviter transiri, insisti diutiùs in *Antichristi* negotio, tanquam de quo admoneri Ecclesiam, vel unicè, vel certè maximè, interesset. Nec 11. tantùm, sed et 13. ac 14. 16. etiam, et 17. Regnum ejus describi. Nam de 18. nemini dubium est.

Nec operosum erit, hâc de re, ex istorum Capitum reciproçâ quadam (tum quoad res, tum quoad phrases ipsas terminosque,) cohærentiâ, conjecturam facere. Nam in 11. * *ascendit ex Abyssu Bestia, duratio Regni ejus triennium et semestre.* At 13. *Bestia eadem*, iterum de † *nomine* describitur: iterum autem duratio, per ‡ *menses* † Ver. 1. *quadraginta duos*, qui *annos* itidem *tres* conficiunt *cum* ‡ Ver. 5. *semestri.* Utroque ergo hoc capite tenemus *Antichristum*, nec *Cardinalis* hoc negat. Eodemque post 13. § *de Imagine* § Ver. 15, 16, *Bestiæ* mentio fit, déque *Numero*, nec *cuiquam emendi* 17. *vendendive futura copia*, nisi qui *characterem Bestiæ*, vel *manu dextrâ*, vel *fronte suscepit.*

Decimo autem quarto, in cœlis gaudium est, et gratulatio. Gaudii verò causâ, hiis verbis, || *Cecidit, cecidit* || Ver. 8. *Babylon Civitas magna, quæ universam terram potavit calice fornicationum suarum.* Sed, ut scias, eandem inibi quoque rem premi, mox et illud repetit, ** *Siquis Bestiam* ** Ver. 9. *adoret, ejusque imaginem, et suscipiat in manu, vel fronte characterem ejus*, (de quâ priùs meminerat,) *ut eadem planè*, hoc quoque Capite sit *Bestia* quæ paulò antè fuit, decimo tertio præcedente.

Jam, 16. eandem incudem tundit. Effusâ enim per Angelum phialâ primâ, *Occupat eos lues gravis, et infesta, super quos Character Bestiæ, quive imaginem ejus venerati essent.* Pòst verò, eodem ipso capite legas, et †† *Phialam* †† Ver. 10. *quintam* in ejusdem ipsius *Bestiæ thronum* ipsum infundi. Nominatim autem, vers. 19. ibi dicitur factum hoc, quod, *revocata Deo in memoriam magna Babylon, quo misceret ei in calice de vino furoris iræ suæ.*

Ineunte autem cap. 17. ipso statim exordio, idem ille

APPENDIX I.

Angelus, qui 16. unam de septem phialis habuit, quique earum primam in illos effuderat qui Bestiam venerati, ejusque characterem admiserant: idem (inquam) ille, pollicetur *Johanni*, jam ostensurum se ei **judicium Meretricis Magnæ, sedentis super aquas multas, cujusque vino scortationum inebriati Orbis incolæ*. Quæ et ipsa verba habes de *Babylone*, cap. 14. Tum, eodem ipso capite sic affatur *Johannem* Angelus. † *Quid miraris? Ostendam tibi mysterium mulieris, adeoque et Bestiæ, cui insidet*. Eadem verò ibi Bestia. Bestiæ enim illi 7 capita, 10 cornua, per omnia uti illi ipsi, quam 13. ‡ antè capite descripserat.

‡ Ver. 2. Subdit autem, § *Bestia quam vidisti, fuit, et non est, et ascendet ex Abyssso*: quæ et ipsa verba, *Ascendet ex Abyssso*, cap. 11. || referuntur, satis ut inde liqueat, non duas ibi Bestias, sed utrobique per utrâmq; tam quæ in 11. quàm quæ in 31. capite, *eandem rem* denotari. Atque hæc jam (quam ita breviter obii) connexio capitum, annon luculenter ostendit *unam* hîc eandemque, per quinque illa capita, 11. 13. 14. 16. 17. Bestiam: nec unam in uno, in alio *aliam*? (Cùm, et repetatur in ** plerisque nomen ipsum *Babylonis*.) An verò cum *Cardinale*, in 11. ac 13. alterius Bestiæ, *Babylonis* item alterius descriptio sit, quàm quæ est in tribus reliquis (ut *Babylon* ibi gemina, utraque tamen *Roma*): Horum quid sit, aut utra magis ad methodum seriemque contextus interpretatio, videat æquus Lector, visâ re judicium ferat.

** Cap. xiv. 8. xvi. 19. xvii. 5.

B. †† Rex conatur eludere Scripturæ sententias, quòd in eis numerus certus pro incerto accipiendus sit. —Pag. 136.

†† De *duratione* certamen jam novum, ubi *triennii spatium et semestris* ponitur. Dixit ibi Rex, *numerum ponit certum pro incerto*, quod est apud Prophetas non infrequens. Non apud Prophetas. Nec apud *Johannem* ipsum. Quod fatetur hîc Bellarminus, (nec *Jesuitæ* negant,) ubi *millenarius annorum* (post quem solvendus Draco), ubi 144,000 (eorum qui signati in fronte) *certus* in speciem numerus, re *incertus* tamen. Æquè autem horum uterque, definitè positus, atque ille. Cur ergo hii *incerti* sint, ille ne sit?

B. †† Sed id solet habere locum

†† Magnum verò discrimen, ait Cardinalis. *Triennium*
174]

APPENDIX I.

enim hoc et semis Antichristi, etiam per quadraginta duos menses explicatur magis: quare, hic sine dubio certus. Colligat verò se paululùm, parùm hîc interesse sentiet. Nonne etiam et signatorum numerus, postquam summatim positus, quoad tribus universas: iterum, pòst, per partes sigillatim enumeratur, quoad singulas? Nomina autem ipsa singularum tribuum expressè ponuntur ibi, et ad nomina singula sigillatim 12,000, pòst autem, summis conjunctis denuò, 144,000. Tam verò accuratè hoc, et quasi per minutias, cuius ut perspicuum sit, non minùs exactè signatorum summam, per partes suas, quàm Antichristi annos, per menses suos explicari. Quod autem id soleat habere locum, ut numerus integer seu perfectus habendus sit pro incerto, (ut quadraginta menses, ut triennium,) fractus autem pro certo, (ut quadraginta duo menses, ut triennium cum semestre,) minus enim in speciem, certi numeri qui fracti; certiores, qui integri: gratis id dicitur à Cardinale: nec solet habere fidem, nisi ubi Cardinalis pro Pythagorâ. At, illa magis Lectorem movere potest ratio, cur numerum ibi dimidiatum Johannes addiderit: quòd à Daniele (cujus ubique ferè imitator est) loquendi modum illum mutuetur. Vix enim reperias apud Johannem phrasin aliquam, nisi, vel ex Daniele, vel ex alio aliquo Prophetâ desumptam. Postquam enim, ità Daniel de Christi adventu primo, cap. 9. vers. ult. Hebdomadâ undâ fœdus firmabit cum multis, medio verò hebdomadæ illius cessare faciet oblationem et sacrificium: Ad eundem modum, Antichristi tempus describit Johannes, quasi medio annorum septenario, (qui numerum facit annorum trium et semissis,) medio autem posteriore, venturum: quo novissima tempora designare voluit.

cùm unus aliquis numerus, isque perfectus adscribitur. At hoc loco cùm tempus Antichristi accuratissimè describitur, per annos, per menses, et per dies, mirum est si cui numerus certus pro incerto poni videtur.—pag. 136.

Ergone (inquies) toto illo tempore regnabit Antichristus? Certè non sine Apostolo diceret, qui id ita diceret. Jam tum enim, cùm ad * *Thessalonicenses* scriberet Apostolus, cœpisse dixit operari mysterium iniquitatis: nempe, quasi fundamenta prima poni Regni Antichristiani, per quæ tum invalescere cœperunt opinionum portenta, et vitæ mo-

* Cap. ii. 7.

APPENDIX I.

rumque corruptelas. Nec id planè tamen; nec, nisi sublato (quod tum obstitit) impedimento *Romani Imperii*; fore enim, ut cùm *Româ* exactus *Imperator*, tum demum thronum suum planè capesseret *Antichristus*. Quanquam et ita voluit, *medid septimand* tempus illud circumscribere, ut scirent definitum à Deo tempus Antichristi, nec spem omnem abjicerent pii, quasi sine fine sæviturus in eos esset: nec, vel ille sævitæ, vel ipsi expectationis suæ terminum habituri. Interim, tam calidè atque acriter insecratur hîc *Bestiam* suam Cardinalis, ut in medio æstu exciderit illi confessio hæc. “* *Capite 17. describi à Johanne excidium Romani Imperii propter persecutiones in Christianos*, quibus sævitum fuerat in Martyres Româ adhuc Ethnicâ:” parum sui hîc (ut videtur) memori, qui † paulò antè, argumento hoc usus fuerat, *necdum venisse Antichristum, quòd excidium Romani Imperii nondum advenisset*. Nondum autem advenisse illud, *quòd Rex Rodolphum II. Romanorum Imperatorem scripserit*.

* * * *

B. † De Enoch et Eliâ.

B. § Non eum primus excogitavit, sed à Bedâ desumpsit. — p. 140.

|| Bed. Prolog. in Apocalyp.

** Ibid.

†† Homil. 8. in Apocal.

‡ De Enoch et Eliâ.

§ IN Quæstione de duobus Testibus, saltem hoc habet Rex, vel ex ore ipsius Cardinalis, ne pro *Novatore* habeatur, ut qui non suo de cerebro ista confinxerit, sed *Bedam* secutus sit. Qui ipse *Beda* non *excogitavit* tamen, nec de se ista dixerit, sed *Ticonium* secutus sit, || *Cujus quidem Authoris et nos in hoc opere sensum secuti*, Authorem, è *septem regulis* suis satis insignem, quem et in alijs nec *Augustinus* ipse sequi sit dedignatus, et verò etiam in hac ipsâ interpretatione, ut in iis *Commentariis* legimus, quæ inter *Augustini* opera habentur: nisi unus idèmq; hic Author sit, alio atque alio nomine. ** *Apocalypsin* quidem et *vivaciter intellexit, et veridicè satis, Catholicèque disseruit*. [*Duobus Testibus*] id est, *duobus Testamentis*. Sic †† *Augustinus*, *Qui stant, ait, non qui stabunt, et habent, ait, non habebunt*. Hoc ideo dicit, quia tempus quod nunc agitur, significavit. Tempus, quod nunc agitur: non olim

APPENDIX I.

agetur, ex mente Cardinalis. Et ex *Augustino* * *Primasius*. [*Duobus Testibus*.] Quod est enim *Johannes*, hoc, duo *Testes*, id est, *Ecclesia duobus Testamentis prædicans et prophetans*. Et habent, ait, non habebunt, tanquam modò non habeant. Et pòst, Proinde quod non de futuris, sed de præsentibus loquitur dicens, *Hii sunt duo candelabra*. Quod potest de *Ecclesiâ accipi*, quæ duorum Testamentorum lumine radiata formatur. *Augustinus* ibidem, *Duo Candelabra, Ecclesia una est, sed pro numero Testamentorum, duo*. Nam *Zacharias* * *unum Candelabrum vidit septiforme, et has duas olivas* (id est) *Testamenta, infundere oleum Candelabro, hoc est, Ecclesiæ*. Et paulò pòst, *Duorum dicit unum corpus, et aliquando corpora, ut numerum Testamentorum servaret, et Ecclesiæ unum corpus ostenderet*. Et, quod omne fert punctum: unde, *excluditur omnis suspicio quorundam, qui putant hos duos Testes duos viros esse*. Quæ *Beda*, *Primasium, Augustinum, Ticonium*, *Autores* habuit, ea verò *novitatis* insimulari non potest.

† Nam Cardinalis sententiam, *Beda*, nec nisi finitâ demum totius visionis expositione suâ, refert: nec ut, vel *Patrum* vel *communem* tum sententiam. Sic enim, *Quidam duos Prophetas Enoch et Eliam interpretantur*. *Quidam* autem sic interpretantur, nec de plurimis dici potest: potiùs enim tum dicendum erat, *Quidam aliter* (de suâ scilicet ipsius) et de *Patribus* plurimis *Beda* nunquam tam frigidè loqueretur, ut quosdam modò diceret. Et in eâ ipsâ quoque sententiâ referendâ, non resurrecturos denuò duos illos asserit; Sed † *redinstaurandum demum certamen à Sanctis, qui latebrarum præsidio velut mortui credebantur, qui pro unius compage corporis iidem prophetæ resurgere dicantur*. Ita refert eam modò *Beda*, nec è re Cardinalis refert: relatum in medio relinquit.

* In Apoc. Lib. 3.

* Zach. iv. 2.

B. † *Beda* verò etiam si spiritaliter ita exponit, tamen adjungit communem aliorum sententiam quòd duo illi Prophetæ sint *Enoch* et *Elias*. —pag. 140.

‡ In Apoc. xi.

* * * *

Redeo jam ad Apologiam. *Elias*, is testis unus. At quis fuit alter? Aliis enim *Moses* est, aliis *Elizeus*, aliis *Jeremias*. Aliis, non quis fuit alter, sed qui alteri? Supervenit enim tertius supernumerarius, *Evangelista* et ipse in

APPENDIX I.

- cælum receptus. De *Elid* autem, ut is obtineret, haud aliunde fuit, quàm, ex perperam lecto * *Malachiæ* loco, (videas apud *Chrysostomum*,) ubi *Græci* ferè, etiam *Latini* plerique sic legunt, *Ecce, mitto ad vos Eliam Thisbiten*.
- * Mal. iv. 5.
- † *Matth. xi. 14.* Baptista autem, etsi † *Elias* fuerit, qui venturus erat, at non *Thisbites*. *Thisbiten* ergo alterâ vice sine dubio mittendum. At, *Thisbitæ* in ipso fonte nomen nullum est à quo tamen scrupulus omnis. Pariter et in loco de *Elid* erratum est. Nam, cùm *Græci* utrobique legant *ascendisse Eliam* (ὥς εἰς οὐρανὸν) non in *cælum*, (quod expressè tamen habetur in *Hebræo*,) sed quasi in *cælum*, factum inde ut propter minutam illam voculam (ὥς) interjectam, de *translato in cælum Elid*, timidiùs affirmarent. Loco igitur *Scripturæ* malè vel lecto, vel intellecto, partim nititur opinio hæc: partim *traditione*, (ut *Arethas*,) *Traditio illa à Presbyteris Irenæi*: quos cum *traditione suâ*, explodit
- * De Gratiâ prim. Hom.
- * *Pater Viegas*: ut, debellata nondum quæstio hæc, sed et suus labori nostro hîc locus?

* * * *

- Si *Paradisus* ergo jam nullus in terris, non sunt in *Paradiso* terrestri *Enoch et Elias*. At in *Paradiso* esse vult *Cardinalis*; sint ergo in *cælesti*, ibique (ut *cælestes* par est) mortis immunes. Quâ verò cœli mansione sint, atque in raptu ipso, an, et quomodo *Paulinam*† illam immutationem passi sint, anxie scrutari non est animus. Ut autem in orbem hunc nostrum denuò redeant, morte mulctandi, expectent id ante ἡλειμμένον suum (ut eleganter
- † In *Matth. 4.* † *Hieronymus*) vel *Judæi*, vel *Judaizantes hæretici*. Regi § enim *Judaicis fabulis acquiescere* non est animus. Ut
- § [i. e. Regi Jacobo Primo.] enim de *Evangelistâ* teste supernumerario conclusit || *Ter-*
- || De *Animâ*, cap. 28. *tullianus*, itidem et *Rex*. Videat hoc meus *Thomas*, audiat,
- B. * Multum sibi *Rex* placet in eâ conjecturâ quam à *Rob. Abbato* desumpsit, quod nomine duorum prophetarum intelligi possint duo Testamenta. — pag. 146.
- † *Intelligi* debere, nomine duorum *Testium*, Duo Testamenta desumpsit primùm è scripturis *Rex*, quia hæc sunt quæ testimonium perhibent de *Christo*. Accedente ad eas testimonio *Augustini*, *Primasii*, *Bedæ*, et è vestris hominibus, *Ariæ Montani*. Intelligi autem id ita posse apud

APPENDIX I.

* *Aquinatem*, in confesso est. *Per ipsos duos intelliguntur*, * In Apoc. xi. 3.
omnes alii Prædicatores, qui sunt modò, et erunt. Et pòst,
Qui ideo sub binario ponuntur, quia de duobus Testamentis
accipiunt, quod prædicant. Apud †Ansbertum. Quod ergo † Lib. 5. in
Johanni dictum fuerat, Oportet te iterum prophetare, hoc Apoc.
nunc prosequitur: et dabo (ait) duobus Testibus meis, et
prophetabunt. Quod enim est Johannes, hoc duo Testes
(subaudi) S. Ecclesia sive nunc, sive in extremis temporibus
prædicans: Et paulò superiùs; Benè autem Ecclesia pro-
phetans in duobus Testibus figuratur, quia nimirum in præ-
dicazione cælesti duobus Testamentis roboratur. Addo et
† *Zegerum, vestrum hominem. Alii duos Testium ordines,* † In Apoc. xi.
alterum sermone pariter et sanguine, alterum verò sermone
tantùm testificantem. Alii duo Testamenta, alii paucos
aliquot Testes, sed tamen qui sufficere possint, ad convin-
cendam adversariorum pravitatem. Alii Ecclesiam ipsam,
duobus ex populis unitam. Nec novum ergo hoc, nec ab
Abbato desumptum; nec hæc jam nova Cardinalis in Regem
calumnia.

§ Quæ passim inveniat quis, apud *Eckium, Pighium, B. § Quod sit*
Hosium, Patres, Turrianum, Salmeron, Costerum, etiam nasus cereus,
Bellarminum, nequiter dicta et contumeliosè in S. Scrip- mortua litera,
turas, non alio sensu dici vult, quàm, quòd "nostri ho- etc., apud nul-
mines eas ita torqueant, quasi sic essent." Ergo illæ ita lum Catholicum
non sunt? nec vos sic esse asseritis? Imò asseritis. reperire potui
 || *Scriptura non est authentica, absque autoritate Ecclesiæ,* nisi in hoc sensu
*ait Eckius. Et qui eam recipiunt, **Theologos atramentales,* quòd apud ad-
appellat. ††Efficacior quàm Scriptura est traditio. †† Tra- versarios ita tor-
ditio certissima est veritatis regula, ad quam et Scripturas quetur in varios
expendere oporteat. Evangelistarum non fuit hoc in scri- intellectus. — p.
bendo consilium, ut scripta sua illa præessent nostræ religioni 146.
et fidei, sed subessent potiùs. Et, §§Sunt enim Scripturæ || Ch. i. 3.
velut cereus quidam nasus, qui, sicut horsum illorsumque se ** Cap. 4. fin.
trahi permittit, et quò traxeris non invitus sequitur: Ita et †† De Fide et
illæ in diversam sententiam trahi, et ad quidvis accommodari Just. 76.
sese patiuntur. Ita Pighius. Sunt, inquit, non fiunt, nec* †† Ibid. 74, 6.
per vim fiunt, sed ipsæ se patiuntur. At verò Hosius, cùm §§ Ibid. 71, 6.

* Pigh. Eccl.
 Contr. iii. p. 90,
 92, et Lib. i.
 Hier. Eccl. pas-
 sim.

APPENDIX I.

Brentius de vestro quodam retulisset, qui scripserat, scripturas valere *quantum fabulas Æsopi* si destituantur auctoritate Ecclesiæ, * *potuisse illud pio sensu dici* asserit.

* De Auth. ritate Ecclesiæ, * *potuisse illud pio sensu dici* asserit.
S. S. Lib. 3.
p. 516.
† Pag. 250.

† *Si scripturam solam fidei regulam Christus reliquisset in Ecclesiâ, quid aliud quàm gladium Delphicum haberemus, quem (ut ait Aristoteles) fabri ferrarii faciunt ob inopiam?* Nota illud, *haberemus*, (non haberent hæretici,) et, *ob inopiam*, quasi si Testes hos *Turrianus* ipse *sacris* indueret atque amicaret. Etiam † *Salmeron*; *Non ad scripturas, quæ instar nasi cerei ducuntur, quò quis vult.* Et, *Scripturæ veræ probantur, quæ conformes sunt traditioni.* Et, *Scriptura muta est.* Costerus autem, § *Scripturæ sunt litera mortua.* || *Res sine animâ et sensu: varios in eâ niti errores.* ** *Instar vaginæ est, quæ quemlibet gladium admittit, etiam plumbeum, vel ligneum.* Quibus scripturam antefert †† *noviter impressam in corde Ecclesiæ, quam Scripturam dicit omnium Scripturarum.* Sed et *Bel-*larminus parùm honorificè, †† *Scripturam non esse factam præcipuè ut esset regula fidei. Esse tamen (putà ex accidente) regulam fidei, verùm regulam partialem, non autem totalem.* Nec in hiis omnibus vacula una, nisi quid ipsæ *sint*, non quid *fiant* à nobis.

† In Ep. Paul. Disp. 8.
§ Disp. 44.
|| Disp. 135.
** Disp. 44.
†† Disp. 45.
‡‡ De verbo Dei, 4, 12.

B. §§ Nos Catholici qui sacras Scripturas sequimur, per Prophetas veros Prophetas, per Saccos veros Saccos, per triduum verum triduum, per resurrectionem veram resurrectionem intelligimus. —

§§ Nam quòd ita repenti *literales* facti estis, ut omnia hîc de *Testibus, et Saccis, de triduo, et cæde, et in cælum* ascensu, religio vos incessat, aliter (quàm ut jacent) intelligendi: si, ut subito jam, in istis tam *mysticis*, ita et in cæteris, (quæ nullo modo tam *mystica sunt*), adhæsuri estis *literæ*, est quod nobis oppidò gratulemur. Nam ita, de capite *Justificationis* nostræ, quòd ea per fidem stet, absque operibus legis: De *Precibus*, multiloquia et battologias, atque ita *Rosaria* et *Psalteria Jesu* amovenda. De *Ecclesiæ Liturgiâ*, malletis eam intellecto Sermone fieri à Sacrificis vestris, (ut *sciatur id quod dicitur*), quàm *eos in aera loqui* *: et apud populum, qui *virtutem vocis nesciunt*, quasi *barbarè* sermocinari. Malletis orare populum, et psallere *Spiritu et mente* †, non solo *Spiritu*: nec cùm quid dicatur nesciant, *Amen respondere.* De *Calice* sineretis

* 1 Cor. xiv. 9.
† 1 Cor. xiv. 15.

APPENDIX I.

omnes bibere. Nullam rei ullius in cœlis *similitudinem* coleretis, (cùm nulla ibi δουλείας mentio,) nullam *Angelorum religionem* haberetis. *Traditiones* hominum non tanti faceretis. Atque hæc omnia, si tam religiosè ad *literam* semper saperetis. Tum, addendum *Cardinali* aliquid ad *Recognitiones* suas nuperas. Non enim *B. Virgini matri suæ* resurgens Christus primò apparuit; Dicit enim * *Scripturæ litera primò Mariæ Magdalenæ apparuisse.* * Mar. xvi. 9.

Nec *Petrum* ita diceret Christo præ omnibus dilectum, (ne *Petro* ingratitude actio detur in Christum,) dicit enim *litera* Johannem illum (antonomasticè) † *quem diligebat* † Joh. xiii. 23.

Jesus, nempe κατ' ἐξοχήν, præter, supraque cæteros. Postremo in hâc ipsâ de *Enoch* et *Eliâ* quæstione, ‡ *ambulasse* ‡ Gen. v. 24.

dicitur *Enoch cum Deo*, etiamne de pedestri id ambulachro intelliget *Cardinalis*, *Deum* atque *Enoch* simul alicubi spaciatos? § *Eliam verò in cælum ascendisse*, in *litterâ* est. § 2 Reg. ii. 11.

In cœlumne? atque ad *literam*? Non ergo in *Hortum*, hunc, hîc atque in terrâ, situm atque consitum. || *Universam terram aquis adoptam* fuisse (universam terram) || Gen. vii. 19.

neque ibi ad *literam* quicquam additur, de portione terræ (quam colerent peccatores) mersâ; (quam colerent Sancti duo) sub fornice aquarum, illæsâ: ut casurus hîc causâ sit, si stet *literæ*. * At in libro hoc *Apocalypsis*, (ubi, *quot verba, tot mysteria*,) in (quæ ei respondet in *veteri Testamento*) *Danielis* prophetiâ mysticâ (aut siqua similis est ænigmatica Scriptura): in hiis (inquam) *literam* premere, *literæ* adhærescere, per *Hebdomadas Danielis*, *veras Hebdomadas* (septem modò diebus constantes), per *Arietem* ejus et *Hircum* (cornuta de Grege animalia), per *Rotas Ezekielis*, plaustrales rotas veras, ex ligno ferroque compaginas, atque hoc ipso (in quo versamur) libro, per † *ascensum de abyssu Antichristi*, ascensum verum, ac *literalem* (quasi siquis erepat è cryptâ), per *Draconem*, verum et vivum animal venenatum, per ‡ *Capita septem*, vera capita, cum craniis, per *cornua decem*, vera cornua, quæque illi inequitat, veram *mulierem*: esset hoc quidem (quâ ætate *Cardinalis* est) non procul à delirio. Atqui, hæc ita

APPENDIX I.

* Virg. Ecl.
iii. 91.

opus est, intelligat, ut sui hîc similis sit *Cardinalis*, cum *veris Saccis*, et *veris triduis*; et, quo perfectè sit *litalis*, ut *Enoch* et *Eliam*, *veras* quoque olivas, atque etiam pòst, *vera candelabra* fieri statuât.—* *Atque idem jungat vulpes et mulgeat hircos*.—Namque ista si sic dentur, de *veris Ursis*, et *Pardis*, et *Draconibus*, Apocalypsis ibit nobis in hibernas (ad focum) anicularum narrationes, quasi de monstris quibusdam fabulosis; quibus nescio quot *Capita* perinde, (ut *Hydræ in Lernâ*), nec aliter habendus liber ille, quàm *Baldi Macaronica*, vel, siqua ejus generis sunt ineptiarum folia.

B. † Novatores per duos Prophetas, intelligi volunt, aut ministros, aut libros veteris et novi Testamenti qui plurimi sunt. —pag. 147.

† Per *duos Prophetas*, non (quos dicit) *Novatores*, Rupertus, Ansbertus, Aquinas, Zegerus *duos ordines Prædicatorum* intelligi posse dixerunt. Per eosdem *duo Testamenta* significari *Augustinus*, *Primasius*, *Beda* (quamvis *plures* utroque Testamento *libri* sint). Quem illi tanquam jejunum et puerilem cavillum præterirent. Quid enim magis familiare, quàm *duo fœdera*, *duo ubera Ecclesiæ*, *duo Testamenta nominari*?

* * * *

B. † At nusquam inveniet Rex Scripturæ lectionem laicis aut clericis fuisse prohibitam. Et valde mirandum est quod Rex addit ad silentium damnatos esse libros sacros, ut pro hæretico comburetur qui eos in manus sumere auderet aut inspicere. Quæ unquam historia hoc prodidit? quis author tradidit? ne dicam quis vidit aut audivit pro Hæretico comburi, qui Scripturas attingeret? — p. 148.

† Quid verò brevi jam *Cardinali* fiet, qui negat *suppressam* à Pontifice *Scripturam*, *vetitamve* illius *lectionem*? Non *Clericis* quidem, quibus *interdictum* nullum, *ignorantia* sæpe crassa in causa fuit, ne possent legere. At nonne *laicis*? Quàm me hominis pudet, qui scit obsignatum tum fuisse librum illum, ut *Sacra ipsa*, linguâ ignotâ (*laicis* quidem) cautumque, ne in linguam cuique maternam et suam converti possent. Et quis ferè Scriptor est de vestris, qui identidem non tractet de *Bibliis in vulgarem linguam non transferendis*? Et quoties *Tridenti* supplicatum, id ut fieret, rejectâ tamen subinde omni eum in finem petitione? Quamdiu verò hîc restitum apud nos, quàm acriter, quot annis, id ne fieret, cum vestri hîc rerum apud nos potirentur? Annon hoc est ad *silentium damnare*, (quod damnatis fieri solet,) includi, quasi intra carceres ignotæ plebi linguæ, atque ne inde egredi liceat, Decretis suis benè et firmitèr obserari? Tum, et id calidè nimis

APPENDIX I.

et audacter negat, quod *capitale* cuiquam fuisset, si Scripturas, quas intelligere posset (id est) in vernaculam linguam conversas, habere apud se deprehensus esset. Nec *historiis* opus, nec *Authore*, qui *tradat*. Vidimus ipsi sæpe. Nostri homines, qui (priusquam hostile quid inter regna pridem accidisset) itabant in *Hispaniam* commercii causâ, necesse habebant, quæ circumferebant *Biblia*, defodere in focum nauticum, atque (cùm eo *Inquisitores*, quod subinde faciebant, ventitarent) luculentum ignem superaccendere, ne eo loci quærerent. Excutiebant enim omnia sedulò, quod, sicubi vel in *Testamentum novum*, vel *Pauli Epistolas*, vel *Psalterium* incautiùs relictum incidissent, *flammis* lendum erat; etiam navis ipsa mercesque inibi omnes abibant in *fiscum* illicò. Quo in genere, quot ego tibi *nostrates* nominare possem! Unum nomino Regis subditum, *Johannem Moravium Mercatorem Aberdonensem*. Is habebat secum in navi *Testamentum novum*: delatus à Sycophantâ, *capitale* sensit *libros sacros attingere*. Nam, et *rem* amisit, et *vitam*. At lis etiam fuit de reliquorum in navi mercibus, quos ea causa non tenebat, eaque per *quatuordecim* jam annos producta est, ut Regi non ita pridem necesse fuerit, interventu autoritatis suæ et gratiæ apud *Hispanum* agere, sua ut illis restitui possent, neve reliqui illi, qui crimen idem non admisissent (magnum scilicet crimen, quod *Biblia penes se haberent*) eâdem jacturâ bonorum plecterentur. Utinam hæc non nimis nota, nec aliter, scio, quantumcunque rem *Cardinalis* dissimulat, vel *Romæ* vivitur. Ubique quidem apud vos (quàm latè patet per *Europam Christiana* res) proverbio jactatum est, *Olere fascem*, qui libros sacros in sinu ferret, quive *Psalmos Davidis* cantillaret.

* At "*ignotâ in linguâ libri Sacri absconditi non jacuerunt: quia lingua Latina Latine Ecclesiæ ignota non est.*" Et estne *Ecclesia* jam ulla *Latina*, nempe cui vernacula, et cum lacte materno sit, *Latina lingua*? quam nisi quis in *Scholis* didicerit, nihilo ea cuiquam minùs *nota est*, quàm *Græca*, vel *Hebræa*. *Eruditis* ergo solis, et inter eos

B. * Neque hoc verum est ignotâ linguâ absconditos jacuisse: Non enim *Latina lingua ignota est Ecclesiæ Latine*. —pag. 149.

APPENDIX I.

Ecclesiasticis, nec iis tamen omnibus (scit hoc *Cardinalis* verum dici) verum, qui operam ei navârunt, fortè non ignota. *Ecclesiae* verò *ignota* (id est) populo, toti verò sexui foemineo, et (ut Apostolus) *Idiotis*, etiam qui *Latium* ipsum jam occupant. Prævaricatio hæc mera est.

1 Cor. xiv. 6.

B. • Sed etiam Biblia vulgari-
bus linguis edita
non desunt,
quamvis non
passim conce-
dantur iis, qui
rudes et imperiti
cùm sint, eas
nisi perperam
intelligere non
queunt. — pag.
149.

* Verum et “*Biblia jam vulgaribus linguis edita non desunt, quamvis non passim concedantur imperitis.*” Certè nisi *concedantur imperitis, desunt* adhuc. Quorsum enim *edita*? An ut *peritis concedantur*, qui *Latinè* satis intelligunt? Nihil opus; opus *rudibus*, opus *imperitis*, qui *Latinè* nesciunt, quibus nisi *concedantur, edita* non sunt, ne nunc quidem, cùm sunt *edita*. Sed neque verè dicitur à Cardinale, “*Biblia vulgaribus linguis edita non deesse.*” *Desunt* adhuc *vulgari linguae nostræ Biblia vestra*. Tot jam annos incubuerunt *versioni* suæ *nostrates vestri*, nec dum tamen edolata est, in annum premitur non nonum, sed novies nonum, alter (credo) *Leviathan* partus futurus: nam celerius multò *Elephanti* pariunt. Et hæc jam altera *Cardinalis* veritas est.

Interim verò *nostra* non *desunt*: quòd verò neque *vestra desint*, nobis, ut par est, et nostris habenda gratia. Nam vobis ne per somnium quidem in mentem hoc priùs venit, quàm à nostris susceptus labor iste in *linguas vulgares Sacra Biblia transferendi*. Refugistis diu; *Vulcano* pug-nâstis. Tandem, quasi *ursus ad palum*, ita, inviti eò acces-sistis, *metu* partim, ne parùm in rem vestram à nobis accensa hæc lucerna: partim etiam *pudore*, quod per nos primùm, *Gentibus*, populoque in iis Christiano, nota jam Scriptura, et voluntas Domini tam diu clam habita. Ad-movistis ergo manum ægrè tandem, ægrè (inquam) quod *Duacenses* nostri quasi cum suspirio confitentur, et quid-dam nescio quid, tandem, edidistis, sed quasi ἀκρόασιν *Aristotelis*, *Azymis* vestris, *Præputiis*, *Didrachmis*, *Archisynagogis*, *Paracletis*, *Parascevis*, *Victimis*, *Neophytis*, *Depositis*, *Holocaustis*, nec portentis verborum modò, sed sententiarum quoque serie sæpe implexâ atque involutâ, interdum etiam absurdâ, atque alienâ sic undique obscu-

APPENDIX I.

ratum, ut non nisi paulò jam magis intelligi quèant, quàm olim *Latina* cùm essent: ut etiam jam, cùm *non desunt, desint* tamen, et *Interpreti* vestro *Interprete* opus sit, et in Idolum versa versio vestra, quæ *os habet, et non loquitur*, nec minùs in Idolum plebs ipsa, quæ *ures habet, sed non audiendi*. Ita, quâ potestis et audetis, populum Dei ar-
cetis à libris Sacris. Quorsum autem? Quos olim *Moses*, quos *Paulus*, quos *Patres*, imprimis *Chrysostomus*, ita seriò, ita sæpe, ad lectionem eorum sedulam, nec in *Templo* solùm, sed *domi* etiam invitavit. At, idem quod olim periculum, nempe *nè perperam intelligant*. Et an ea vobis ratio commoda videtur, quò ne *perperam intelligant*, ut *omniò ne intelligant*? Imò legant, intelligant, (quæ dabit Deus,) sicubi hæreant, condiscant à Theologis, qui citiùs, ex parte intelligentes deducunt ad veritatem, quàm omnino Sacrarum literarum rudes.

* * * *

* Jam locus de *Generali Censurâ*, (quâ Testes hii duo jugulati dicuntur,) nihil erat cur *Cardinalem* in *jocum* solveret vel facetum ita faceret. Duplex eo loco error. Nam neque vel unâ ætate, vel uno vulnere unius hominis, conciderunt Testes illi, (nec id Regi unquam in mentem venit,) tantùm moribundi jacuerunt, diu et vulneribus multis, ad necem dati: quamdiu (scilicet) diuturnam passi sævitiam, sub percussorum manibus oppressi gemuerunt. Atque hoc, ictibus multis, multorum (in quibus instare poterat) placuit autem *Censuræ* illud, tanquam unum è novissimis, nominatim ponere: sed ad cujus exemplum, aliquot antè seculis, simili in eos modo sævitum fuerit. Ideo autem placuit, quòd placuerit ibi valde vox, et usurpetur subinde *Censorio mucrone jugulandi*, quasi jugulum ipsum *petere* jam in animo haberent. Et, ad eam quidem rem prodiisse *Censuram* hanc, sed, ad quod prodiit, non itidem perfecisse. *Successus*, in eo vobis, non *animus* defuit. Jam, ut cæsim, non punctim, et à multis, non uno, et diu, non momento, Testium internecio: ita, nec ad vitam statim revocatio, nec unius operâ, vel alterius; sed,

B. * Si anno 1562. Scriptura interfecta est, ergo à Luthero antè à mortuis revocata est, quàm ab Antichristo interficeretur. Atqui hoc verè inauditum miraculum est. —pag. 149.

APPENDIX I.

et temporis non exigui interventu opus erat, et multorum Martyrum sanguine ea res stetit. *Miraculo* tamen nullus hîc locus, non magis, quam si, qui diu è morbo decubuit, diutinè itidem et paulatim, non subito convalescat. Sensim crepuscula subierunt, obscurati per gradus, donec toto tandem corpore, cilicinum saccum referrent. Sensim itidem, non simul, exierunt rursus de crepusculo, ut multorum opera intercesserit, per tempus multum, quo splendorem pristinum recuperare possent. *Lutherus* ei rei operam aliquam suam fortè interposuit, sed non tantam tamen, ut solus totum effectum dederit; aliorum, et qui ante, et qui post illum, sua in opere hoc, nec infima laus est. Sed *Cardinalis* ita, ut videtur, somnio suo *triduo* capitur, ut quicquid in hoc genere præstandum sit, id *bidui* opus putet, aut ad summum *tridui*: nec meminit, *miraculum* illud esse *inauditum*, ut *Litæ jam alatæ sint*, *Ate non sit*; morbi chronici sint, at non lenta remedia.

B. * Sed omis-
sis jocis censura
non jussit com-
buri Translati-
ones omnes ex-
ceptâ suâ, cum
recipiat transla-
tionem 70 In-
terpretum et per-
mittat Syriacas,
Chaldaicas, La-
tinas, etiam re-
centiorum non
paucas. Sed com-
buri jussit trans-
lationes hæreti-
corum, Lutheri
et similibus. —
p. 149.

* Mittamus ergo hæc, quæ vel ipse *jocos* appellat, ut *joco* dicta: et quidem *joci* sunt, nec præterea quid, quibus oblectare se voluit senex. Causam enim illi non juvant. Rogo damnatæ (si benè legisti *Censuram*) non *Lutheri* solum, et nostrorum, etiam Editiones aliæ, et quidem hominum vestrorum, et vestris in urbibus, officinis, et prælis, *Parisiis*, *Antverpiæ*, *Venetis*, excusæ. Præcipuè autem sævitum est in *Testamentum novum*, in quo, quicunque vos malè habuit locus, tanquam suspectus hæreseos, Censurâ vestrâ statim *jugulatus* est. At honor hîc habendus fuerat divinis literis, ut etsi locis non paucis peccatum aliquod in translatione foret, libri tamen ex eo ne exurerentur. Honoris habitus est *Editioni* vestræ *vulgatæ* à *Clario* vestro, qui *moderatione* (ut ipse ait) *usus*, *usque ad octo millia ibi loca emendavit*. Ad octo millia? Pauciora (credo) *Lutheri* errata sunt. En hominis tamen in sacros libros reverentiam: *Octo millibus* locis emendavit, nec damnavit ad flammâs. Pessimo itaque exemplo id factum à vobis: Nec vos id æquo ferretis animo, si imagines vestræ, statim ubi Sanctos, quorum imagines sunt,

APPENDIX I.

ad vivum non referant, vel si malè tornatæ dolatæve sint, in pyram ardentem abjicerentur. Multæ feruntur per *Hispaniam B. Virginis* icones facie nigrâ, quæ tamen *Æthiopissa* non fuit; haud (credo) impunè ferret, qui *Vulcano* tamen traderet. Pari (credo) immò majori ratione, etiam sacris libris literisque parcendum fuisse, nec ita igne in illas bacchandum, si vitio interpretis in illis, (non minùs quàm artificis in imaginibus,) admissum fuerat, quod non oportuit; nec tam infami pœnâ luendum illis vitium non suum sed interpretis sui.

* * * *

* Ultimus autem nisus Cardinalis, "*Duos hosce Testes, id est, Scripturas sanctas, nondum in cælum assumptos esse; neque apud homines in terris unquam ampliùs visos, atque ab oculis hominum absconditos. Esse enim etiamnum in hominum manibus, atque in Bibliothecis asservari. Nutare ergo hîc conjecturam Regis.*" Ac ascendisse ad cælum Testes duos dicit versus, *absconditos ab oculis, nunquam ampliùs visos*, non dicit. † *Luminaria* enim dicuntur esse testes hii. In cælo ergo esse possunt: et *videri* tamen, nec *abscondi*. Gratificari paulò ante *Bedæ* voluit *hyperbolè* quâdam, dum *Paradisum, lunæ in propinquo* poneret. Patrem hoc jam loco gratiam si faceret, Rex non laboraret. Et quidem, quis ita non loquitur, dum ob fælicem aliquem eventum, sibi gratulatur, *In cælo sum,—sublimi ferio sydera vertice*,—ὡς αἰετός ἐν νεφέλῃσι? Nec abhorret ab eâ *Psalmus*, ‡ *Ascendant usque ad cælos*. Nec aliud sibi vult sublimis ista in nube subvectatio, nec aliud eâ phrasi significatum voluit *D. Johannes* quàm *triumphum* illum gloriosum, quem de *Antichristo* habituri sunt. Antithesi autem hoc aptâ et concinnâ. Qui, nempe paulò ante tanquam inglorii sepulti sunt et sub terram abditi, jam velut gloriosi vicissim emicant atque in cælum ipsum quasi recepti sunt. Nec aptâ solùm, sed desumptâ etiam ex *Testamento veteri* loquendi formulâ. § *Elîæ* enim instar, *ignem in hostes devocare, cælum ne phuat dicuntur claudere*: atque ejusdem *Elîæ* ad exemplum, conscendunt quasi

B. * Duos Prophetas post triduum, in cælo assumptos fuisse. Quare necesse est ut Scripturæ in cælum jam sint receptæ atque ab oculis hominum absconditæ, siquid similitudo duorum Prophetarum et duorum Testamentorum valeret. Atqui videmus duo Testamenta in manibus hominum et Bibliothecis. Nutat igitur undique conjectura Regis. —pag. 151.

† Psa. cxix. 104.

‡ Pet. i. 19.

§ Psal. cvii. 26.

APPENDIX I.

Currum Triumphalem, atque in sublime cœlum feruntur. Ubi quasi in throno considerantes *Antichristum* jam ipsum causam jubent dicere. Vident hoc inimici illorum; magnâ ex parte completum vident: vident regnare et triumphare Testes hos de cœlo jam, vident (inquam) inviti, etiam qui nolunt videre. Atque hic jam Cardinalis nisus ultimus, nisus irritus.

* * * *

B. * De quatuor visionibus S. Johannis in Apocalypsi, in quibus Antichristus designatur. * *De quatuor visionibus S. Johannis in Apocalypsi, in quibus Antichristus designatur.*

* * * *

- Ut tamen de *Authore* respondeat. Nec, ab eorum sensu longè discedit Rex, quos ibi *Cardinalis* affert, *Augustini* scilicet, et qui ante illum *Victorini*, et qui post, *Bede* nostri, qui in tribus *Equis*, *Rufo*, *Nigro*, *Pallido*, — *Rufo* bellum, *Nigro* famem, *Pallido* pestem intelligunt. Nec hæc unquam negare Regi animus. Sed ubi bellum, ibi *hostis*: *hostis*, quem *gladio* petat bellator, quem *Equo* insequatur. Qui *Equum* conscendit, *gladium* eduxit, aliquem sibi proponit, quem persequatur, nisi si *Sciamachiam* hîc
1. *Cardinalis* somniet. In [*Equo Albo*] ejusque *Sessore*, Triumphum CHRISTI intellexit, qui per Apostolos, (etiam dum in vivis essent,) Evangelium, ad multos latè propagat.
 2. gârat. In [*Rufo*] autem (qui sanguinis color est), qui *Equum album*, id est, credentes Evangelio Christianos, omni crudelitatis genere persecuti sunt, Imperatores *Romæ* sanguinarios. Et quis ferè interpretum aliter hîc animum
 3. habet? In [*Nigro*] famem quidem et Rex, non solum tamen corporalem *ventris*, quâ panem, sed et spiritualem *mentis*, quâ verbum Dei esurit, nec hoc novum est, cum literalis sensu spiritualem conjungere. Nec *Ribera* hoc negat. *Et qui per equum nigrum Hæreticos designari statuunt, necesse habent famem suam, ad divini verbi penuriam revocare.* Atque ita Rex: postquam enim, effusâ in Christianum orbem *Gotthorum*, atque *Vandalorum* illuvie, barbaries orbem occupavit, ex barbarie illâ, crassâque passim linguarum et literarum ignorantia, ubique hæreses

In Apoc. v.

APPENDIX I.

multæ, ubique illa (quam dixi) *fames* spiritualis invaluit. In [*Pallido*] autem, *pestem* et ipse intelligit atque adeo 4. *corporum*, præcipuè tamen (quæ Antichristum comitari nata est) *animarum*. Quamvis enim et in *corpora*, in *animas* tamen præcipuè sæviit, præcipuè sæviet Antichristus, ut 17. cap. habetur. *Sessor* pallentis Equi, *Mors* dicitur. In *Morte* verò tum *Rubri*, per *gladium* in *corpora*: tum *Nigri*, per *famem* in *animas* bacchantis, utraque inquam sævitia continetur. Utroque *Equo* pugnat *Antichristus*, de neutro descendere vult, etiam *mortem* ipsam *corporum* spirat adhuc. Vide mihi illam in nuptiis *lanienam Parisiensem*; vide *cultellum* Regis *Henrici tertii*; jam verò, *Quarti* etiam sanguine madentem, nec aliâ de causâ, quàm ut *Antichristi* regnum stet, nihil de eo pereat: favente non uno, sed pluribus Theologis, quos erat Parricida sciscitatus ad *Henrici tertii* mortem (ut refert *Mariana* *): favente verò et stimulos addente *Marianæ* libro, ad *Quarti*. Quæ qui viderit, næ ille *Pallidi equi sessorem* paludamentum ferre videbit, uti *Nigri* atrore pullatum, ita *Rufi* sanguine purpuratum: verè, ut ei *pestis* nomen conveniat, ut qui non minùs in *corpora* grassetur quàm *animas*; utriusque vitæ lues atque perniciës, quâque *corpus* huic seculo vivit, quâque *anima* futuro.

A. D. 1572.

A. D. 1589.

A. D. 1610.

* De Rege.
Lib. i. cap. 6.

† Sed “*nihil ad Antichristum Equus pallidus. Nam expositores ea pòst ad Antichristum referunt, quæ in apertione sexti Sigilli narrantur.*” Sed neque *referunt omnes*. Non enim *Ambrosius* de antiquis, non *Arethas* de mediis, non *Viegas* de nuperis. *Ambrosius* de excidio Hierosolymitano.

B. † Hanc visionem ad Antich. non pertinere præsertim, cùm ex communi sententia omnium expositorum de Antich. agatur paulò pòst in eodem capite in apertione sigilli sexti. Ex quo intelligimus falsum esse quod adversarii dicunt Antichristum jam regnâsse annis mille et amplius.—p. 152.

† Gen. xli. 2.
Gen. xxxvii. 7.

* * * *

Tum denique si (quæ nulla ibi est) non obscura esset *Antichristi* designatio, quid obstat rem eandem, eodem Capite, non eodem modo, bis describi? Quî minus, quàm *Pharaoni septem vaccarum, septem spicarum* †, duplici somnio, una eademque septennii *fames* prænunciata est? Quî minus, quàm *Joseph*, duplici (eodem capite) manipulorum unâ primùm, Stellarum pòst adoratione alterâ, una eademque res, futura scilicet in *Egypto* dignitas præ-

APPENDIX I.

nunciata est? Geminata enim visio (ut ibi *Joseph*) firmitatis modò indicium. Nam *de mille annis et ampliùs*, semel jam habet responsum, nec hîc jam ampliùs repetendum.

* * * *

B. * Quomodo potest fieri, ut doctrina Antichristi si colere Dæmones, et idola, cùm de illo scribat Daniel, c. xi. Antichristum adversus omnes Deos pugnaturum, ut ipse solus Deus habeatur?—pag. 155.

* “*Non potest hæc Antichristi doctrina esse, ait Cardinalis, ut Dæmonem quis, ut idola colat.*” Dæmonem enim ipse vel Idolum culturus non est. Lege hoc vel apud *Danielem, adversus omnes Deos pugnabit.* Quodsi quis *Cardinali* non dederit, *Dan. 11. de Antichristo* agi, sed de *Antiocho*, haud ex eo (credo) in jus vocandus foret. *Peregrinus* de *Antiocho* posse concedit intelligi, reliqui debere. Sed demus hæc tamen illi; fuerit *Antichristus*: Deum ergo *Maozim* in loco suo venerabitur Antichristus. Eum verum *Glossa* vestra *Interlinearis* intelligit de *Diabolo*, quem *Antichristus* ut *fortem et potentem Deum* colet. Historia autem Scholastica sic: *Antichristus verò Diabolum, ut Deum roboris et potentiae suæ authorem, venerabitur. Colet enim Diabolum in Deum*, Abbas Joachim. *Maozim, sic enim vocatur Dæmon ejus privatus, Dæmonem enim privatum, quem habebit occultè, adorabit*, Lyra. *Antichristus enim Diabolum quasi Deum et Præsidem suum adorabit*, Hugo. *Ac hii quidem, Diabolum.* Ac quod clam et occultè culturus *Diabolum* sit *Antichristus, more Magorum*, præter alios *Bellarmino* † olim placuit, quod *Cardinali* jam (spero) non displicebit. Nam, quòd ibi elevetur Antichristus adversus omnem Deum, nec quenquam curet; id eum sensum habeat necesse est, adversus *verum Deum*, adversus quos ‡ *Ps. lxxxii. 6.* *verus Deus* † *verè Deos* dixit (Reges nempe et Principes); quando idola non curare, contra Deos falsos elevari, id cuiquam vitio verti non debeat. At Pontifex haberi *Deus*, et olim voluit (notus in *Glossâ* locus, *Dominus Deus noster Papa*, cujus jam tandem pudere incipit bonum *Eudæmonem*) et jam vult. Nihil enim aliud sapiunt nuperæ istæ, *Divinitatis, et Omnipotentiae Pontificiae, § Pontificis Opt. Maximi*, Pontifici datæ acceptæque *Inscriptiones*.

* * * *

Ad cap. Cum inter 4 verbo Declaramus de verb. Sign. in Extrav. Joh. XXII. § D. Marta.

B. || Satis constat imagines

|| *Imagines* quidem *Sanctorum* satis constat idola non
190]

APPENDIX I.

esse, sed adorando, et adolendo, (quod olim æneo serpenti factum, quod à vobis quotidie fit,) à vobis *idola* fieri. “*Fieri jam apud Catholicos suos homicidia, fornicationes, furta,*” fatetur, negat *probari*. Nos etiam *probari* dicimus. Hoc est enim *probari*, propter conscientiam *admitti*, nec *homicidiis* modò, etiam *Regum, Principumque Parricidiis*, prætexi *conscientiam, officium, meritum*. Principis *Auraici* bis, primò frustra tentata cædes, secundò perpetrata. Uterque, tam qui vulneravit, quàm qui trucidavit, quod fecit, *officii conscientiaeque* causâ factum à se, vel ad mortem usque contestati sunt. Alter verò, ita fascinis vestris dementatus, ut statim peractâ actione tam sanctâ, invisibilem se continuò fore, misero persuasum fuerit. Annon *probata* vobis, defensa vobis *laniena Parisiensis*? Annon ubi designata, * Pontifex ei gratulatus? Quid illud hîc nuper apud nos infandum scelus, qui ejus rei, qui conscii omnes, nónne fassi, à *Confessariis* suis, *probatum* parricidium illud? nónne *conscientiae* nexu teneri se, ut effectum darent? † *Galliae* Regem *Henricum Tertium*, qui sustulit Monachus, nonne rem sciscitatus à Theologis? nonne cum responso dimissus, *jure* id fieri posse? Nonne de eo facto in libris literisque vestris *laudatus*? Nec aliâ re motus, quàm ne *conscientiae* suæ deesset, (è libris vestris informatæ,) ultimus iste, teterrimus, et qui omnem immanitatem superavit Sicarius, Regis bello et pace maximi *Henrici Quarti* percussor. Nam quid aliud sibi volunt publicâ pyrâ exusti *Marianæ* libri? quid aliud *Censura* de iis *Sorbonæ*, quòd *hereseus, Curiae Parisiensis*, quòd *læsæ Majestatis*, damnandi sint? Non modò *fieri* apud vos cædes docent hæc, sed fieri vobis *hortantibus*, factas autem *approbantibus*.

* *Veneficia*, nonne eâ lege permissa, à vobis, dum *veste* modò vel *sellâ* venenis delibuta, confici res possit? Quas verò, quasi Magicas incantationes negat, ex eo quòd, *nomen* ibi *divinum* adhibeatur, quis non rideat? Nec enim, qui tam multæ Lectionis est, potest non legisse, nullos à Magis fascinos, absque illo nomine, nulla maleficia fieri. Ubi

Sanctorum, neque esse idola, atque adorari, ut Deos. Homicidia, veneficia, fornicationes et furta non negamus apud Catholicos inveniri, sed ut injusta prohiberi, et puniri.—pag. 156.

* Greg. XIII.

† Mariana de Rege. i. 6.

B. * Invocatio divini nominis, et benedictio Sacerdotalis quâ cerei Agni consecrantur, veneficiis tribui non possunt, nisi Deus habeatur pro Diabolo. illa

APPENDIX I.

enim veneficiæ sunt, quæ ex invocatione Diaboli fiunt.—p. 156.

evocandus alicui Dæmon, oportet circulo inscribi septem Dei nomina. Adhibendus in actu ipso Sacerdos quispiam, et puer impubes, et socius (quem appellant) qui nisi adhibeantur, nihil fit. Potuit hæc in *Malleo* suo legisse: potuit ex *Actis Curiarum*, in quibus sententiæ feruntur in Maleficos. Comperta hæc Regi omnia, qui ipse à fascinis illorum, et conjurationibus, Dei virtute salvus evasit. Et, quæ in illo tum numero Princeps fuit venefica, cùm sceleris sui pœnitens imprimis moreretur, id fassa, nunquam se in domum ingressam esse cui rem malam esset meditata, quin exorsa sit semper maleficium suum, ab hiis verbis [*Sit in domo hac Deus meus*] adeo illi à Dei nomine non abhorrent: Ut possit ergo esse in *Cereis* vestris *Magia* quædam, non obstante quicquam *Dei nomine*. Non id enim ibi agitur, ut *Deus habeatur pro Diabolo*; id potiùs, ut *Diabolus habeatur pro Deo*.

B. * Qui autem miracula quæ per indusias cæterasque reliquias fiunt, damnat, damnare etiam debet miracula quæ per sudaria, et semicinctia S. Pauli, Act. xix, et quæ per reliquias S. Stephani teste Augustino de Civ. Dei, 8. 22. —pag. 157.

* Nam de *indusiis*, nimis notares. Vestros, cùm in prælio nuper *Neoportuensi* fusi profligatique occubuissent, et ad sepulturam exuerentur, plerosque indusiis ejusmodi indutos, repertos esse, et vix quenquam, sine *Agnò Dei et granis benedictis*, (in quibus *Cruces* essent, et *Characteres*,) nullam tamen, ex iis, *miraculosam* aut *salutarem* vim persensisse. Sed argumento tamen fuit, non infrequens hoc esse, apud vos: argumento etiam, etsi non infrequens sit, frustra tamen sic non infrequens esse, nec *consecrationi* semper *miraculum* respondere. Debebant verò, ut exemplum prototypo responderet, ut à *Pauli*, itidem à *Pontificis* corpore *sudaria*, et *semicinctia* deferri ad hos languidos; quod tamen non fit, et si fieret, non creditur recessurus à quoquam languor, vel malus spiritus egressurus. Neque verò (utcunque primis temporibus *Paulo* hæc, et *Petro* facta credimus, ut fides ex iis fieret muneri eorum Apostolico,) eadem ista factitare jubetur Pontifex, in *Cereis* et *Granis*, et *Agnis Dei*. Sed neque reponi jubebantur *semicinctia* in capsis argenteis: non magis illa, quàm Petri umbra inclusa uspiam in thecâ, ut Reliquiarum loco esse possent. Et illa, quæ legit ibi in Capite illo,

APPENDIX I.

apud *Augustinum*, miracula : videat, an concinnè satis conciliare possit cum Augustino ipso, qui *nusquam hîc in Africâ talia fieri scire se dixit Clero suo et Universæ Plebi Hipponensi* : minùs cautè id, si tam *frequentia* fiebant. Quanquam, alia omninò ratio est de *Reliquiis Sanctorum*, alia de *Cereis* et *Agnis Dei*, et de *Reliquiis* (dicam, an *Quisquilis*) *Paparam*. Epist. 137.

* * * *

* Jam, *indulgentias* inter turpilucra Pontificum, inter gravamina nationum, multis jam seculis fuisse, cur credat *Luthero Rex* vel *Novitiis* inter Historicos? Habent hoc Monachi veteres, vestri, *Parisiensis, Urspergensis*, quæstum eum Pontifici multò fuisse uberrimum. Hiis artibus expilata Regna passim, *Romam* auro onustam, atque opibus. Sed hæc illo tempore. “Nam *hîc, jubentur, qui indulgentiarum participes fiunt, eleemosynas facere in egenos.*” Egenum verò hoc et nudum responsum, quod hîc infert de *egenis*. Nam, quis ex *collatâ in egenos Eleemosynâ* Clericos unquam putavit ditiores? Alia quidem *Eleemosynarum*, alia *Indulgentiarum* ratio. Dantur *Eleemosynæ*; taxantur, ad taxam venduntur *Indulgentiæ*. Non ipsæ quidem : quî possunt, cœlestes thesauri? Quod fit, ex alio capite fit, quod eòdem reddit. Taxa autem extabat non ita pridem. Etiam hæc poetis diu materia fuit, etiam *Leoninis versibus* celebrata. Nihilne verò accessit ad *Cameram Apostolicam*, ex indultis *Indulgentiis*? At, quæ ad sarcienda, tegenda Monasteriorum, vel Ecclesiarum ruta cæsa concessæ *Indulgentiæ* non in Ecclesiis et Monasteriis illis *venales* palam et pretio redemptæ? Ubi frons? ubi collapsum *Monasterium* aliquod, ubi pars Ecclesiæ caduca, itur *Romam*, inde deferuntur *Indulgentiæ*, quibus ad opus illud frigescens plebis devotio non nihil recalfiat. Illæ verò *gratis* non accipiuntur *Romæ*, domi *gratis* non dantur. Quoties autem interceptæ in classe *Indicâ Indulgentiarum sarcinæ*, pro quibus pretium ibi *Hispanis* coguntur pendere! Nam *Jubilæi* cui tandem rei inventi, nisi ut *Romæ* concursus populorum fiat, atque

B. * De cumulandis opibus per artificium Jubilæorum et indulgentiarum plus fidei habuisse Regem calumniis Lutheri et similium Novatorum, quàm veritati. Hoc certè tempore si eleemosynæ faciendæ præscribantur iis, quibus *Indulgentiæ* conceduntur, in arbitrio singulorum relinquitur, ut quibus egenis libeat eleemosynas faciant.—p. 157.

APPENDIX I.

inde Urbi sit melius? *Centesimo* primùm, *quingagesimo* pòst, demum *vicesimo quinto* anno, recurrent. Jam verò spissiùs adhuc quàm pridem. Quorsum autem hoc? ut terantur, quæ sine impensâ nunquam teruntur, *Apostolorum* limina. Narret ista cæcis *Cardinalis*.

* * * *

B. * Ex cap. xiii. nos multò facilius demonstramus Antichrist. nondum venisse. Quando enim Antichrist. venerit notissima erunt omnia, quæ nunc ita sunt obscura, ut conjecturis et divinatione sit opus. — pag. 158.

* In *Visione tertiâ*, cap. 13. multum sibi facessit negotiî, ut doceat “*Nondum venisse Antichristum*,” doceat autem inde, quòd *obscura* etiamnum sint, quæ de eo ibi ponuntur. Et nos *obscura* fuisse damus, quædam verò, et esse jam quæ (scilicet) nondum impleta. Nondum enim completa bona eorum pars. Nec enim instar fulguris venturus ibi prædicitur, sed paulatim, (et vel Apostoli jam seculo operante mysterio nec dum planè operato,) ut nempe cani surrepunt capiti, ut tritico succreverunt zizania. Nec momento emicuit, nec momento adèò revelatus est; et revelatio ejus in tempus est, et fortasse tempora. Nondum ergo clara, quæ nondum completa: quæ verò completa, nobis quidem, nec nobis solùm, aliis quoque multis, non *obscura* jam: præterquam quibus *Deus mundi hujus velamen posuit super cor*, ut luci occludant oculos et videre nolint, quos nollent vidisse, seipsos (scilicet) nimium affines Antichristo.

2 Cor. iv. 4.

B. † Communis expositio Catholicorum veterum est, Per Draconem intelligi Diabolum: per priorem bestiam, universitatem impiorum: per caput hujus bestie occisum et reviviscens, Antichristum: per posteriorem bestiam prædicatorum et Apostolorum Antichristi. De Characterem et numero nominis rem fore additam et incognitam donec Antichr. appareat. — pag. 158.

† Pòst agit interpretem. Et “*in Dracone Diabolum intelligi jubet, in priore Bestiâ universitatem impiorum, in capite occiso et reviviscente Antichristum: in posteriore Bestiâ Apostolos Antichristi*.” Nam de *characterem* (ut videtur) non liquet. Videamus jam, quid huic Expositioni Cardinalis, et quid nostræ Regis, intersit. Non ita multum discrepantes reperiet Lector, quin si Cardinalis hanc admittat, Regiam rejicere non possit. Convenit in *Dracone Diabolum* intelligi. Quid enim non conveniat hoc inter Christianos? Expressè id dicitur in *Capite* antecedente, *Dracone Diabolum* designari. *Bestiam septicipitem* poni vult *pro universitate impiorum*. Nec multum Rex abnuît, addidit modò, cùm esset tum *universitas* illa sub *Romano Imperio*, rectè in *universitate* illâ Romam exprimi.

APPENDIX I.

Per *septem Capita* (unico illo excepto, de quo minùs convenit) sex reliquis, *sex* quæ in *Româ* præcesserant (*Româ* etiam *Ethnicâ*) *regiminis formas* indicari. Pressius autem hoc, et magis ad naturam *Visionis*, quàm siquis sic indefinitè atque indistinctè capiat pro *impiorum colluvie*. Hoc nobis indicium fecit, *Bestia* apud *Danielem* non dissimilis, à quo *Johannes* formulas loquendi non obscurè mutuatur. Illam verò apud *Danielem*, *Pardo similem Bestiam*, cui *pedes ursi os Leonis*, nemo (quod sciam) interpretes aliter, quàm de *Monarchiâ* aliquâ interpretatus est unquam. Non autem quisquam ita crudè, ut *impiorum* nescio quam *universitatem* denotaret. Unde *Johannes* loquendi, inde desumpsit Rex interpretandi formulas suas, operam in eo suam æquo cuius lectori probaturus. *Caput, quod occisum primò, curatum est denudò*, Regi est, est et Cardinali, *Antichristus*. Unum modò discrimen. Fabulam enim hîc occipit Cardinalis, et figmentum merum, de *fictâ* morte *Antichristi*, *fictâ* resurrectione. Quis tandem hoc illi expedivit? Quis expedire potuit? *Prophetarum* opus hoc, non *Patrum*. Nec enim tot antè *centenariis* quàm nasceretur, mortalium quis *vaticinari* potuit: nec cùm natus jam est, arte ullâ vel *Astrologi* prædicere, (non vel Avus Cardinalis *Richardus*,) non dico quid *facturus*, certè quidem non quid *ficturus*, *Antichristus*. Plaga verò ibi *sanatur*. Non *sanatur* autem plaga nisi *seria*: *simulatam* sanari nihil opus. Favebit *æquivocationi* (ut videtur) *Antichristus*, *æquivocâ* hac *plagâ* suâ, *æquivocâ* *sanitate*. Nos qui istis non assuevimus, *Johannem* hîc narrare credimus quæ facturus sit, non *ficturus*, *Antichristus*. Quantò hîc Rex rectius? *Caput* illud, *Roma*, *Romæ Imperium*, quod modò non extinctum, graviter quidem afflictum à *Gotthis* et *Vandalis*, *curatâ* tamen *plagâ* ejus, vires pene pristinas pòst recepit, cùm exurgeret de novo et grandesceret in serie *Paparum Romanus Antichristus*. Ibi *Caput*, ibi plaga Capitis, plaga lethalis, ibi plagæ cura, *vera*, *seria*. Hoc siquis ad *Universitatem* Cardinalis quadrare faciat, jejunos sit.

Posteriore verò *Bestiâ* adumbrari vult *Prædicatores*

APPENDIX I.

Antichristi. Idem et Regi videtur. *Clerum* enim ibi *Romanum* intelligi, qui, quid aliud (quæso) sunt, quàm *Præcones Pontificis*, qui voce et scripto *ViceDeum* prædicant? Re ergo ipsâ vix quicquam discrepant expositiones hæc duæ. *Draco, Diabolus: Bestia septiceps*, Impiorum universitas (universitas, sed *Romanorum* imperio comprehensa, penes quos tum dominium *universi*). Nec si *Ethnica* ea sit (et esto *Ethnica* vel maximè) delicias hîc faciet Cardinalis. Neque verò potest. Omnino ad eam *Monarchiam* revocanda est. *Septem* enim hæc *capita septem colles sunt* (quibus insidet urbs) Orbi notissimi. Eadem verò *Bestia* 17. et 18. cap. suprâ docui. *Caput Bestiæ occisum*, quod ibi *revixit* pòst, utrique *Antichristus* est. Verè Caput universitatis illius impiorum. Nec de *posteriore Bestiæ cornibus Agnum referente*, lis ulla. Namque eâ *pseudo-Apostolos Antichristi* referri, utrinque in confesso est. Restat *Character*, res ab oculis ejus abscondita: Rex retulit: quâ primùm lege jam refert etiam, ne quis (scilicet) sugillet ex parte aliquâ quam ipse posuit, nisi reponat aliam ipse, quam probare Lectori teneatur, veritati magis (nec unâ, sed) omni ex parte consentaneam.

B. • Gotthi et
Vandali nullam
plagam Romano
Pontifici inflixe-
runt.—pag. 159.

* At de *Gotthis* deque *Vandalis* mirari subit, quòd neget, "*ullam Pontifici plagam intulisse.*" Poterantne in *Italiam* grassari totam, ut, qui in urbe *Italiæ* Principe tum *Pontifex* nihil de *plagâ* senserit? Aliud illi narraret *Leo*, quem tanti facit, si in vivis esset, quantopere trepidârit, quàm se in omnem partem versârit, quàm omnes ingenii nervos et dicendi vim omnem intenderit, quò plagam declinaret. Quantumvis autem averterit primò eloquentiâ suâ *Barbarorum* impetum à civium cervicibus, secundo non potuisse. Fregit *Attilam*, non potuit *Gensericum*. *Plagam* accepit *Pontifex*, *plagam* gravem; urbs direpta, incensa est, Tempia etiam spoliata; et, est quisquam qui neget, à *Vandalis* *plagam* ullam *Pontifici inflictam* esse? Ullam *Romæ*? Fac tamen *non accepisse* (nec id valdè ad rem refert). Accepit Imperium à *Barbaris* illis *flagellis Dei plagam* gravem: capite minutum, penè etiam attritum

APPENDIX I.

est, nec potuit *plaga* illa *Romam* non attingere. Etsi propter scelera fortè, non quæ *Christiana* jam, sed quæ olim *Ethnica* perpetrârat.

Nec eo minùs *Antichristus*, Pontifex: At nullo colore *Imperator*; *Sextum* enim modo *Caput* Imperator, *Caput*, quod scribente *Apocalypsin* Johanne etiam tum erat. Nam *Septimum*, Episcopi erant, sed qui nondum degenerâssent planè, penes quos urbis regimen atque administrandi ratio, jam à translata *Constantinopolim* Imperii sede. *Octavum*, Pontificis erat, sed *Universalis* jam, sed jam *Antichristi*. Idem *Septimum*, quia visus succedere Episcopis Pontifex. Idem et *Octavum*, quia Pontifex jam plus quam Pontifex, plus etiam quàm *Cæsar*, qui à præcedentium Episcoporum more prisco degenerâssent in *Antichristum*. Namque ita memini, quod *cæsum est Caput*, quodque *revixit* denuò, *octavum* censetur, et est tamen de *septem*. De *septem*; erat enim jam tum, cùm revixit, *Monarchia* quædam *Romana*: nec mutata vel sedes, vel locus. Unum ergo de *septem*, quia *Monarchia* vel tum. Et *octavum* nihilo minùs censetur, quia non ut olim Episcopi, sed ut tum *Antichristi*, nova species, novum caput, quodque multum differret à cæteris: sub quo tamen reddita *Romæ* (seu malis, *Babyloni*) etiam aucta magnificentia omnis sua et amplitudo pristina. Ut etsi de numero esset illorum, naturâ differret tamen, quantum à Christiano Episcopo *Antichristianus Pontifex*.

Apoc. xviii. 10, 11.

* * * *

* Simulatæ quidem plagæ Pontificem absolvimus: at non *adorationis*, (sive *ut Deus*, sive non ut Deus, sed) *ViceDeus* adoretur. Et hîc quidem *apud homines* ludere distinctione dabitur; non dabitur, ubi apud *Deum* agenda causa. Viderit tum Pontifex, an et ibi Elenchis hîisce locus, et ne *vices nullæ* sint in *adorando*. Tum, quòd *adorandi* vocem modò dilatet, ut nihil aliud sit quàm *venerari*, quod *hominibus adhiberi* possit, præter usum in eo loquitur, penes quem *loquendi norma*. Habet justam venerationem quicquid excellit. Sed, Eccuinam morta-

B. * Verum est Pontifices adorari, sed ut vicarios Dei, non Deos.—pag. 160.

APPENDIX I.

lium adhibetur jam *adorandi* vox, præterquam *Pontifici soli*? *Augustone*, vel *Regi* cuiquam, qui vicarii tamen Dei sunt? Sed ulliusne hominis honor eâ voce intelligendus venit? Solus Papa *adoratur*, solus *adorationis* et cultu et voce supra mortalium sortem effertur, quibus (præterquam huic soli) *Augusta* nimis *adorandi* Vox. Quodsi id tantum faceretis, (quod dicitur *venerari*,) si *venerationis* vox vobis foret satis, eâ contenti, non illam, quæ *soli* jam *Deo* loquendi more dicata est, in gratiam Pontificis vestri, ita avidè invaderetis.

B. * Si ostendit Rex sacrificium Pontifici ali- quando oblatum, aut aras erectas aut templa di- cata, tum con- cedimus adorari ut Deum.—pag. 160.

Gen. xviii. 2.

Apoc. xix. 10.
xxii. 9.

[† Vide supra Appendicem H.]

B. † Hoc mi- raculum non tri- buitur Bestiæ majori quæ An- tichristum sig- nificat, sed mi- nori quæ Anti-

* Quæ verò lata adeò est *adoratio*, ut *Papam* recipiat, ad *Deum* jam arcta est, cui vix ulla superest præter *Sacrificii* fortè honorem, et quæ ad *Sacrificium* requiruntur: ut præter istud, *Deo* et *Papæ* communia sint omnia. *Papæ* verò non *sacrificatur*: ne *Cruci* quidem, cui tamen *Latriæ* honorem deferitis; sed neque *Eucharistiæ*, cui *Missa* non fit (ne bis fiat) ut quæ, per *Missam* fiat. Quanquam restrinxit hîc nimium Cardinalis. *Adorare* enim contingit *absque sacrificio*: ut Abraham *tres Angelos adoravit*: *Magdalena Christum*, (neutrobique oblatâ hostiâ,) et *Johannes Angelum adoravit*, et ne *adoraret vetitus est*, cùm *sacrificium* tamen nullum ei adornaret. Quisque apud vos quotidie, quæque consecratam *hostiam adorant*, si omnes *sacrificant* ei, næ *Sacerdotum* affatim apud vos est. Sed neque ad *adorationem* externam necessariò requiruntur hæc: et *Deus*, vel sine hiis omnibus *adoratur*, et *Pontifex* cùm (ut Ceremoniale † loquitur) sedere eum faciunt super Altare, ut *adorent*, et quidem bis sedere, in *Conclavi* semel, iterum in *Ecclesiâ S. Petri*, parum abest ab *adoratione Dei*, parum ab *Hostiæ*, quæ vel in *Arçâ*, vel nusquam *adorantur*. Nec minor est *Aræ*, vel *Templi* necessitas, quàm *Sacrificii*. Etsi autem ipsi *Ara* non constituatur, tamen in *Arçâ* ipse constituitur, quæ Deo (uti scit) constituta est.

† Vos ipsi, excommunicationis censuram, *fulmen* soletis dicere. *Fulmen* autem ignis de cælo. De *igne* itaque convenit. Qui quidem *ignis*, initio solum penes Eccle- siam: nec tradi cuiquam potuit, nisi ab Ecclesiâ, cui soli

APPENDIX I.

Censuræ jus. Penes Ecclesiam (inquam) verè *Agnum* primò, pòst etiam, penes Ecclesiam, etsi falsam jam, at veram tamen (cui successit) *cornibus*, id est, externâ specie referentem: ubi post *Antichristum* abeundo, et *Draconis* idioma discendo, in *minorem Bestiam* degenerâsset. Tum, *Minor* ista in *Majorem*, vim omnem et potestatem suam transtulit: ut, quæ *Minor* signa priùs edidit, eadem per omnia, *Major* jam posset edere. Rectè, ut *Antichristo* signum hoc conveniat. Quamprimùm enim adolevit et valeret jam viribus *Antichristus*, armavit illi dextram Ecclesia falsa, (*Bestia minor*, potestate suâ summâ, trisulco hoc fulmine,) quo percelleret quicumque *Bestiæ imaginem* adorare nollet, vel *Characterem suscipere*.

* Nec nova res *Censura* hæc, quâ, qui in scelere obfirmati, arcentur fidelium cœtu, donec pudore ipso confusi ad mentem meliorem redeant. Non hæc quidem *nova*, at illa *nova*, et portenti similis, quæ Reges afflat et Regna, quæ tonat, fulgurat, permiscet Christianum Orbem, Principesque, non dominatu solùm, sed et vitâ, per Emissarios exuit. *Novus* hic *ignis Vaticanus* est non *Elementaris*, sed nocentior multò; et quem ante *Antichristum* editum nescivit Orbis.

† Characteri opponit, primò: non enim *Pontifex* cuiquam in fronte dextrâve notam imprimit. Vide *frontes*, scrutare *dextras* Pontificiorum, nullus *Character* comparabit. Nec opus: Qui manu elatâ, opereve exequitur, ei *manus*, qui palàm fronte nudâ profitetur, ei *signata frons* est. *Manus* agit, *frons* præ se fert: qui audacter agit, fidenter præ se fert se *Antichristi assecclam*, perinde est, ac si utrobique *notatus stigmatibus*: *Character*, externæ professioni est: quâ itaque, externa professio legitimè denotatur.

‡ Verùm, nec ipsa hæc *professio à millibus exigitur*, ab iis modò, qui de Clero sunt, vel in officiis certis positi, seu ad dignitatem promoti. Imò professio eadem, gradus fortè professionis non idem, exigitur ab omnibus. *Specialior* enim à Clero, et vertici infixus: at est alter, paulò magis

christo deseruit. Non igitur Pontifex qui fulmine terret Antichristus erit. — pag. 160.

B. * Deinde meminit hujus, Johan. miraculi ut rei novæ, et insolite. At excommunicatio res est communis et nota. — pag. 160.

B. † Professio obedientiæ neque in dextrâ, neque in fronte accipitur. — pag. 161.

B. ‡ At quot millia sunt in ditione Rom. Pontif. qui professionem obedientiæ non possunt ostendere. Professio fidei

APPENDIX I.

fieri solet ab iis, *generalis*, à quo nemo exceptus, qui vel in omnes transeat. An excidit Cardinali, * *congenitum in baptismo Juramentum, ad obediendum Principi spirituali?* Vel ergo adjiciat errorem hunc novum, novæ *Recognitioni* suæ, de *Charactere novo, in ortu supernaturali*: vel fateatur sanè, quod hîc (pro re natâ) negat,—*de tot modò millibus unum*,—non superesse, cui *professio* hæc non incumbat. Et quid peccârunt *Veneti*, nisi quòd ita nuper *profiteri* jussî, detrectârunt Imperium? *Cardinalis* autem de *Pontifice* libri sic nuper in *Recognitione* † incudi redditi, ut dilatent paulò magis fimbrias potestatis Pontificiæ, annon *Characteristici* planè *professionis* hujus? Bonus *Dr. Marta non turbavit se erga plurima*, id unum modò molitus, ut constaret tantum *character* hic, et esset *indelebilis*. *Tortus* cùm esset, cùm pompam duceret ageretque ante currum Pontificis, ‡ *peccata, pœnas, censuras, vota, leges, juramenta*; nonne id egit, nequa *lex*, ne quod *votum*, vel *juramentum* huic *professioni* fraudi foret? Quid novissimus et nequissimus *Scurra, Pacenius*? Nonne *Characterem* in fronte fert, qui ausus scribere, § *Simplicem Regem esse, qui securitatem in Juramento statuât quantumvis cauto, quantislibet circumstantiis connexo*? Nam si *Pontifex* *juramentum* dissolverit, omnes illius *nexus, sive de fidelitate Regi præstandâ, sive de dispensatione non admittendâ, pariter dissolutos fore, in fumum abire, obligationem, vinculum minùs esse quam stramineum*. Adeò ille inustum putat *dextris frontibusque vestris characterem* hunc: adeò vos verè *stigmaticos Antichristi*! Non ergo *Clericis* solis hæret, *aliorum* quoque manibus impressus est: pro quo et olim et nuper tot turbæ datæ, tantum *Christiani sanguinis effusum* est.

† *Recognitione* omnium librorum Rob. Bellarmini ab ipso edita. Ingolstad. 1608.

‡ Pag. 19.

§ Pag. 10.

* * * *

B. || Non posse per Meretricem intelligi Antichristum probamque ex sententiâ Patrum. Patres enim per multi per eam intelligunt universitatem im-

|| “*Per Meretricem Antichristus intelligi non potest.*” *Sunt enim de Patribus, qui in Meretrice universitatem impiorum denotari volunt: sunt alii, qui Romam imperantem.*” Vide verò hîc, quàm æquus *Rex*: Neutrum rejicit; Potest in Capite suo *Impiorum Universitas* illa non incommodè designari. Nec enim cùm dicitur, *Quot homines, tot sen-*

APPENDIX I.

tentiæ, aliud dicitur, quàm cùm, *Quot capita, tot sensus*. ^{piorum. Alii,}
Familiaris est illa *Metonymia*, cùm *Hispania* (dicitur) vel ^{Romam impe-}
Gallia hoc molitur, *Caput* utriusque Gentis, et columnen (id
est) Regem intelligere. Itidem *Colluvies impiorum* (quasi
Regnum ejus) pro Rege Antichristo. Sed interim me-
minerit Lector, quàm sui non memor *Cardinalis*. * Alibi * Pag. 134.
strenuè negârat, de unâ eâdemque re agi in Cap. 13. et 17.
hoc: ultrò jam fatetur rem, dum unam nobis utriusque
interpretationem edit, dum eandem vult, quæ in Bestiâ
ibi septicipite Cap. 13. hîc quoque Cap. 17. in Meretrice,
Impiorum universitatem indicari: Ita illi languet memoria.
Jam, si volet, intelligat in *Meretrice Romam*. Sit *Babylon*
Meretriæ hæc: Sit *Roma Babylon*: Etiam hîc quoque Rex
non repugnabit. Tantùm in *Româ*, qui *Romæ*, in *Baby-*
lone, qui *Babyloni* præsit, agnoscat (utrobique scilicet
Antichristum). Sed *qui de Româ locum hunc, de Româ*
Ethnicâ ferè interpretantur, nempe sibi tum notâ, quam-
que oculis quotidie usurpabant, qualis esset seculo suo.
Nam qualis sequente seculo sub Pontificum regimine
futura esset, id quidem resciscere non poterant. Nam si
rescivissent Prophetiæ Spiritu donati ad Prophetiam hanc
explicandam, nunquam † *Interpretes loci cùm consulere* † Pag. 152.
institueret Cardinalis, inveniret tot sententias quot ferè sunt
Authores. Nimis in manifesto res est. Utinam ne esset.
Sed vel hîc jam *Cardinalis* ita rem se habere fatetur, dum
negare non potest, quosdam de *Româ* modò, alios de *Im-*
perio, non *Universitate* totâ *Meretricem* intelligendam con-
fiteri. Agnoscit autem Rex, lubens agnoscit, *Meretricem*
hanc *Babylonem* esse *Civitatem, quæ habebat tum regnum*
super Reges terræ, quæ super Septem montes sedet, Johanne
ipso eadem hæc totidem verbis referente.

† Verùm alibi "*Rex Bestiam dicit Antichristum; Hîc*
verò mulierem etiam, dicit, Bestiæ insidentem. Atque ita
Equitem cum Equo confundit." Ubi tardiorẽ se fingit
Cardinalis, nec se ista capere: omnino autem adduci
non posse, *ut Bestiam cum Meretrice confundat*. Quid
ergo? An ita valde *tardum* suspicetur quis, ut ipse se non

B. † Si Bestia
quæ mulierem
portat Antichris-
tus est, quomodo
ipsa mulier est
Antichristus?
Quis ferat Equi-
tem cum Equo
confundi, ut E-
ques supra se

APPENDIX I.

sedere dicatur?
Ignoscat igitur
nobis tardiori-
bus.—pag. 165.

capiat? Idem enim ipse peccat, nec adductus à quoquam, nisi ipso se. *Confudit Bestiam cum Meretrice*. Quid est enim *Cardinali Bestia septiceps* cap. 13? Universitas impiorum. Quid jam cap. 17. *Mulier Bestiæ inequitans*? Universitas itidem impiorum. Ita, non jam *Antichristus* unus, *supra se*: sed *Universitas Equorum supra Universitatem Equitum* sedere dicetur: spectaculo, magis in Universum, mirando, si tamen *tardiores* ejus tali capiantur. Sit erratum hoc, in Cardinale. In Rege enim nil tale deprehendet. Namque, ita de Rege narrat (atque ita quidem verba se Regis habent). *Octava, quæ est Bestia, etc.* Sed *Octavane Bestia, quæ est Bestia*? Quis sic loquitur? *Octava Bestia quæ est Bestia*? Quis ferat loquentem? Vix etiam ignoscas *tarditati* ejus, qui sic legat. Quid ergo? *Octava*, (non *Bestia*, nec quicquam ibi quod ita sonet,) sed *Octava Regiminis forma, octava gubernandi ratio*. Iverat enim Rex, per reliquos ibi *Ordinales* à *Primâ* ad *Septimam* usque: pòst, subjicit de *octavâ Imperii formâ* Romæ propriâ: ut verè *tardus* qui hoc non viderit; quamquam *tarditas* non fuit, sed aliud quiddam deterius longè *tarditate*. *Octavum* quidem *Caput Bestiæ*, non malè forsan intelligat (*Septimum* enim plagâ occisum est) *octavum*, jam *redivivum*; sed idem cum *septimo*, atque hoc ità, ut cum redivivo capite, *Bestia* quoque ipsa revixerit. Quare, *octavam* illam *gubernandi formam* (vi *Capitis illius octavi*) *vivam* jam denuò *Bestiam* dicat quis non incommodè. *Johannes* enim ipse sic visus est dicere. Regis autem sententia, nemini obscura esse potest. *Bestia* enim *septiceps* illi *Romanum imperium* denotat (toto autem tempore suo, quodque, antè sub *Paganis* fuit, quodque pòst sub *Antichristo*): *Mulier* quæ super *Bestiam* sedet, *Antichristus* illi est, qui sedi jam illi præsidet. Ubi verò interdum etiam *Antichristus* illi *Bestia* nominatur, non alio id tamen modo, quàm siquis vulgato loquendi more quod à *Papâ* fit, à *Româ* fieri dicat, ut, *Roma* infensa nuper *Venetis*, cùm *Papa* paulò fuit infensior. Nullo autem id solæcismo penitus: cùm ubique mos obtinet, *Regni* cujusque nomen

APPENDIX K.

pro Rege usurpandi. Atque verò, bis de *Bestiâ* mentio *Johanni* fit, semel *cap.* 13. paulò autem obscuriùs, iterum, *cap.* 17. et quidem multò dilucidiùs. Nec enim mulier ulla *cap.* 13. sola ibi per se *Bestia*. Commodum igitur (ut *Caput* *Capiti* respondeat) quod est in 17. *mulier inequitans*; id est, in 13. *Caput redivivum*. Nec est in eo ulla repugnantia, (ubi visio gemina, unicâ tamen de re,) si quod in unâ visione *Bestiæ Caput*, id in alterâ *Bestiæ sessor* pòst exponatur. Regitur enim *Equus à Capite*, regitur et à *Sessore*. Nihil autem usitatius (passim quidem per visiones propheticas) quàm ut *Rectores Capita* dicantur; atque utrâque, et *Equitis*, et *Capitis*, voce, idem regimen designetur.

APPENDIX K.

(See Lecture xiv. p. 471.)

ON READING THE APOCALYPSE IN THE CHURCH.

The Book of Revelation is sparingly read in the public assemblies of the Church of England. It does not find * a place in her cycle of *daily* Lessons; and on a few special occasions only it supplies material for the Epistles; and yet it is acknowledged by her to be Canonical Scripture, and to be the work of St. John the Divine.

How has this arisen?

If we search the Ecclesiastical records of the fourth century, we find a decree which has been commonly supposed to have been promulgated at a provincial council of Bishops assembled at Laodicea, in Asia Minor†; and this

* See the Preface to the Book of Common Prayer. "The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels, *except the Apocalypse*, out of which there are only certain Proper Lessons appointed upon divers Feasts."

† Circ. A.D. 364. Bruns. Concil. p. 77. The *original words* of the authorities referred to here and below in note † of p. 205], will be found in the Appendix to the Author's Lectures on the Canon.

APPENDIX K.

decree purports to contain a Catalogue of the Books of the New Testament, which were then *publicly read in the Church*. And *all* the Books of the New Testament are enumerated precisely as they are received by us, except only the Apocalypse.

It must be carefully borne in mind, that this decree of Laodicea does *not* affect the question of the *Canonical* authority of the Apocalypse: it does not touch on *that* point, but, in giving a list of books *publicly read* in the Church, it omits the Apocalypse.

It is highly probable that the Church of England, in framing her own Calendar of daily Lessons, in the middle of the sixteenth century, was guided by this Canon of the Council of Laodicea; and that hence it has arisen that she does not read the Apocalypse in her daily course. But a critical examination of some ancient documents, which were *not* known at the era when our Calendar of Lessons was framed, has tended to raise some doubts concerning the genuineness of this decree ascribed to the Council of Laodicea.

The present is not the occasion for entering on that subject: suffice it to say, if the decree of Laodicea be genuine, and if the omission of the Apocalypse be not a mere lapse of the transcribers, then this decree, *as far as* the *Apocalypse* is concerned, does not express the judgment, or declare the practice, of the *Universal Church*, but only of a *small portion* of it at a particular period*: that is, it represents the usage of a *part* of the *Eastern Church* in the *fourth* century.

It is unquestionable that the Revelation of St. John *was* commonly read in public assemblies of the *Ancient Church*, from the earliest times, at least in the whole of Western Christendom.

Many early Latin Commentaries on the Revelation,

* Cp. Lectures on the Apocalypse, p. 88, note §, where a reason is suggested why a Council of *Laodicea* might have omitted the Apocalypse.

APPENDIX K.

dating from the third century, have been preserved; and not one of these intimates that the Apocalypse was not read publicly in the Church as Canonical Scripture.

Indeed, some of these Expositions prove that the Apocalypse *was* publicly read in the Church; for example, one, which is found in the editions of St. Augustine's Works *, consists of a series of Homilies, nineteen in number, on the whole Book of Revelation; and each of these Homilies shows that the chapter or chapters of the Apocalypse, of which that Homily is an exposition, had just been *read* to the *people* in the Church, before the Homily was preached.

Besides, in a decree, of undoubted genuineness, and of the same age as the Council of Laodicea—that is, in a decree of the Third Council of Carthage, which met in the year 397,—it is declared that certain books, known by the name of Canonical Scripture, were then publicly read in the Church; and *one of these is the Apocalypse* †.

It is also distinctly affirmed by St. Jerome ‡, that in his age (the fourth century) the Apocalypse was *read* in Churches. He means the *Western Church*.

Further, when in lapse of time, some Western Churches began to neglect the Apocalypse, and *not* to read it publicly, a decree was passed in the Fourth Council of Toledo, in Spain, A. D. 633 §, to this effect, that if a Presbyter *did not* read the Apocalypse at a specified season of the year, viz., between Easter and Whitsunday, publicly, in the Church, he should be liable to excommunication.

Still more, and above all, the voice of the Holy Spirit

* Pp. 3106—3159 of the Appendix to the third volume, ed. Paris. 1837. See above, Appendix A. No. ii.

† Bruns. Concil. p. 133. Compare S. Aug. De doct. Christ. ii. 13.

‡ In Ps. 149. Legimus in Apocalypsi Joannis, quæ in Ecclesiis legitur et recipitur.

§ Concil. Toletan. IV. c. 17. A. D. 633. Quia plurimi sunt qui Apocalypseos auctoritatem non recipiunt, eamque in Ecclesiâ Dei prædicare contemnunt, si quis eam non receperit, aut a Pascha usque ad Pentecosten missarum tempore in Ecclesiâ non prædicaverit, excommunicationis sententiam habebit.

APPENDIX K.

Himself speaks to us in the Apocalypse, and says, *Blessed is he that keepeth the sayings of the prophecy of this book* (Rev. xxii. 7); and again, *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein* (Rev. i. 3).

Let it also be remembered, that the Apocalyptic Epistles are addressed to the *Angels of the Churches*.

The *Angels of the Churches*, it is well known, correspond to certain officers* of the Jewish Synagogues, whose special duty it was to *read the Scriptures publicly* to the people in those assemblies. And by addressing the Angels of the Churches, the Holy Spirit declared that the Apocalypse was to be read *publicly in the Church*.

When all these things are considered, it may be reasonably supposed, that, whenever a fit occasion should arise for the revision of our Calendar of daily Lessons by the lawful Ecclesiastical authority, measures would be adopted, and provision made, for the *restoration* of the APOCALYPSE to its ancient place among Canonical Scriptures, in the public assemblies of our Church.

It has indeed been urged by some, that the contents of this book are so mysterious, that it is very questionable whether they would be commonly understood, and whether they would minister to general edification: and, in support of this opinion, it has been alleged, that great difference of opinion exists among Expositors of the Apocalypse, and that this Divine book has often been employed for the diffusion of strange extravagances and fanatical rhapsodies.

But, on the other side, we must place the express injunctions and promises of the Holy Spirit: *Blessed is he that readeth, and they that hear the words of this prophecy. He that hath an ear, let him hear what the Spirit saith unto the Churches*.

These words are clear; and although they apply, doubt-

* The מְלִיץ הַצִּבּוֹר. See particularly Lightfoot on Rev. iii., and on Matt. iv. 23, and Schoettgen, *Horæ Hebr.* p. 1089—1094.

APPENDIX K.

less, to *private* reading of the Apocalypse, and enjoin *that*; yet they must be extended to *public* reading also.

The Apocalypse, we must remember, was sent by St. John, at Christ's command, to *Churches*; that is, to large bodies of Christians assembling in *public* places: these congregations were commanded to *read* it: a blessing was promised to those who *did* read and *hear* it; and the command and blessing, conveyed to *them* as *Churches*, is no less applicable to the *Church* at large, and to *every* Church in particular.

It may justly be feared, that we ourselves have lost, and do lose, blessings, which we should enjoy, if this command were obeyed.

With regard also to the discrepancies of opinion prevalent among Interpreters of the Apocalypse, and to the fantastic notions which some have deduced from it, it may be reasonably affirmed, that these evils are mainly due to this very fact, *that the Apocalypse is not read in the Church*. If it had been so read, it would have been made familiar to the ears and minds of the faithful: and by natural consequence, a traditional body of Church Exposition of the Apocalypse would have been maintained among us; and individuals would not have been left to make their own private interpretations of the Apocalypse as may seem to them best. The true remedy for these evils is to be found in the public reading of the Apocalypse.

The daily reading of Holy Scripture in the public assemblies of the Church has *preserved* Scripture as well as *authenticated* and *promulgated* it. And continuity of public reading is, and ever will be, the best security for unity and sobriety of Scripture *Exposition*.

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